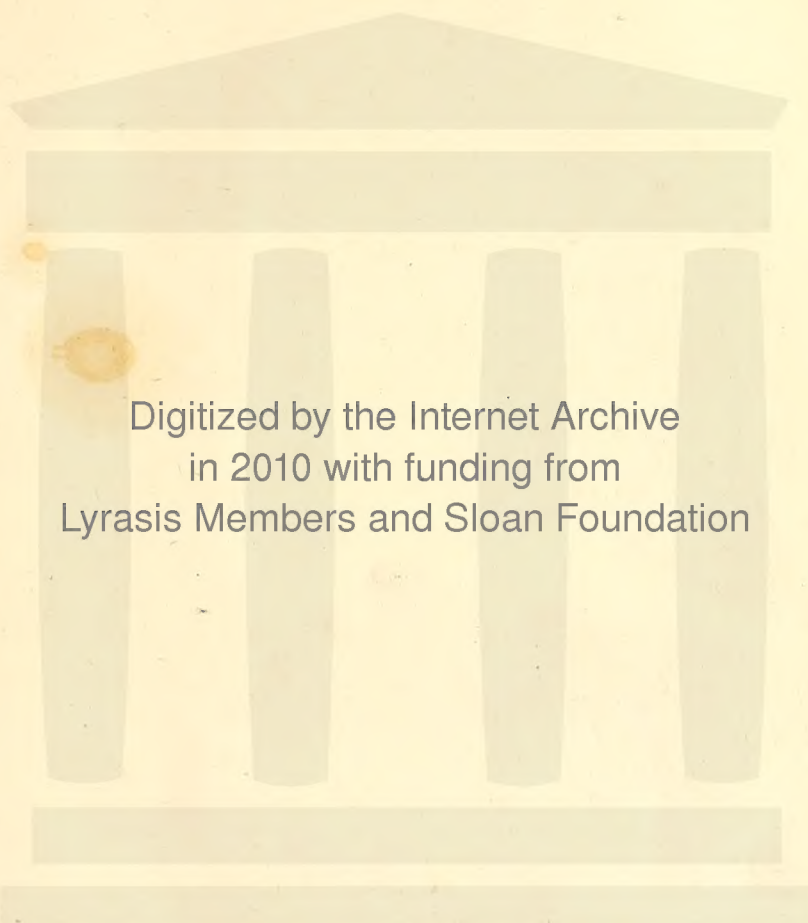


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THE CATHOLIC EDUCATOR:

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OF

CATHOLIC INSTRUCTION AND DEVOTION

MASTERPIECES OF GREAT SPIRITUAL MASTERS,

ST. FRANCIS OF SALES,

THOMAS Á KEMPIS,

SCUPOLI, AND OTHERS.

WITH AN

ILLUSTRATED EXPLANATION OF THE DOCTRINES,
ORDERS, LITURGY, RITES, AND CEREMONIES
OF THE CHURCH.

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ARCHBISHOP OF NEW YORK.

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APPROBATIONS OF THE CLERGY.

The Catholic Educator is full of religious information, very valuable and very instructive. It deserves a widespread circulation, and I sincerely wish that it may have it within the limits of the diocese of Albany, as well as elsewhere.

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Bishop of Albany.

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A BOOK for Catholic families, to give them the masterpieces of spiritual reading which have age after age formed the pious and holy souls who are honored in the Church, commends itself to all. Here is a volume to which all can turn to forget the world with its cares, its pleasures and ambitions, and in the school of the Cross imbibe the lessons of Christian wisdom.

Here are treatises by men especially raised up by God to impress on men's minds the teachings of His Divine Son. Saint Francis of Sales, model of meekness and gentleness, who won so many Protestants back to the faith, here gives his Introduction to a Devout Life, adapting his teaching to our actual position in life. Here Thomas á Kempis teaches us to follow Christ, the Way, the Truth, and the Life, in lessons filled with all the spiritual traditions of the Saints, and especially prepares us to receive our Lord in the Sacrament of His Love with proper dispositions, and to render Him the thanksgiving He expects from those who love Him. Here Scupoli guides us in the warfare of life, the Spiritual Combat against the spirits of wickedness and our own passions.

Taught by such masters, we cannot fail to advance in the way of salvation, in the service of God and the keeping of His commandments.

A knowledge of our faith, our worship and the ministry of the altar, helps us to appreciate the means of grace which God has given us in His Church. In these pages will be found explanations of all important doctrines, of the holy sacrifice of the Mass and its sublime meaning; of the Church, its altar, the sacred vessels, the vestments; of the Sacraments and their administration; of the solemn services of the Church for her departed, her various benedictions, pious practices, associations, and orders.

All desire to be intelligent and pious Catholics, and this volume will surely be a great and constant help to so desirable an end.

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PASTORAL LETTER

—OF THE—

ARCHBISHOPS AND BISHOPS OF THE UNITED STATES

—ASSEMBLED IN THE—

THIRD PLENARY COUNCIL OF BALTIMORE,

TO THE CLERGY AND LAITY OF THEIR CHARGE.

The Archbishops and Bishops of the United States, in Third Plenary Council assembled, to their clergy and faithful people—"Grace unto you and peace from God our Father and from the Lord Jesus Christ."

VENERABLE BRETHREN OF THE CLERGY,

BELOVED CHILDREN OF THE LAITY:

FULL eighteen years have elapsed since our predecessors were assembled in Plenary Council to promote uniformity of discipline, to provide for the exigencies of the day, to devise new means for the maintenance and diffusion of our holy religion, which should be adequate to the great increase of the Catholic population. In the interval, the prelates, clergy and faithful have been taught by a wholesome experience to appreciate the zeal, piety and prudence that inspired the decrees of those venerable Fathers and to listen with cheerful submission to their authoritative voice, whether uttered in warning, in exhortation or positive enactment. And the whole American Church deeply feels and cordially proclaims her gratitude for the treasure bequeathed to us by their wise and timely legislation. Its framers, in great part, have gone before us with the sign of Faith and now sleep the sleep of peace. But their work, after following them (Apoc.) to the dread tribunal of the great Judge to plead in their behalf and insure their reward, has remained upon earth a safe-guide and rich blessing for the clergy and people of their generation.

Since that time, however, the body of our clergy and religious has grown to wonderful dimensions, our Catholic institutions have been multiplied ten-fold, with a corresponding increase in the number of our faithful laity. The territory, likewise, over which they are spread, has been greatly enlarged. The land of the far West, that was once desolate and impassable, through God's providential mercy, now rejoices and flourishes like the lily. Under His guiding hand, it has been taught to bud forth and blossom and rejoice with joy and praise. The wilderness has exchanged its solitude for the hum of busy life and industry; and the steps of our missionaries and Catholic settlers have invariably either preceded or accompanied the westward progress of civilization. Forests have given away to cities, where Catholic temples re-echo the praises of the Most High, where the priceless perfume of the "Clean Oblation," foretold by Malachi, daily ascends to heaven, and where the life-giving sacraments of Holy Church are dispensed by a devoted clergy. In view of this great progress of our holy religion, this marvellous widening of the tabernacles of Jacob, it has been judged wise and expedient, if not absolutely necessary, to examine anew the legislation of our predecessors, not with any purpose of radical change, much less of abrogation, but to preserve and perfect its spirit by adapting it to our altered circumstances. And as every day gives birth to new errors, and lapse of time or distance of place allows abuses to gradually creep into regular discipline, we have judged it the duty of our pastoral office to check the latter by recalling and enforcing established law, and to guard our flock against the former by timely words of paternal admonition.

Such, too, has been the expressed wish and injunction of our Holy Father Leo XIII., happily reigning, to whom, as Supreme Pontiff and successor of the Prince of the Apostles, by inherent right belongs the power of convoking this our Third National or Plenary Council, and of appointing (as he has graciously done) an Apostolic Delegate to preside over its deliberations.

One of the most important events that our age has witnessed was the assembling by Pius IX., of happy memory, of the General Council of the Vatican. It was held three years after the close of our Second Plenary Council, and all, or nearly all, of its members, and many besides of the prelates now assembled in this Third Plenary Council, enjoyed the rare privilege of sitting with the other Princes of the Church in the only Ecumenical Synod vouchsafed these latter ages. Its appointed task was to condemn the most influential and insidious errors of the day, and to complete the legislation on weighty matters of discipline that had been contemplated and discussed, but left undecided, by the Council of Trent. Like its predecessor, the Council of the Vatican was interrupted by the disturbed condition of Europe; and the Fathers, leaving the work of their deliberations unfinished, returned to their homes, some to this Western continent, others to remote regions of the East.

But we would fain cherish the hope, and lift up to heaven our earnest prayer, that the Father of mercies and God of all consolation, who is ever ready to comfort His Church in all her tribulations, who holds in His hand the counsels of princes and the devices of peoples, may deign, in His own good time, to re-unite the prelates, or their successors, over the tomb of St. Peter or else where, as may seem best to His infinite wisdom. The Vatican Council, however, during its short session of seven months, gave solemn, authoritative utterance to some great truths which the Church had unvaryingly held from the days of Christ and His Apostles; but which she found it once more necessary to recall and inculcate against the widespread skepticism and unbelief of our day. Besides condemning the philosophy, no less wicked than false and teeming with contradictions, of the last two centuries, and especially of our own times, she had to uphold (such is the lamentable downward course of those who rebelled against her divine commission to teach all nations!) the truth and divinity of the Sacred Books against the very children of those, who once appealed to Scripture to disprove her teachings, and to maintain the dignity and value of human reason against the lineal descendants of those, who once claimed reason as the supreme and only guide in picking out from her creed what mysteries they would retain, what mysteries they would reject. Nobly did she perform her duty and assert in the face of a forgetful or unbelieving world that reason is God's highest and best gift to man in the natural order, and that this most salutary aid of his weakness is not only not impaired, but strengthened, supplemented and ennobled by the supernatural gift of Divine revelation.

We have no reason to fear that you, beloved brethren, are likely to be carried away by these or other false doctrines condemned by the Vatican Council, such as materialism or the denial of God's power to create, to reveal to mankind His hidden truths, to display by miracles His almighty power in this world which is the work of His hands. But neither can we close our eyes to the fact that teachers of skepticism and irreligion are at work in our country. They have crept into the leading educational institutions of our non-Catholic fellow-citizens, they have (though rarely) made their appearance in the public press and even in the pulpit. Could we rely fully on the innate good sense of the American people and on that habitual reverence for God and religion which has so far been their just pride and glory, there might seem comparatively little danger of the general diffusion of those wild theories which reject or ignore Revelation, undermine morality, and end not unfrequently by banishing God from His own creation. But when we take into account the daily signs of growing unbelief, and see how its heralds not only seek to mould the youthful mind in our colleges and seats of learning, but are also actively working amongst the masses, we cannot but shudder at the dangers that threaten us in the future. When to this we add the rapid growth of that false civilization which hides its foulness under the name of enlightenment—involving, as it does, the undisguised

worship of mammon, the anxious search after every ease, comfort and luxury for man's physical well-being, the all-absorbing desire to promote his material interests, the unconcern or rather contempt for those of his higher and better nature—we cannot but feel that out of all this must grow a heartless materialism, which is the best soil to receive the seeds of unbelief and irreligion, which threaten to desolate the country at no distant day. The first thing to perish will be our liberties. For men, who know not God or religion, can never respect the inalienable rights which man has received from His Creator. The State in such case must become a despotism, whether its power be lodged in the hands of one or many.

To you, beloved brethren, who possess the treasure of Catholic faith, we may safely address the reiterated injunctions of the Lord to the chosen leader of His people.

“Take courage and be strong . . . take courage and be very valiant. . . Behold I command thee, take courage and be strong. Fear not and be not dismayed, because the Lord thy God is with thee.”* The latter clause gives the reason why we should take courage and be strong. An intermediate verse gives the means of securing God's assistance: “Let not the book of this law depart from thy mouth, but thou shalt meditate on it day and night, that thou mayest observe and do the things that are written in it.” Keep, then, day and night, before your eyes the Law of God and His teachings through that Holy Church that He has appointed mother and mistress of all men. Fly the reading of all infidel books, and keep them from your children, as you would the poison of asp or basilisk. Teach them that you and they, in listening to Holy Church, have the guidance of Him who said, “I am the way, the truth and the life.” Let others doubt or deny, but with the Apostle, you know whom you have believed, and you are certain that He will make good the trust you have reposed in Him.†

Christ our Lord commissioned His Apostles to teach mankind the truths they had been taught by Him. They received no commandment to write on any doctrine, much less to draw up a body of articles of faith such as our children now learn from the catechism. They preached and taught by word of mouth; or, when occasion offered itself, they wrote as the Divine Spirit prompted them. What they wrote and what they delivered by oral instruction are equally God's Word. And this two-fold Word, written and unwritten, is the Deposit of divine truth, committed to the keeping of the Catholic Church, and chiefly to him on whom the Church was built—the only Apostle who, in the full sense of the words, yet lives and rules in the person of his successors, and from his unfailing chair imparts to all who seek it the truth of Christian faith.‡ It is his office to confirm his brethren, and the history of the Church exhibits him, from the beginning and through all ages, as faithfully fulfilling the

* Josue, i. 6, 7, 8, 9.

† II. Tim. i. 12.

‡ See Epist. S. Petri Chrysologi inter Epp. S. Leonis M.

charge intrusted to him by his Master.* From the earliest ages down to our own, the voice of Peter has been foremost in condemning all deviations from apostolic doctrine. No threats of worldly power could subdue or silence that voice. To such threats Peter, through his successors, has ever given the same answer that he gave at Jerusalem to the assembled priests and ancients.† No pleading of princes and potentates could ever win Rome's sympathy for error; no heresy under false semblance of Catholic truth ever yet eluded her vigilant eye.‡ As soon as any novelty appeared, all hearts and eyes were turned towards the Chair of Peter, and when that Chair gave its decision, the Christian people yielded obedience. Those who would not were cut off from the communion of the Church, and became thenceforth as the heathen and the publican.

This doctrine, therefore, which had so thoroughly wrought itself into the life and action of the Church, the Vatican Council deemed proper to consecrate by a solemn definition. Hence, that no one in future may craftily pretend not to know, how and whence to ascertain what the Church officially teaches; above all, that no one may henceforth scatter the baneful seeds of false doctrine with impunity, under the mask of an appeal from the judgment of the Holy See (whether it be to learned universities, or State tribunals, or future councils, particular or general, as was done by Luther and the Jansenists), the Church of the living God, through the Fathers of the Vatican Council, has unequivocally declared that her authentic spokesman is the successor of St. Peter in the Apostolic See of Rome, and that what he, as Head of the Church, officially decides is part of the Deposit of Faith intrusted to her keeping by Christ Our Lord, and hence subject to neither denial, doubt nor revision, but to be implicitly received and believed by all.

In this authoritative declaration there is nothing new, nothing to give cause for wonder. It is only setting the solemn seal of definition upon what has always been the belief and practice of the Church. Yet "the gates of Hell," the powers of darkness that forever assail the Church built on Peter—though knowing (for the very devils believe and tremble in believing)|| that they cannot prevail against it nor make void God's promise§—seem to have been stirred to their very depths, by the proclamation of this great truth. And their impotent rage has found its echo upon earth. The definition evoked a storm of fierce obloquy and reckless vituperation, such as has been seldom witnessed amongst our opponents. And a wretched handful of apostate Catholics "went out from us, but they were not of us."¶

But, what was far more serious, the kings of the earth stood up and the princes assembled together against the Lord** and against His anointed Vicar, because of the definition. They revived the old war-cry raised by the Jews

* Luke, xii. 32.

† Cf. St. Cyprian. Ep. lix.

§ Matth. xvi. 18.

** Acts, iv. 26.

† Acts, iv. 19, 20.

|| Credunt et contremiscunt, James, ii. 19.

¶ John, ii. 19.

against our Saviour* and so often renewed by the persecutors of the Church. They pretended that by defining the infallibility of St. Peter's successor, she had made herself the enemy of Cæsar. Herein we see plainly verified the strong language of Scripture: "Iniquity hath lied to itself."† The Pope, even after the proclamation of his infallibility, is no more the enemy of Cæsar and of human governments, than was the infallible Peter the enemy of Nero, or Christ our Lord, who is infallible truth itself, the enemy of Augustus and Tiberius under whom he was born into the world, taught and suffered. The governments by which, three centuries ago, the new tenets of Luther, Zwingli and Calvin had been imposed on reluctant peoples by the sword, were the first, indeed the only ones, to again unsheathe it against Catholic believers, and especially against the bishops and clergy. It was their purpose to exterminate by degrees the Catholic hierarchy, and replace it by a servile priesthood that would subordinate its preaching and ministry to the will of the State. To do this they had to trample on solemn treaties and organic laws. But the Catholics of Prussia, clergy and people, while proving themselves most devoted and faithful to their country's laws, stood up like a wall of adamant against the tyranny of its rulers. With generous vigor and admirable constancy, they availed themselves of every legal and constitutional means to check the advances of despotism and save their own freedom and that of their country. They have given to the world a glorious example, which it is to be hoped the victims of tyrannous Liberalism in Catholic countries may some day have the wisdom or the courage to imitate. The struggle has now lasted fourteen years; but the very friends of this persecuting legislation have been driven at last to acknowledge that it has proved to be a miserable failure; and no better proof of it could be found than the fact, that the rulers of Prussia have had to fall back on the patriotism of the Catholic body to stay the threatening march of socialism and revolution. In Switzerland, too, the persecution has yielded to the policy of mildness and conciliation adopted by Our Holy Father, Leo XIII.

Beloved brethren, we have no need to encourage you to hold steadfastly to this doctrine of the Vatican Council; for you were trained from infancy to believe it, as were your fathers before you, while it was not yet invested with the formalities of a definition, just as the early Christians held firmly to the divinity of the Son and of the Holy Ghost three hundred years before the Church found it necessary to define them in the Councils of Nice and Byzantium.

And in our own country, writers and speakers who know the Church only by the caricatures drawn by prejudice, have occasionally re-echoed the same charge; but despite local and temporary excitements, the good sense of the American people has always prevailed against the calumny. We think we can

* John, xix. 12, 15.

† Ps. xxvi. 19.

claim to be acquainted both with the laws, institutions and spirit of the Catholic Church, and with the laws, institutions and spirit of our country; and we emphatically declare that there is no antagonism between them. A Catholic finds himself at home in the United States; for the influence of his Church has constantly been exercised in behalf of individual rights and popular liberties. And the right-minded American nowhere finds himself more at home than in the Catholic Church, for nowhere else can he breathe more freely that atmosphere of Divine truth, which alone can make him free.*

We repudiate with equal earnestness the assertion that we need to lay aside any of our devotedness to our Church, to be true Americans; the insinuation that we need to abate any of our love for our country's principles and institutions, to be faithful Catholics. To argue that the Catholic Church is hostile to our great Republic, because she teaches that "there is no power but from God;"† because, therefore, back of the events which led to the formation of the Republic, she sees the Providence of God leading to that issue, and back of our country's laws the authority of God as their sanction,—this is evidently so illogical and contradictory an accusation, that we are astonished to hear it advanced by persons of ordinary intelligence. We believe that our country's heroes were the instruments of the God of Nations in establishing this home of freedom; to both the Almighty and to His instruments in the work, we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward, as one man ready to pledge anew "their lives their fortunes, and their sacred honor."

No less illogical would be the notion, that there is aught in the free spirit of our American Institutions, incompatible with perfect docility to the Church of Christ. The spirit of American freedom is not one of anarchy or license. It essentially involves love of order, respect for rightful authority, and obedience to just laws. There is nothing in the character of the most liberty-loving American, which could hinder his reverential submission to the Divine authority of Our Lord, or to the like authority delegated by Him to His Apostles and His Church. Nor are there in the world more devoted adherents of the Catholic Church, the See of Peter, and the Vicar of Christ, than the Catholics of the United States. Narrow, insular, national views and jealousies concerning ecclesiastical authority and Church organization, may have sprung naturally enough from the selfish policy of certain rulers and nations in by-gone times; but they find no sympathy in the spirit of the true American Catholic. His natural instincts, no less than his religious training, would forbid him to submit in matters of faith to the dictation of the State or to any merely human authority whatsoever. He accepts the religion and the Church that are from God, and he knows well that these are universal, not national or local,—for all the chil-

* John, viii. 32.

† Rom. xiii. 1.

dren of men, not for any tribe or tongue. We glory that we are, and, with God's blessing, shall continue to be, not the American Church, nor the Church of the United States, nor a Church in any other sense exclusive or limited, but an integral part of the one, holy, Catholic and Apostolic Church of Jesus Christ, which is the Body of Christ, in which there is no distinction of classes and nationalities,—in which all are one in Christ Jesus.*

While the assaults of calumny and persecution directed against the Church since the Vatican Council have abundantly shown how angry the powers of evil have been at the Council's luminous utterances of Divine truth, our Holy Father the Pope has been, naturally enough, the main object of attack. And Divine Providence has been pleased to leave him, for a while, at the mercy of his enemies, in order that their impious violence might work out the demonstration of its own injustice; that the true character and the indestructibility of the office of St. Peter might be made manifest to the world; that the wisdom of the Providence which has guarded the independence of that office in the past, might be vindicated and reaffirmed for the future. The great and beloved Pius IX. died the "Prisoner of the Vatican," and Leo XIII. has inherited his Apostolic trials, together with his Apostolic office. Day after day he has seen the consecrated patrimony of religion and charity swept into Cæsar's coffers by the ruthless hand of spoliation and confiscation. At this moment, he sees that same grasp laid upon the property of the Propaganda, piously set apart for spreading the Gospel of Jesus Christ throughout the missionary countries of the world. So utterly unjustifiable an act has called forth a cry of indignant protest from the Catholics of all countries, and from no country has the cry gone forth clearer and louder than from our own. We thank our government for the action that saved the American College from confiscation; and we hope that the protest and appeal of all governments and peoples that "love justice and hate iniquity" may yet shame the spoiler into honesty. Meanwhile the hearts of all Catholics go out all the more lovingly towards their persecuted Chief Pastor; and from their worldly means, be they abundant or scanty, they gladly supply him with the means necessary for carrying on the administration of his high office. Such has been your liberality in the past, beloved brethren, that we hardly need exhort you to generosity in the collection for the Holy Father, which will continue to be made annually throughout all the dioceses of the country. Let your devoted affection be shown by your deeds, and the persistency of injustice be more than matched by the constancy of your faithful and generous love.

While enduring with the heroism of a martyr the trials which beset him, and trustfully awaiting the Almighty's day of deliverance, the energy and wisdom of Leo XIII. are felt to the ends of the earth. He is carrying on with the governments of Europe the negotiations which promise soon to bring peace to

* Gal. iii. 28.

the Church. In the East he is preparing the way for the return to Catholic unity of the millions whom the Greek schism has so long deprived of communion with the See of Peter, and is following the progress of exploration in lands hitherto unknown or inaccessible with corresponding advances of Catholic missions. To the whole world, his voice has again and again been gone forth in councils of eloquence and wisdom, pointing out the path to the acquisition of truth in the important domain of philosophy and history—the best means for the improvement of human life in all its phases, individual, domestic and social—the ways in which the children of God should walk—“that all flesh may see the salvation of God.”

But in all the wide circle of his great responsibility, the progress of the Church in these United States forms, in a special manner, both a source of joy and an object of solicitude to the Holy Father. With loving care his predecessors watched and encouraged her first feeble beginnings. They cheered and fostered her development in the pure atmosphere of freedom, when the name of Carroll shone with equal lustre at the head of her new-born Hierarchy, and on the roll of our country's patriots. Step by step they directed her progress, as with marvellous rapidity, the clergy and the dioceses have multiplied; the hundreds of the faithful have increased to thousands and to millions; her churches, schools, asylums, hospitals, academies and colleges, have covered the land with homes of divine truth and Christian charity. Not yet a century has elapsed since the work was inaugurated by the appointment of the first Bishop of Baltimore, in 1789; and as we gaze upon the results already reached we must exclaim: “By the Lord hath this been done, and it is wonderful in our eyes.” *

In all this astonishing development, from the rude beginnings of pioneer missionary toil, along the nearer and nearer approaches to the beauteous symmetry of the Church's perfect organization, the advance so gradual yet so rapid has been safely guided in the lines of Catholic and Apostolic tradition, by the combined efforts and wisdom of our local Hierarchy and of the successors of St. Peter. It was in order to take council with the representatives of the American Hierarchy concerning the important interests of religion in this country, that the Holy Father, last year, invited the Archbishops of the United States to Rome. And the object of the present council is to put into practical shape the means of religious improvement then resolved upon or suggested.

EDUCATION OF THE CLERGY.

One of our first cares has been to provide for the more perfect education of aspirants to the holy Priesthood. It has always been the Church's endeavor that her clergy should be eminent in learning. For she has always considered

* Matt. xxi. 42; Ps. cxvii. 22.

that nothing less than this is required by their sacred office of guarding and dispensing Divine truth. "The lips of the priest shall keep knowledge," says the Most High, "and the people shall seek the law at his mouth." This is true in all times; for no advance in secular knowledge, no diffusion of popular education, can do away with the office of the teaching ministry, which Our Lord has declared shall last forever. In every age it is and shall be the duty of God's priests to proclaim the salutary truths which our Heavenly Father has given to the world through His Divine Son; to present them to each generation in the way that will move their minds and hearts to embrace and love them; to defend them, when necessary, against every attack of error. From this it is obvious that the priest should have a wide acquaintance with every department of learning that has a bearing on religious truth. Hence in our age, when so many misleading theories are put forth on every side, when every department of natural truth and fact is actively explored for objections against revealed religion, it is evident how extensive and thorough should be the knowledge of the minister of the Divine Word, that he may be able to show forth worthily the beauty, the superiority, the necessity of the Christian religion, and to prove that there is nothing in all that God has made to contradict anything that God has taught.

Hence the priest who has the noble ambition of attaining to the high level of his holy office, may well consider himself a student all his life; and of the leisure hours which he can find amid the duties of his ministry, he will have very few that he can spare for miscellaneous reading, and none at all to waste. And hence, too, the evident duty devolving on us, to see that the course of education in our ecclesiastical colleges and seminaries be as perfect as it can be made. During the century of extraordinary growth now closing, the care of the Church in this country has been to send forth as rapidly as possible holy, zealous, hard-working priests, to supply the needs of the multitudes calling for the ministrations of religion. She has not on that account neglected to prepare them for their divine work by a suitable education, as her numerous and admirable seminaries testify; but the course of study was often more rapid and restricted than she desired. At present our improved circumstances make it practicable both to lengthen and widen the course, and for this the Council has duly provided.

We are confident, beloved brethren, that you feel as deeply interested as ourselves in the accomplishment of these great results. This you have hitherto manifested by the zealous liberality by which you have enabled us to build and support our seminaries; and we are well assured that you will not be found wanting, should even greater efforts be necessary, to enable us to make the education and usefulness of the clergy as perfect as we desire. In the future, as in the past, look upon your annual contribution to the Seminary fund as one of

your most important duties as Catholics, and let your generosity be proportioned to the dignity and sacredness of the object for which you offer it.

And here we remind those among our Catholic people to whom God has been pleased to give wealth, that it is their duty and their privilege to consider themselves the Lord's stewards, in the use of what His Providence has placed in their hands; that they should be foremost in helping on the work of the Church of Christ during life, and make sure to have God among their heirs when they die; and we recommend to them as specially useful the founding of scholarships, either in their diocesan or provincial Seminaries, or in the American College in Rome, or elsewhere, as circumstances may suggest.

PASTORAL RIGHTS.

No small portion of our attention has been bestowed on the framing of such legislation as will best secure the rights and interests of your pastors, and of all ranks of the clergy in this country. It is but natural, beloved brethren, that the first and dearest object of our solicitude should be our venerable clergy. They are our dearest brethren, bound to us by ties more sacred than those of flesh and blood. Our elevation to a higher office only draws them to us more closely, since their happiness and welfare are thereby made the first object of our responsibility, and since upon their devoted labors must mainly depend the welfare of the souls intrusted to our charge. We need not tell you, beloved brethren, how admirably they fulfil their sacred trust. You are witnesses to their lives of toil and sacrifice. And to them we can truly say in the words of St. Paul, "You are our glory and our joy."*

The rights of the clergy have reference chiefly to their exercising the sacred ministry in their missions, to the fixity of their tenure of office and to the inviolableness of their pastoral authority within proper limits. It is the spirit of the Church that the various grades of authority in her organization should in no wise be in rivalry or conflict, but orderly and harmonious. This she has secured by her wise laws, based upon the experience of centuries, and representing the perfection of Church organization. It is obvious that in countries like our own, where from rudimentary beginnings our organization is only gradually advancing towards perfection, the full application of these laws is impracticable; but in proportion as they become practicable, it is our desire, not less than that of the Holy See, that they should go into effect. For we have the fullest confidence in the wisdom with which the Church devised these laws, and we heartily rejoice at every approach towards perfect organization in the portion of the vineyard over which we have jurisdiction. This has been to some degree accomplished by regulations enacted during recent years, and still more by the decrees of the present Council.

But while it is our desire to do all on our part that both justice and affec-

* I. Thes. ii. 20.

tion can prompt, for fully securing all proper rights and privileges to our priests, let us remind you, beloved brethren, that on your conduct must their happiness chiefly depend. A grateful and pious flock is sure to make a happy pastor. But if the people do not respond to their pastor's zeal, if they are cold and ungrateful or disedifying, then indeed is his lot sad and pitiable. Since, therefore, the Priests of God leave all things to devote themselves to your spiritual welfare, show by your affection, by your co-operation with their efforts for your spiritual improvement, and even by your care for their physical comfort, that you appreciate their devotedness and the reciprocal obligation which it imposes. Look upon your priests as your best friends, your trustiest advisers, your surest guides. If duty sometimes calls upon them to admonish or rebuke you, remember that the reproof is meant for your good, and take it in the spirit in which it is given. And if perchance they have to speak to you oftener than is pleasant about church finances and the demands of charity, understand that it must be at least as disagreeable to them as it is to you; that it is not for themselves, but for the needs of the parish church or school, which are intended for your benefit, or of the parish poor, who are your charge, that they have to plead; and that, while they are to bear in mind the advisability of speaking of money as seldom as possible, you must be mindful to make your generosity equal to the need, and thereby save both your pastors and yourselves the painful necessity of frequent appeals.

And here we deem it proper to say a few words concerning church properties and church debts. The manner of holding the legal title to these properties is different in different places, according to the requirements of local civil laws; but whether the title be held by the bishop, or by boards of diocesan or parish trustees, it always remains true that the properties are held in trust for the Church for the benefit of the people. One generation buys or builds, another generation improves and adorns, and each generation uses and transmits for the use of others yet to come,—bishops and priests having the burden of the administration and being sacredly responsible for its faithful performance.

In the discharge of this duty it often becomes necessary to contract church debts. Where the multiplication of the Catholic population has been so rapid, rapid work had to be done in erecting churches and schools. And if, under such circumstances, pastors had to wait till all the funds were in hand before beginning the work, a generation would be left without necessary spiritual aids, and might be lost to the Church and to God. We fully recognize, beloved brethren, how strictly we are bound to prevent the contraction of debts without real necessity; and this we have endeavored to secure by careful legislation. Still, despite all our efforts, it must inevitably happen that the burden imposed on us by our gigantic task of providing for the spiritual wants of the present and the rising generation will always be heavy, and will weigh upon us all.

But the special Providence of God towards our country, which has made the work and the need so great, has never failed hitherto to inspire our people with a zeal equal to the demand. You have rivaled your pastors in the ardor of their desire for the building up of the Church of Christ and the extension of His Kingdom; and we are confident that you will preserve your zeal unto the end, and transmit it undiminished to your descendants. It is our earnest wish that existing debts should be liquidated as soon as possible, in order that the money now consumed in paying interest may be employed in the great improvements still to be made, and especially in helping on the glorious work of Christian education.

CHRISTIAN EDUCATION.

Scarcely, if at all, secondary to the Church's desire for the education of the clergy, is her solicitude for the education of the laity. It is not for themselves, but for the people, that the Church wishes her clergy to be learned, as it is not for themselves only, but for the people that they are priests. Popular education has always been a chief object of the Church's care; in fact, it is not too much to say that the history of civilization and education is the history of the Church's work. In the rude ages, when semi-barbarous chieftains boasted of their illiteracy, she succeeded in diffusing that love of learning which covered Europe with schools and universities; and thus from the barbarous tribes of the early middle ages, she built up the civilized nations of modern times. Even subsequent to the religious dissensions of the sixteenth century, whatever progress has been made in education is mainly due to the impetus which she had previously given. In our own country, notwithstanding the many difficulties attendant on first beginnings and unexampled growth, we already find her schools, academies and colleges everywhere, built and sustained by voluntary contributions, even at the cost of great sacrifices, and comparing favorably with the best educational institutions in the land.

These facts abundantly attest the Church's desire for popular instruction. The beauty of truth, the refining and elevating influences of knowledge, are meant for all, and she wishes them to be brought within the reach of all. Knowledge enlarges our capacity both for self-improvement and for promoting the welfare of our fellow-men; and in so noble a work the Church wishes every hand to be busy. Knowledge, too, is the best weapon against pernicious errors. It is only "a little learning" that is "a dangerous thing." In days like ours, when error is so pretentious and aggressive, every one needs to be as completely armed as possible with sound knowledge,—not only the clergy, but the people also, that they may be able to withstand the noxious influences of popularized irreligion. In the great coming combat between Truth and Error, between Faith and Agnosticism, an important part of the fray must be borne by the laity, and woe to them if they are not well prepared. And if, in the olden days of vas-

salage and serfdom, the Church honored every individual, no matter how humble his position, and labored to give him the enlightenment that would qualify him for future responsibilities, much more now, in the era of popular rights and liberties, when every individual is an active and influential factor in the body politic, does she desire that all should be fitted by suitable training for an intelligent and conscientious discharge of the important duties that will devolve upon them.

Few, if any, will deny that a sound civilization must depend upon sound popular education. But education, in order to be sound and to produce beneficial results, must develop what is best in man, and make him not only clever but good. A one-sided education will develop a one-sided life; and such a life will surely topple over, and so will every social system that is built up of such lives. True civilization requires that not only the physical and intellectual, but also the moral and religious, well-being of the people should be promoted, and at least with equal care. Take away religion from a people, and morality would soon follow; morality gone, even their physical condition will ere long degenerate into corruption which breeds decrepitude, while their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin. This has been so often demonstrated in the history of the past, and is, in fact, so self-evident, that one is amazed to find any difference of opinion about it. A civilization without religion, would be a civilization of "the struggle for existence, and the survival of the fittest," in which cunning and strength would become the substitutes for principle, virtue, conscience and duty. As a matter of fact, there never has been a civilization worthy of the name without religion; and from the facts of history the laws of human nature can easily be inferred.

Hence education, in order to foster civilization, must foster religion. Now the three great educational agencies are the home, the Church, and the school. These mould men and shape society. Therefore each of them, to do its part well, must foster religion. But many, unfortunately, while avowing that religion should be the light and the atmosphere of the home and of the Church, are content to see it excluded from the school, and even advocate as the best school system that which necessarily excludes religion. Few surely will deny that childhood and youth are the periods of life when the character ought especially to be subjected to religious influences. Nor can we ignore the palpable fact that the school is an important factor in the forming of childhood and youth,—so important that its influence often outweighs that of home and Church. It cannot, therefore, be desirable or advantageous that religion should be excluded from the school. On the contrary, it ought there to be one of the chief agencies for moulding the young life to all that is true and virtuous, and holy. To shut religion out of the school, and keep it for home and the Church, is, logically, to train up a generation that will consider religion good for home and the Church,

but not for the practical business of real life. But a more false and pernicious notion could not be imagined. Religion, in order to elevate a people, should inspire their whole life and rule their relations with one another. A life is not dwarfed, but ennobled by being lived in the presence of God. Therefore the school, which principally gives the knowledge fitting for practical life, ought to be pre-eminently under the holy influence of religion. From the shelter of home and school, the youth must soon go out into the busy ways of trade or traffic or professional practice. In all these, the principles of religion should animate and direct him. But he cannot expect to learn these principles in the workshop or the office or the counting-room. Therefore let him be well and thoroughly imbued with them by the joint influences of home and school, before he is launched out on the dangerous sea of life.

All denominations of Christians are now awaking to this great truth, which the Catholic Church has never ceased to maintain. Reason and experience are forcing them to recognize that the only practical way to secure a Christian people, is to give the youth a Christian education. The avowed enemies of Christianity in some European countries are banishing religion from the schools, in order gradually to eliminate it from among the people. In this they are logical, and we may well profit by the lesson. Hence the cry for Christian education is going up from all religious bodies throughout the land. And this is no narrowness and "sectarianism" on their part; it is an honest and logical endeavor to preserve Christian truth and morality among the people by fostering religion in the young. Nor is it any antagonism to the State; on the contrary, it is an honest endeavor to give to the State better citizens, by making them better Christians. The friends of Christian education do not condemn the State for not imparting religious instruction in the public schools as they are now organized; because they well know it does not lie within the province of the State to teach religion. They simply follow their conscience by sending their children to denominational schools, where religion can have its rightful place and influence.

Two objects, therefore, dear brethren, we have in view, to multiply our schools, and to protect them. We must multiply them, till every Catholic child in the land shall have within its reach the means of education. There is still much to do ere this be attained. There are still thousands of Catholic children in the United States deprived of the benefit of a Catholic school. Pastors and parents should not rest till this defect be remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied.

But then, we must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatever. And if hitherto, in some places, our people have acted on the principle that it

is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence. And we implore parents not to hasten to take their children from school, but to give them all the time and all the advantages that they have the capacity to profit by, so that, in after life, their children may "rise up and call them blessed."

THE CHRISTIAN HOME.

We need hardly remind you, beloved brethren, that while home life would not, as a rule, be sufficient to supply the absence of good or counteract the evil of dangerous influences in the school, it is equally true, that all that the Christian school could accomplish would be inadequate without the co-operation of the Christian home. Christian schools sow the seed, but Christian homes must first prepare the soil, and afterwards foster the seed and bring it to maturity.

1. *Christian Marriage*.—The basis of the Christian home is Christian marriage; that is, marriage entered into according to religion, and cemented by God's blessing. So great is the importance of marriage to the temporal and eternal welfare of mankind, that, as it had God for its Founder in the Old Law, so, in the New Law, it was raised by Our Divine Lord to the dignity of a sacrament of the Christian religion. Natural likings and instincts have their own value and weight; but they ought not by themselves be a decisive motive in so important a step as Christian marriage; nor are they a safe guarantee for the proper fulfillment of the high ends for which marriage was ordained. That Christian hearts and lives may be wisely and rightly joined, God must join them, and religion sanctify the union; and though the Church sometimes permits the contraction of mixed marriages, she never does so without regret and without a feeling of anxiety for the future happiness of that union and for the eternal salvation of its offspring.

2. *The Indissolubility of Marriage*.—The security of the Christian home is in the indissolubility of the marriage tie. Christian marriage, once consummated, can never be dissolved save by death. Let it be well understood that even adultery, though it may justify "separation from bed and board," cannot loose the marriage tie, so that either of the parties may marry again during the life of the other. Nor has "legal divorce" the slightest power, before God, to loose the bond of marriage and to make a subsequent marriage valid. "Whom God hath joined together, let not man put asunder."* In common with all Christian believers and friends of civilization, we deplore the havoc wrought by the divorce-laws of our country. These laws are fast loosening the foundations of society. Let Catholics, at least, remember that such divorces are powerless in conscience. Let them enter into marriage only through worthy and holy mo-

* Matt. xix. 6.

tives, and with the blessings of religion, especially with the blessing of the Nuptial Mass. And then, far from wishing for means of escape from their union, they will rejoice that it cannot be divided but by death.

3. *Home Virtues.*—The pervading atmosphere of the Christian home should be Christian charity—the love of God and of the neighbor. It should be the ambition and study of Christian parents to make their home a sanctuary, in which no harsh or angry, no indelicate or profane word, should be uttered,—in which truth, unselfishness, self-control, should be carefully cultivated, in which the thought of God, the desire to please God, should be, sweetly and naturally, held before the children as their habitual motives. From the home sanctuary, the incense of prayer should ascend as a most sweet morning and evening sacrifice to the Lord. How beautiful and rich in blessings is the assembling of parents and children for morning and evening prayer! Our hearts are filled with consolation when, in the course of our pastoral visits, we meet families in which this holy practice is faithfully observed. In such families, we are sure to find proofs of the special benedictions of heaven. Faith, religion and virtue are there fostered to luxuriant growth, and final perseverance almost assured. We earnestly exhort all parents to this salutary custom. And if it be not always feasible in the morning, at least every evening, at a fixed hour, let the entire family be assembled for night prayers, followed by a short reading from the Holy Scriptures, the Following of Christ, or some other pious book.

4. *Good Reading.*—Let the adornments of home be chaste and holy pictures, and, still more, sound, interesting, and profitable books. No indelicate representation should ever be tolerated in a Christian home. Artistic merit in the work is no excuse for the danger thus presented. No child ought to be subjected to temptation by its own parents and in its own home. But let the walls be beautified with what will keep the inmates in mind of our Divine Lord, and of his saints, and with such other pictures of the great and the good as will be incentives to civic and religious virtue.

The same remark applies equally to books and periodicals. Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken faith in the religion and the Church of Jesus Christ, be absolutely excluded from every Christian home, but the dangerously exciting and morbidly emotional, whatever, in a word, is calculated to impair or lower the tone of faith or morals in the youthful mind and heart, should be carefully banished. Parents would be sure to warn and withhold their children from anything that would poison or sicken their bodies; let them be at least as watchful against intellectual and moral poison. But let the family book-shelves be well supplied with what is both pleasant and wholesome. Happily, the store of Catholic literature, as well as works which, though not written by Catholics nor treating of religion, are pure, instructive and elevating, is now so large that there can be no excuse for running risk or wasting one's

time with what is inferior, tainted or suspicious. Remember, Christian parents, that the development of the youthful character is intimately connected with the development of the taste for reading. To books as well as to associations may be applied the wise saying: "Show me your company and I will tell you what you are." See, then, that none but good books and newspapers, as well as none but good companions, be admitted to your homes. Train your children to a love of history and biography. Inspire them with the ambition to become so well acquainted with the history and doctrines of the Church as to be able to give an intelligent answer to any honest inquiry. Should their surroundings call for it, encourage them, as they grow older, to acquire such knowledge of popularly mooted questions of a scientific or philosophical character as will suffice to make them firm in their faith and proof against sophistry. We should be glad to see thoroughly solid and popular works on these important subjects, from able Catholic writers, become more numerous. Teach your children to take a special interest in the history of our own country. We consider the establishment of our country's independence, the shaping of its liberties and laws as a work of special Providence, its framers "building wiser than they knew," the Almighty's hand guiding them. And if ever the glorious fabric is subverted or impaired it will be by men forgetful of the sacrifices of the heroes that reared it, the virtues that cemented it, and the principles on which it rests, or ready to sacrifice principle and virtue to the interests of self or party. As we desire therefore that the history of the United States should be carefully taught in all our Catholic schools, and have directed that it be specially dwelt upon in the education of the young ecclesiastical students in our preparatory seminaries; so also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past, and thus sending forth from our Catholic homes into the arena of public life not partisans but patriots.

5. *The Holy Scriptures*.—But it can hardly be necessary for us to remind you, beloved brethren, that the most highly valued treasure of every family library, and the most frequently and lovingly made use of, should be the Holy Scriptures. Doubtless you have often read A'Kempis's burning thanksgiving to our Lord for having bestowed on us not only the adorable treasure of His Body in the Holy Eucharist, but also that of the Holy Scriptures, "the Holy Books, for the comfort and direction of our life."* And you have before your eyes, prefixed to the Douay version of the Holy Bible, the exhortation of Pope Pius the Sixth in his letter to the Archbishop of Florence, that "the faithful should be moved to the reading of the Holy Scriptures; for these," he says, "are most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times." And St. Paul declares that "what things

* Fol. of Christ, B. 4, c. ii.

soever were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope.”* We hope that no family can be found amongst us without a correct version of the Holy Scriptures. Among other versions, we recommend the Douay, which is venerable as used by our forefathers for three centuries, which comes down to us sanctioned by innumerable authorizations, and which was suitably annotated by the learned Bishop Challoner, by Canon Haydock, and especially by the late Archbishop Kenrick.

But in your reading remember the admonition of A’Kempis: “The Holy Scriptures must be read in the same spirit in which they were written; if thou wilt derive profit, read with humility, simplicity and faith.”† And keep ever before your mind the principle laid down by St. Peter in the first chapter of his second Epistle: “Understanding this first, that no prophecy of Scripture is made by private interpretation, for prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost.” And this other given by St. John, in the fourth chapter of his first Epistle, in the name of the Apostolic teaching Church: “Dearly beloved, believe not every spirit, but try the spirits if they be of God. We are of God; he that knoweth God heareth us; he that is not of God heareth us not; by this we know the spirit of truth and the spirit of error.” In these two divinely inspired rules you have always a sure safe-guard against the danger of error.

6. *The Catholic Press*.—Finally, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, must practically depend the solution of the question, whether or not the Catholic press is to accomplish the great work which Providence and the Church expect of it at this time. So frequently and so forcibly has the providential mission of the press been dwelt upon by Popes and prelates and distinguished Catholic writers, and so assiduously have their utterances been quoted and re-quoted everywhere, that no one certainly stands in need of arguments to be convinced of this truth. But all this will be only words in the air, unless it can be brought home to each parent and made practical in each household. If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press, by subscribing for one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain to its rightful development and to accomplish its destined mission. But choose a journal that is thoroughly Catholic, instructive and edifying; not one that would be, while Catholic in name or pretense, uncatholic in tone and spirit, disrespectful to constituted authority, or biting and uncharitable to Catholic brethren.

Beloved brethren, a great social revolution is sweeping over the world. Its

* Rom. xv.

† B. 1, c. v.

purpose, hidden or avowed, is to dethrone Christ and religion. The ripples of the movement have been observed in our country; God grant that its tidal wave may not break over us. Upon you, Christian parents, it mainly depends whether it shall or not; for, such as our homes are, such shall our people be. We beseech you, therefore, to ponder carefully all that we have said concerning the various constituents of a true Christian home, and, to the utmost of your ability, to carry them into effect. And we entreat all pastors of souls to bear unceasingly in mind, that upon the Christian school and the Christian homes in their parishes must mainly depend the fruit of their priestly labors. Let them concentrate their efforts on these two points,—to make the schools and the homes what they ought to be;—then indeed will they carry to the Lord of the harvest full and ripe sheaves, and the future generation will bless them for transmitting unimpaired the priceless gifts of faith and religion.

THE LORD'S DAY.

There are many sad facts in the experience of nations, which we may well store up as lessons of practical wisdom. Not the least important of these is the fact that one of the surest marks and measures of the decay of religion in a people, is their non-observance of the Lord's Day. In traveling through some European countries, a Christian's heart is pained by the almost unabated rush of toil and traffic on Sunday. First, grasping avarice thought it could not afford to spare the day to God; then unwise governments, yielding to the pressure of mammon, relaxed the laws which for many centuries had guarded the day's sacredness,—forgetting that there are certain fundamental principles, which ought not to be sacrificed to popular caprice or greed. And when, as usually happens, neglect of religion had passed, by lapse of time, into hostility to religion, this growing neglect of the Lord's Day was easily made use of as a means to bring religion itself into contempt. The Church mourned, protested, struggled, but was almost powerless to resist the combined forces of popular avarice and Cæsar's influence, arrayed on the side of irreligion. The result is the lamentable desecration which all Christians must deplore.

And the consequences of this desecration are as manifest as the desecration itself. The Lord's Day is the poor man's day of rest; it has been taken from him,—and the laboring classes are a seething volcano of social discontent. The Lord's Day is the home day, drawing closer the sweet domestic ties, by giving the toiler a day with wife and children; but it has been turned into a day of labor,—and home ties are fast losing their sweetness and their hold. The Lord's Day is the church-day, strengthening and consecrating the bond of brotherhood among all men, by their kneeling together around the altars of the one Father in heaven; but men are drawn away from this blessed communion of Saints,—and as a natural consequence they are lured into the counterfeit communion of Socialism, and other wild and destructive systems. The Lord's

Day is God's Day, rendering ever nearer and more intimate the union between the creature and his Creator, and thus ennobling human life in all its relations; and where this bond is weakened, an effort is made to cut man loose from God entirely, and to leave him, according to the expression of St. Paul, "without God in this world."* The profanation of the Lord's Day, whatever be its pretext, is a defrauding both of God and His creatures, and retribution is not slow.

In this country, there are tendencies and influences at work to bring about a similar result; and it behooves all who love God and care for society, to see that they be checked. As usual, greed for gain lies at the bottom of the movement. Even when the pretense put forward is popular convenience or popular amusement, the clamor for larger liberty does not come so much from those who desire the convenience or the amusement, as from those who hope to enrich themselves by supplying it. Now far be it from us to advocate such Sunday-laws as would hinder necessary work, or prohibit such popular enjoyments as are consistent with the sacredness of the day. It is well known, however, that the tendency is to rush far beyond the bounds of necessity and propriety, and to allege these reasons only as an excuse for virtually ignoring the sacredness of the day altogether. But no community can afford to have either gain or amusement at such a cost. To turn the Lord's Day into a day of toil, is a blighting curse to a country; to turn it into a day of dissipation would be worse. We earnestly appeal, therefore, to all Catholics without distinction, not only to take no part in any movement tending toward a relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposite direction.

There is one way of profaning the Lord's Day which is so prolific of evil results, that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the Day of the Lord into a day of dissipation, to use it as an occasion for breeding intemperance. While we hope that Sunday-laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of country, never to take part in such Sunday traffic, nor to patronize or countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living.

And here it behooves us to remind our workingmen, the bone and sinew of the people and the specially beloved children of the Church, that if they wish to observe Sunday as they ought, they must keep away from drinking places on

* Ephes. ii. 12.

Saturday night. Carry your wages home to your families, where they rightfully belong. Turn a deaf ear, therefore, to every temptation; and then Sunday will be a bright day for all the family. How much better this than to make it a day of sin for yourselves, and of gloom and wretchedness for your homes, by a Saturday night's folly or debauch. No wonder that the Prelates of the Second Plenary Council declared that "the most shocking scandals which we have to deplore spring from intemperance." No wonder that they gave a special approval to the zeal of those who, the better to avoid excess, or in order to give bright example, pledge themselves to total abstinence. Like them we invoke a blessing on the cause of temperance, and on all who are laboring for its advancement in a true Christian spirit. Let the exertions of our Catholic Temperance Societies meet with the hearty co-operation of pastors and people; and not only will they go far towards strangling the monstrous evil of intemperance, but they will also put a powerful check on the desecration of the Lord's Day, and on the evil influences now striving for its total profanation.

Let all our people "remember to keep holy the Lord's Day." Let them make it not only a day of rest, but also a day of prayer. Let them sanctify it by assisting at the adorable Sacrifice of the Mass. Besides the privilege of the morning Mass, let them also give their souls the sweet enjoyment of the Vesper service and the Benediction of the Blessed Sacrament. See that the children not only hear Mass, but also attend the Sunday-school. It will help them to grow up more practical Catholics. In country places, and especially in those which the priest cannot visit every Sunday, the Sunday-school ought to be the favorite place of reunion for young and old. It will keep them from going astray, and will strengthen them in the faith. How many children have been lost to the Church in country districts, because parents neglected to see that they observed the Sunday properly at home and at Sunday-school, and allowed them to fall under dangerous influences!

FORBIDDEN SOCIETIES.

One of the most striking characteristics of our times is the universal tendency to band together in societies for the promotion of all sorts of purposes. This tendency is the natural outgrowth of an age of popular rights and representative institutions. It is also in accordance with the spirit of the Church, whose aim, as indicated by her name Catholic, is to unite all mankind in brotherhood. It is consonant also with the spirit of Christ, who came to break down all walls of division, and to gather all in the one family of the one heavenly Father.

But there are few good things which have not their counterfeits, and few tendencies which have not their dangers. It is obvious to any reflecting mind that men form bad and rash as well as good and wise designs; and that they may band together for carrying out evil or dangerous as well as laudable and

useful purposes. And this does not necessarily imply deliberate malice, because, while it is unquestionably true that there are powers at work in the world which deliberately antagonize the cause of Christian truth and virtue, still the evil or the danger of purposes and associations need not always spring from so bad a root. Honest but weak and erring human nature is apt to be so taken up with one side of a question as to do injustice to the other; to be so enamored of favorite principles as to carry them to unjustifiable extremes; to be so intent upon securing some laudable end as to ignore the rules of prudence, and bring about ruin instead of restoration. But no intention, no matter how honest, can make lawful what is unlawful. For it is a fundamental rule of Christian morals that "evil must not be done that good may come of it," and "the end can never justify the means," if the means are evil. Hence it is the evident duty of every reasonable man, before allowing himself to be drawn into any society, to make sure that both its ends and its means are consistent with truth, justice and conscience.

In making such a decision, every Catholic ought to be convinced that his surest guide is the Church of Christ. She has in her custody the sacred deposit of Christian truth and morals; she has the experience of all ages and all nations; she has at heart the true welfare of mankind; she has the perpetual guidance of the Holy Ghost in her authoritative decisions. In her teaching and her warnings, therefore, we are sure to hear the voice of wisdom, prudence, justice and charity. From the hill-top of her Divine mission and her world-wide experience, she sees events and their consequences far more clearly than they who are down in the tangled plain of daily life. She has seen associations that were once praiseworthy, become pernicious by change of circumstances. She has seen others, which won the admiration of the world by their early achievements, corrupted by power or passion or evil guidance, and she has been forced to condemn them. She has beheld associations which had their origin in the spirit of the Ages of Faith, transformed by lapse of time, and loss of faith, and the manipulation of designing leaders, into the open or hidden enemies of religion and human weal. Thus our Holy Father Leo XIII. has lately shown that the Masonic and kindred societies,—although the offspring of the ancient Guilds, which aimed at sanctifying trades and tradesmen with the blessings of religion; and although retaining, perhaps, in their "ritual," much that tells of the religiousness of their origin; and although in some countries still professing entire friendliness toward the Christian religion,—have nevertheless already gone so far, in many countries, as to array themselves in avowed hostility against Christianity, and against the Catholic Church as its embodiment; that they virtually aim at substituting a world-wide fraternity of their own, for the universal brotherhood of Jesus Christ, and at disseminating mere Naturalism for the supernatural revealed religion bestowed upon mankind by the Saviour of the world. He has shown, too, that, even in countries where they are as yet far

from acknowledging such purposes, they nevertheless have in them the germs, which, under favorable circumstances, would inevitably blossom forth in similar results. The Church, consequently, forbids her children to have any connection with such societies, because they are either an open evil to be shunned or a hidden danger to be avoided. She would fail in her duty if she did not speak the word of warning, and her children would equally fail in theirs, if they did not heed it.

Whenever, therefore, the Church has spoken authoritatively with regard to any society, her decision ought to be final for every Catholic. He ought to know that the Church has not acted hastily or unwisely, or mistakenly; he should be convinced that any worldly advantages which he might derive from his membership of such society, would be a poor substitute for the membership, the sacraments, and the blessings of the Church of Christ; he should have the courage of his religious convictions, and stand firm to faith and conscience. But if he be inclined or asked to join a society on which the Church has passed no sentence, then let him, as a reasonable and Christian man, examine into it carefully, and not join the society until he is satisfied as to its lawful character.

There is one characteristic which is always a strong presumption against a society, and that is secrecy. Our Divine Lord Himself has laid down the rule: "Every one that doth evil, hateth the light and cometh not to the light, that his works may not be reprov'd. But he that doth truth cometh to the light that his works may be made manifest, because they are done in God."* When, therefore, associations veil themselves in secrecy and darkness, the presumption is against them, and it rests with them to prove that there is nothing evil in them.

But if any society's obligation be such as to bind its members to secrecy, even when rightly questioned by competent authority, then such a society puts itself outside the limits of approval; and no one can be a member of it and at the same time be admitted to the sacraments of the Catholic Church. The same is true of any organization that binds its members to a promise of blind obedience—to accept in advance and to obey whatsoever orders, lawful or unlawful, that may emanate from its chief authorities; because such a promise is contrary both to reason and conscience. And if a society works or plots, either openly or in secret, against the Church, or against lawful authorities, then to be a member of it is to be excluded from the membership of the Catholic Church.

These authoritative rules, therefore, ought to be the guide of all Catholics in their relations with societies. No Catholic can conscientiously join, or continue in, a body in which he knows that any of these condemned features exist. If he has joined it in good faith and the objectionable features become known to him afterwards, or if any of these evil elements creep into a society which was originally good, it becomes his duty to leave it at once. And ever if he

* John, iii. 20, 21.

were to suffer loss or run risk by leaving such a society or refusing to join it, he should do his duty and brave the consequences regardless of human considerations.

To these laws of the Church, the justice of which must be manifest to all impartial minds, we deem it necessary to add the following admonition of the Second Plenary Council:* “Care must be taken lest workingmen’s societies, under the pretext of mutual assistance and protection, should commit any of the evils of condemned societies; and lest the members should be induced by the artifices of designing men to break the laws of justice, by withholding labor to which they are rightfully bound, or by otherwise unlawfully violating the rights of their employers.”

But while the Church is thus careful to guard her children against whatever is contrary to Christian duty, she is no less careful that no injustice should be done to any association, however unintentionally. While therefore the Church, before prohibiting any society, will take every precaution to ascertain its true nature, we positively forbid any pastor, or other ecclesiastic, to pass sentence on any association, or to impose ecclesiastical penalties or disabilities on its members without the previous explicit authorization of the rightful authorities.

CATHOLIC SOCIETIES.

It is not enough for Catholics to shun bad or dangerous societies, they ought to take part in good and useful ones. If there ever was a time when merely negative goodness would not suffice, such assuredly is the age in which we live. This is pre-eminently an age of action, and what we need to-day is active virtue and energetic piety. Again and again has the voice of the Vicar of Christ been heard, giving approval and encouragement to many kinds of Catholic associations, not only as a safeguard against the allurements of dangerous societies, but also as a powerful means of accomplishing much of the good that our times stand in need of. Not only should the pastors of the Church be hard at work in building up “the spiritual house,”† “the tabernacle of God with men,”‡ but every hand among the people of God should share in the labor.

In the first place, we hope that in every parish in the land there is some sodality or confraternity to foster piety among the people. We therefore heartily endorse anew all approbations previously given to our many time-honored and cherished confraternities, such as those of the Sacred Heart of Jesus, of the Blessed Sacrament, and of the Blessed Virgin.

Next come the various associations for works of Christian zeal and charity: the Society for the Propagation of the Faith, and the Holy Childhood, than which there are none more deserving; societies for the support of Catholic education; Christian doctrine societies for the work of Sunday-schools; societies for improving the condition of the poor, among which stands pre-eminent the

* No. 519.

† I. Pet. ii. 5.

‡ Apoc. xxi. 3.

Society of St. Vincent de Paul; church-debt societies; societies for supplying poor churches with vestments and other altar requirements; local sanctuary societies; and other methods of uniting the efforts of the people of the parish for useful and holy purposes. It ought to be the comfort and the honest pride of every Catholic to take an active part in these good works; and if any are hindered from contributing a portion of their time and labor, they should contribute as liberally as they can out of their pecuniary resources.

Then there are associations for the checking of immorality, prominent among which are our Catholic Temperance Societies. These should be encouraged and aided by all who deplore the scandal given and the spiritual ruin wrought by intemperance. It is a mistake to imagine that such societies are made up of the reformed victims of intemperance. They should be, and we trust that they everywhere are largely composed of zealous Catholics who never were tainted by that vice, but who mourn over the great evil and are energetically endeavoring to correct it.

We likewise consider as worthy of particular encouragement associations for the promotion of healthful social union among Catholics,—and especially those, whose aim is to guard our Catholic young men against dangerous influences, and to supply them with the means of innocent amusement and mental culture. It is obvious that our young men are exposed to the greatest dangers, and therefore need the most abundant helps. Hence, in the spirit of our Holy Father Leo XIII, we desire to see the number of thoroughly Catholic and well-organized associations for their benefit greatly increased, especially in our large cities; we exhort pastors to consider the formation and careful direction of such societies as one of their most important duties; and we appeal to our young men to put to good profit, the best years of their lives, by banding together, under the direction of their pastors, for mutual improvement and encouragement in the paths of faith and virtue.

And in order to acknowledge the great amount of good that the “Catholic Young Men’s National Union” has already accomplished, to promote the growth of the Union and to stimulate its members to greater efforts in the future, we cordially bless their aims and endeavors and recommend the Union to all our Catholic young men.

We also esteem as a very important element in practical Catholicity, the various forms of Catholic beneficial societies and kindred associations of Catholic workingmen. It ought to be, and we trust is everywhere their aim to encourage habits of industry, thrift, and sobriety; to guard the members against the dangerous attractions of condemned or suspicious organizations; and to secure the faithful practice of their religious duties, on which their temporal as well as their eternal welfare so largely depends.

With paternal affection we bestow our blessing upon all those various forms of combined Catholic action for useful and holy purposes. We desire to see

their number multiplied and their organization perfected. We beseech them to remember that their success and usefulness must rest, in a great measure, upon their fidelity to the spirit of the Church, and on their guarding carefully against influences that might make them disloyal. The more closely pastors and people are united in good works, the more abundantly will those associations be blessed and their ends accomplished, the more perfectly will all Christians be united in fraternal charity, and the more widely and firmly will the Kingdom of Christ on the earth be established.

HOME AND FOREIGN MISSIONS.

The duties of a Christian begin with his own household and his own parish; but they do not end there. The charity and zeal in his heart must be like that in the heart of the Church, whose very name is Catholic,—like that in the heart of Christ, who “died for all men, and gave Himself a redemption for all.”* The Divine commission to the Church stands forever: “Go, teach all nations; preach the Gospel to every creature;”† and every one who desires the salvation of souls, should yearn for its fulfillment, and consider it a privilege to take part in its realization. The more we appreciate the gift of faith, the more must we long to have it imparted to others. The heart of every true Catholic must glow as he reads of the heroic labors of our missionaries among heathen nations in every part of the world, and especially among the Indian tribes of our country. The missionary spirit is one of the glories of the Church and one of the chief characteristics of Christian zeal.

In nearly all European countries there are Foreign Mission Colleges, and also associations of the faithful for the support of the missions by their contributions. Hitherto we have had to strain every nerve in order to carry on the missions of our own country, and we were unable to take any important part in aiding the missions abroad. But we must beware lest our local burdens should make our zeal narrow and uncatholic. There are hundreds of millions of souls in heathen lands to whom the light of the Gospel has not yet been carried, and their condition appeals to the charity of every Christian heart. Among our own Indian tribes, for whom we have a special responsibility, there are still many thousands in the same darkness of heathenism, and the missions among our thousands of Catholic Indians must equally look to our charity for support. Moreover, out of the six millions of our colored population there is a very large multitude, who stand sorely in need of Christian instruction and missionary labor; and it is evident that in the poor dioceses in which they are mostly found, it is most difficult to bestow on them the care they need, without the generous co-operation of our Catholic people in more prosperous localities. We have therefore urged the establishment of the Society for the Propagation of the Faith in every parish in which it is not yet erected, and also ordered a col-

* II. Cor. v. 15; I. Tim. ii. 6.

† Mat. xxviii. 19; Mark, xvi. 15.

lection to be made yearly in all the dioceses, for the foreign missions and the missions among our Indians and Negroes. We have done this through a deep sense of duty, and we trust that our noble-hearted people will not regard it as a burden imposed on them, but as an opportunity presented to them of co-operating in a work which must be specially dear to the Heart of our Divine Saviour.

These are the leading matters, venerable and beloved brethren, which have engaged our attention during this Council. The objects of our deliberations have been the same that have occupied the energies of the Church and her pastors ever since the days of the Apostles,—namely, the extension of the kingdom of God, the building up of the Body of Christ, the giving greater “glory to God in the highest, and peace on earth to men of good will,” by shedding abroad more abundantly the blessings of religion, and the graces of redemption. Our legislation is not intended to impose burdens or limitations upon you, but, on the contrary, to enlarge and secure to you “the liberty of the children of God.” The path of duty and virtue is clearly marked and pointed out, not to restrain your freedom, but that you may journey safely, that you may live wisely and virtuously, that you may have happiness, temporal and eternal.

And now we write you these things, that you may be partners in our solicitude, that every heart may cry out “Thy Kingdom come,” that every hand may be active in establishing and extending it. Accept with willing and loving minds these lessons which spring from hearts full of love for you, and entirely consecrated to your service. Give joy to us and to our Divine Lord by putting them faithfully in practice. And may the blessing of Almighty God, the Father, the Son, and the Holy Ghost, descend upon you abundantly, and abide with you forever.

Given at Baltimore, in the Plenary Council, on the 7th day of December, in the year of our Lord 1884.

In his own name and in the name of all the Fathers.

✠ JAMES GIBBONS,

Archbishop of Baltimore and Apostolic Delegate

THE
CATHOLIC TREASURY

OF

USEFUL INFORMATION

CONCERNING THE MOST IMPORTANT

rites and ceremonies of the
church.

also

A COMPLETE ACCOUNT OF THE ORIGIN, MEANING, AND USE
OF THE VARIOUS ROBES AND VESTMENTS AND
SACRED VESSELS, WHAT THEY
SYMBOLIZE, ETC.



RITES AND CEREMONIES OF THE CHURCH.

A

Abbe, Abate.



THE name of *abbé*, *abate*, has come to be assumed by a class of unbeneficed secular clerks in France and Italy, apparently in the following manner: The practice by which laymen held abbeys *in commendam*—commenced in troubled times, in order that powerful protectors might be found for the monks, and might have inducements to exercise that protection—grew by degrees into scandalous abuse. Young men of noble families were nominated to abbeys, and could enjoy their revenues long before they could take priests' orders: they were not bound to residence; and under Louis XIV. and Louis XV., many of these *abbés commandataires* never saw the abbeys of which they were the titular rulers. The possibility of winning such prizes drew many cadets of noble families, who had only just taken the tonsure, to Versailles; those who had succeeded in obtaining nominations still fluttered about the Court, not being bound to residence; and the name *Abbé*, which was really, though abusively, applicable to these, came to be applied, in social parlance, to the aspirants also, whom no external signs distinguished from the real abbés. By a further extension, the name came to be applied as a title of courtesy to unbeneficed clerks generally.

Abbess.

ABBESS, from *Abbatissa*. The superior of a community of nuns, in those orders in which convents of monks are governed by abbots. The dignity of an abbess cannot be traced back so far as that of an abbot; it appears to have been first regularly instituted about 591, in the time

of Pope Gregory the Great. Regulations touching their election, powers, and rights were gradually framed, and incorporated in the canon law. The electors must, as a general rule, be professed nuns. The age at which a nun can be elected abbess has been variously determined at different times; finally the Council of Trent (Sess. xxv. c. 7. De Reg. et Mon.) fixed it at not less than forty years, of which eight should have been passed in the same monastery. The voting is secret; generally a simple majority of votes is sufficient for a valid election, but in the convents depending on Monte Cassino a majority of two-thirds is required. In the case of a doubtful election, the ordinary intervenes, and selects the nun whom he may think most suitable for the office. The benediction of an abbess, a rite generally but not always necessary, may be performed by the bishop on any day of the week. When elected, the abbess has a right to the ring and staff, as in the case of abbots, and to have the abbatial cross borne before her.

Abbot.

THE "father" or superior of a community of men living under vows and according to a particular rule. The transference of the idea of fatherhood to the relation between the head of a congregation or a religious community and his subjects is so natural that already in the apostolic times we find St. Paul reminding the Corinthians (1 Cor. iv. 15) that they had not *many* fathers in Christ ("for in Christ Jesus I have begotten you," &c.), notwithstanding the apparent prohibition in the gospel of St. Matthew (xxiii. 9). But it was customary to call bishops by the Greek word for father; hence the corresponding designation for the head of a community of monks was taken, to avoid confusion, from the Chaldaic form (*abba*, *abbas*) of the word which means "father" in the Semitic languages. The true Abbot, being a natural outgrowth of the Christian doctrine and spirit, comes into sight in the third century, and still fulfills—though under a variety of designations—his original function in the nineteenth. The name imports the rule of others, but as the essential foundation for such rule it implies the mastery of self.

The status of these early abbots, as of the monks whom they governed, was a *lay* status. In the great monastic colonies of Palestine and Egypt, each containing several hundreds of monks, there would be but one or two priests, admitted in order to the celebration of the divine worship. But the proportion of ordained monks gradually increased, the bishops being generally glad to confer orders upon men, most of whom were of proved virtue. For abbots ordination before long became the rule: yet even in the ninth century we read of abbots who were only deacons, and a Council of Poitiers in 1078 is still obliged to make a canon enjoining upon all abbots, on pain of deprivation, the reception of priests' orders. The original lay character here referred to must

of course not be confounded with the status of those profane intruders described by Beda in his letter to Egbert, archbishop of York, who were rich laymen pretending to found monasteries for the sake of obtaining the exemption from civil burdens which monastic lands enjoyed, and could only be called pseudo-abbots.

The election of an abbot originally rested with the monks, according to the rule "Fratres eligant sibi abbatem." We meet, indeed, with many cases of episcopal intervention in elections, but the right of the monks is solemnly recognized in the body of the canon law. In the West, as the endowments of monasteries increased, temporal princes and lords usurped the right of appointing abbots in the larger monasteries, no less than of nominating bishops to the sees; the history of England as well as that of Germany is full of disputes thence arising. At the Council of Worms in 1122 Pope Calixtus obtained from the emperor the renunciation of the claim to invest with ring and crosier the persons nominated to ecclesiastical dignities. The first article of Magna Charta (1215) provides that the English Church shall be *free*: by which, among other things, the right of monks to choose their own abbots was understood to be conceded. Practically, the patronage of the larger English abbeys for two centuries before the Reformation was divided by a kind of amicable arrangement between the Pope and the king.

St. Benedict (480-543), the patriarch of Western monachism, allows in his rule (which, from its greater elasticity, superseded other rules which were for a time in competition with it) a large discretion to the abbots of his convents, who were to modify many things in accordance with the exigencies of climate and national customs. Such modifications led, of course, in time, to relaxation, the reaction against which led to reforms. A curious report of the discussion between the Monks of Molesme and their abbot, Robert (1075), who wished to restore among them the full observance of the rule of St. Benedict, may be read in the eighth book of Ordericus Vitalis. Not prevailing, St. Robert, with twelve companions, left Molesme and founded Citeaux, under a reformed observance. [CISTERCIAN ORDER.]

The privileges of abbots grew to be very extensive. They obtained many episcopal rights, among others that of conferring minor orders on their monks. A practice which had arisen, by which abbots exempt from episcopal jurisdiction [EXEMPTION] claimed to confer minor orders even on seculars, was condemned by the Council of Trent (Sess. xxiii. De Reform. c. 10). The use of mitre, crosier and ring was accorded to the abbots of great monasteries; these mitred abbots were named *abbates infulati*.

Ablution.

A NAME given, in the rubrics of the Mass, to the water and wine with which the priest who celebrates Mass washes his thumb and index-finger after communion. When he has consumed the precious blood, the priest purifies the chalice [see MASS]; he then, saying in a low voice a short prayer prescribed by the Church, holds his thumb and index-finger, which have touched the Blessed Sacrament and may have some particle of it adhering to them, over the chalice, while the server pours wine and water upon them. He then drinks the ablution, and dries his lips and the chalice with the mundatory. This ceremony witnesses to the reverence with which the Church regards the body and blood of Christ, and to her anxiety that none of that heavenly food should be lost. It is impossible to say when this rite was introduced, but we are told of the pious Emperor Henry II., who lived at the beginning of the eleventh century, that he used when hearing mass to beg for the ablution, and to receive it with great devotion. This ablution is mentioned by St. Thomas and Durandus. The former, however, gives no reason to suppose that it was consumed by the priest, and the latter expressly says that the ablution used formerly to be poured into a clean place. (Benedict XIV. "De Missa," III. xxi. C.)

Absolution.

CLASSICAL authors use the Latin word *absolutio* (literally, unbinding or unloosing) to signify acquittal from a criminal charge, and ecclesiastical writers have adopted the term, employing it to denote a setting free from crime or penalty. But, as crime and its penalties are regarded even by the Church from very different points of view, "absolution" in its ecclesiastical use bears several senses, which it is important to distinguish from each other.

I. *Absolution from Sin* is a remission of sin which the priest, by authority received from Christ, makes in the Sacrament of Penance. It is not a mere announcement of the gospel, or a bare declaration that God will pardon the sins of those who repent, but as the Council of Trent defines (Sess. xiv. Can. 9), it is a judicial act by which a priest as judge passes sentence on the penitent.

With regard to absolution thus understood, it is to be observed, first, that it can be given by none but priests, since to them alone has Christ committed the necessary power; and, secondly, that since absolution is a judicial sentence, the priest must have authority or jurisdiction over the person absolved. The need of jurisdiction, in order that the absolution may be valid, is an article of faith defined at Trent (Sess. xiv. Cap. 7), and it follows from the very nature of absolution as defined above, since the reason of things requires that a judge

should not pass sentence except on one who is placed under him, as the subject of his court. This jurisdiction may be ordinary—*i. e.* it may flow from the office which the confessor holds; or delegated—*i. e.* it may be given to the confessor by one who has ordinary jurisdiction with power to confer it on others, as his delegates. Thus a bishop has ordinary jurisdiction over seculars, or religious who are not exempt, in his diocese, and within its limits he can delegate jurisdiction to priests secular or regular. Again, the prelates of religious orders exempt from the authority of the bishop, have jurisdiction, more or less ample, within their own order, and they can absolve, or delegate power to absolve, the members of the order who are subject to them; nor is it possible, ordinarily speaking, for the bishop, or a priest who has his powers from the bishop only, to absolve such religious. Moreover, a bishop or a prelate of a religious order, in conferring power to absolve his subjects, may reserve the absolution of certain sins to himself. The Church, however, supplies all priests with power to absolve persons in danger of death, at least if they cannot obtain a priest with the usual “faculties” or powers to absolve.

Thirdly, absolution must be given in words which express the efficacy of absolution, viz.: forgiveness of sin. The Roman Ritual prescribes the form: “I absolve thee from thy sins, in the name of the Father and of the Son, and of the Holy Ghost.” Beyond all doubt, the form: “I absolve thee from thy sins,” would suffice for the validity of the sacrament. But would a precatory form avail—such for example as: “May Jesus Christ absolve thee from thy sins?” The affirmative has been maintained, but it must be remembered that in any case it is unlawful to use such form even in the East, since Clement VIII., in his instruction on the rites of the Greeks, issued 1595, required them to employ the form prescribed in the Council of Florence—viz.: “I absolve thee,” &c.

Lastly, the form of absolution must be uttered by the priest himself in the presence of the person absolved. This follows as a necessary consequence from the nature of the form of absolution sanctioned by the perpetual tradition of the Church; for the very words: “I absolve *thee*,” imply the presence of the penitent; and the contrary opinion held by some Spanish theologians, who considered that absolution could be validly given by letter or by means of a messenger, was expressly condemned by Clement VIII. in the year 1603.

[N. B. For full information on the proofs from Scripture and antiquity for the Catholic doctrine of Confession and Absolution, see PENANCE, SACRAMENT OF.]

II. *Absolution from censures*, is widely different from absolution from sins, because whereas the latter gives grace, removes guilt, and reconciles the sinner with God, the former merely removes penalties imposed by the Church, and reconciles the offender with her. It may be given, either in the confessional, or apart altogether from the Sacrament of Penance, in the external forum—*i. e.* in the courts of the church. It may proceed from any cleric, even from one who

has received the tonsure only, without ordination, provided he is invested with the requisite jurisdiction. This jurisdiction resides, in the case of censures imposed by an individual authority through a special sentence, in the ecclesiastic who inflicted the censure, in his superior, in his successors, and in those to whom competent authority has delegated power of absolution. For example, if a bishop has placed a subject of his under censure, absolution may be obtained (1) from the bishop himself, (2) from a succeeding bishop, (3) from the metropolitan, in certain cases where an appeal can be made to him, or, if he is visiting the diocese of his suffragan *ex officio*, (4) from any cleric deputed by one of the above. With regard to censures attached to certain crimes by the general law of the Church, unless they are specially reserved to the Pope or the bishop, any confessor can absolve from them; and this is generally considered to hold good also of censures inflicted by the general (as opposed to a particular) sentence of a superior. Again, it is not necessary that the person absolved from censure should be present, or contrite, or even that he should be living. As the effects of censures may continue, so they may be removed after death. Excommunication, for instance, deprives the excommunicated person of Christian burial. It may happen that he desired but was unable to obtain remission of the penalty during life, and in this case he may be absolved after his soul has left the body, and so receive Catholic burial and a share in the prayers of the Church.

III. *Absolution for the dead (pro defunctis)*. A short form, imploring eternal rest and so indirectly remission of the penalties of sin, said after a funeral Mass over the body of the dead person, before it is removed from the church.

IV. *Absolutions in the Breviary*. Certain short prayers said before the lessons in matins and before the chapter at the end of prime. Some of these prayers express or imply petition for forgiveness of sin, and this circumstance probably explains the origin of the name Absolution which has been given to such prayers or blessings.

Abstinence.

ABSTINENCE, in its restricted and special sense, denotes the depriving ourselves of certain kinds of food and drink in a rational way and for the good of the soul. On a fasting-day, the Church requires us to limit the quantity, as well as the kind, of our food; on an abstinence-day, the limit imposed affects only the nature of the food we take. The definition given excludes three possible misconceptions of the Church's law on this point. First, the Church does not forbid certain kinds of food on the ground that they are impure, either in themselves or if taken on particular days. On the contrary, she holds with St. Paul (1 Tim. iv. 4) that "every creature of God is good,"

and has repeatedly condemned (*Canon. Apost.* 53. *Concil. Ancy.* can. 14) the Gnostic and Manichean error, which counted flesh and wine evil. Next, the abstinence required is a reasonable one, and is not, therefore, exacted from those whom it would injure in health, or incapacitate for their ordinary duties. Thirdly, Catholic abstinence is a means, not an end. Abstinence, says St. Thomas, pertains to the kingdom of God only so far "as it proceeds from faith and love of God." *

But how does abstinence from flesh-meat promote the soul's health? The answer is, that it enables us to subdue our flesh and so to imitate St. Paul's example, who "chastised his body and brought it into subjection" (1 Cor. ix. 27). The perpetual tradition of the Church is clear beyond possibility of mistake on this matter, and from the earliest times, the Christians at certain seasons denied themselves flesh and wine, or even restricted themselves to bread and water (*Concil. Laod.*, Can. 50). Moreover, by abstaining from flesh, we give up what is, on the whole, the most pleasant as well as the most nourishing food, and so make satisfaction for the temporal punishment, due to sin even when its guilt has been forgiven.

The abstinence (as distinct from fasting) days to be observed are, all Fridays, except that on which Christmas Day may fall, and the Sundays in Lent, though on these last the faithful now receive an annual dispensation from the abstinence.

Abstinence-days were observed from ancient times by the monks. Thus Cassian tells us that in the monasteries of Egypt, great care was taken that no one should fast between Easter and Pentecost, but he adds that the "quality of food" was unchanged. In other words, the religious fasted all the year, except on Sundays and the days between Easter and Pentecost. These they observed as days of abstinence. Again, it is certain that the faithful generally did not, and, indeed, could not, fast on Sundays in Lent, for the early Church strongly discouraged fasting on that day; but it is also certain that they did abstain on the Sundays in Lent. For, during the whole of the season, says St. Basil, "no animal has to suffer death, no blood flows." We learn incidentally from Theophanes and Nicephorus that no meat was exposed during Lent in the markets of Constantinople. The Sundays, then, in Lent were kept in the ancient Church as days of abstinence. With regard to the abstinence-days of weekly occurrence, Thomassin shows that Wednesday and Friday have been from ancient times observed in the East not only as abstinence, but as fasting-days. Clement VIII., in 1595, in laying down rules for Catholic Greeks under Latin bishops, excuses them from some of the Latin fasts, on the ground that, unlike the Latins, they fasted every Wednesday and Friday. Thomassin illustrates the custom of the West, by quoting a number of statutes, etc., prescribing sometimes abstinence from flesh, sometimes fasting and abstinence, on

* 2 2ndæ 146, 1. See also the prayer of the Church in the Mass for the third Sunday of Lent.

Friday. His earliest authority is Nicholas I. (858–867), and he concludes, “even after the year 1400, the Saturday abstinence was rather voluntary than of obligation among the laity ; but the Friday abstinence had long since passed into a law. I say abstinence, for, in spite of efforts made, the fast was never well established.” (See Thomassin, “*Traité des Jeûnes*,” from which the foregoing historical sketch is taken.)

Acolyte.

ACOLYTE, from *Akolouthéo*, I follow ; and hence, follow as a server or ministrant : a name given to the highest of the four minor orders. It is the duty of the acolyte to supply wine and water and to carry the lights at the Mass ; and the bishop ordains him for these functions by putting the cruets and a candle into his hand, accompanying the action with words indicating the nature of the office conferred. The order of Acolyte is mentioned along with the others by Pope Cornelius (Euseb. *Hist.* vi. 43) in the middle of the third century. Their ordination is mentioned in an ancient collection of canons commonly, though wrongly, attributed to the Fourth Council of Carthage (Hefele, *Concil.* ii. 70). The functions of acolytes are now freely performed by laymen, though the order is still always received by those who aspire to the priesthood.

Adultery.

THE Catholic Church holds that the bond of marriage is not and ought not to be dissolved by the adultery of either party ; see the decree of the Council of Trent (Sess. xxiv., Can. 7.) It remains to consider in what way the act affects, though it cannot break, the nuptial tie. The canon law allows of divorce from bed and board (*a thoro et cohabitatione*), whether permanent or temporary, for various causes. Of these causes adultery is one of the chief. The right to this species of divorce, or, as it is called in civil law, judicial separation, accrues to either party in consequence of the adultery of the other, provided that the guilt be certain and notorious, whether in fact or in law. It was formerly held that this right, though it undoubtedly belonged to the husband after the misconduct of his wife, ought not to be similarly extended to a wife on account of the adultery of the husband. This opinion is not now held, and it is agreed that the adultery of either party is a sufficient cause entitling the innocent person to claim a judicial separation for life.

Several questions, however, arise. Is the husband whose wife has committed adultery bound to separate himself from her, or does he merely enter into a right which he may either exercise or not as he likes ? Arguments of great

weight have been adduced by canonists on either side of this question. But there is no doubt that the wife, in the parallel case, is not so bound, and that for reasons such as these: (1) that her husband's guilt implies no acquiescence on her part, which could hardly be the case were the wife the offender; (2) that the honor of the family and the legitimacy of the children are not stained or imperilled in the one case as they are in the other; (3) that her insisting on being separated from him is not likely to lead to the husband's reformation, but rather the contrary.

Another question arises as to the legal effect of the commission of adultery by the innocent party after the sentence of divorce (judicial separation), has been pronounced. On this point, opinions are greatly divided, some holding that the divorce is a *res judicata*, which no subsequent misconduct on the part of the spouse innocent at the date of the sentence can affect; others maintaining that the sentence itself saddles the party relieved with an implied condition "*quamdiu bene se gesserit*," and that if that condition is violated, the spouse against whom the judgment was given may justly claim the restitution of conjugal rights.

Various impediments to divorce on account of adultery are allowed by the canon law, of which the chief are, the proof of adultery against the spouse seeking a divorce, and condonation.

In this country, the laws relating to adultery and divorce are regulated by statute in each state. In many states the adultery of the wife is a good cause, not only of the limited species of divorce treated above, but of the absolute severance of the nuptial bond, provided always that, as the saying is, the husband comes into court with clean hands. The Church, however, does not recognize these divorces. Catholics cannot obtain an absolute divorce on the ground of adultery.

Advent, Season of.

THE period, of between three and four weeks from Advent Sunday (which is always the Sunday nearest to the feast of St. Andrew) to Christmas eve, is named by the Church the season of Advent. During it she desires that her children should practice fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming (*adventum*) of the Son of God in the flesh, to promote his spiritual advent within their own souls, and to school themselves to look forward with hope and joy to his second advent, when he shall come again to judge mankind.

It is impossible to fix the precise time when the season of Advent began to be observed. A canon of a Council at Saragossa, in 380, forbade the faithful to absent themselves from the Church services during the three weeks from December 17th to the Epiphany; this is perhaps the earliest trace on record of the

observance of Advent. The singing of the "greater antiphons" at Vespers is commenced, according to the Roman ritual, on the very day specified by the Council of Saragossa; this can hardly be a mere coincidence. In the fifth century Advent seems to have been assimilated to Lent, and kept as a time of fasting and abstinence for forty days, or even longer—*i. e.* from Martinmas (Nov. 11) to Christmas eve. In the Sacramentary of Gregory the Great there are Masses for five Sundays in Advent; but about the ninth century these were reduced to four, and so they have ever since remained. "We may therefore consider the present discipline of the observance of Advent as having lasted a thousand years, at least as far as the Church of Rome is concerned.*

With regard to fasting and abstinence during Advent, the practice has always greatly varied, and still varies, in different parts of the Church. Strictness has been observed; after which came a period of relaxation, followed by a return to strictness. At the present time, Fridays in Advent are observed as fast days by English and Irish Catholics; and also in the United States, but in many countries the ancient discipline has long ago died out, except among religious communities.

There is a marvelous beauty in the offices and rites of the Church during this season. The lessons, generally taken from the prophecies of Isaias, remind us how the desire and expectation, not of Israel only, but of all nations, carried forward the thoughts of mankind, before the time of Jesus Christ, to a Redeemer one day to be revealed; they also strike the note of preparation, watchfulness, compunction, hope. In the Gospels we hear of the terrors of the last judgment, that second advent which those who despise the first will not escape; of the witness borne by John the Precursor, and of the "mighty works" by which the Saviour's life supplied a solid foundation and justification for that witness. At Vespers, the seven greater antiphons, or anthems—beginning on December 17th, the first of the seven greater Ferias preceding Christmas eve—are a noteworthy feature of the liturgical year. They are called the O's of Advent, on account of the manner in which they commence; they are all addressed to Christ; and they are *double*—that is, they are sung entire both before and after the Magnificat. Of the first, *O Sapientia, quæ ex ore Altissimi prodiisti*, &c., a trace still remains in the words *O Sapientia* printed in the calendar of the Anglican Prayer Book opposite December 16—words which probably one person in ten thousand using the Prayer Book understands. The purple hue of penance is the only color used in the services of the Advent, except on the feasts of saints. In many other points Advent resembles Lent: during its continuance, in Masses de Tempore, the *Gloria in excelsis* is suppressed, the organ is silent, the deacon sings *Benedicamus Domino* at the end of Mass instead of *Ite Missa est*, and marriages are not solemnized. On the other hand, the *Alleluia*, the word of gladness, is only once or twice interrupted during Advent, and the

* Guéranger's *Liturgical Year*, translated by Dom Shepherd, 1867.

organ finds its voice on the third Sunday ; the Church, by these vestiges of joy signifying that the assured expectation of a Redeemer whose birth she will soon celebrate fills her heart, and chequers the gloom of her mourning with these gleams of brightness. (Fleury, "Hist. Eccles." xvii, 57 ; Guéranger's "Liturgical Year.")

Age, Canonical.

THE Church like the State, fixes certain ages at which her subjects become capable of incurring special obligations, enjoying special privileges, of entering on special states of life, or of holding office and dignity. The following is a summary of the principal determinations regarding age, so far as they effect (1) the ordinary life of a Christian, (2) the ecclesiastical and religious state. It must be observed that the canonical age is reckoned from the day of birth, not from that of baptism.

1. *With regard to ordinary Christians.*—The age of reason is generally supposed to begin about the seventh year, though of course it may come earlier in some cases, later in others. At that time a child becomes capable of mortal sin, and so of receiving the sacraments of penance and extreme unction, which are the remedies for post-baptismal sin. The Holy Eucharist and in most parts Confirmation, according to the usual discipline, are given some time after the use of reason has been attained, when the child has received some instruction in Christian doctrine, and is able to understand the nature of these sacraments. Further, at seven years of age, a child becomes subject to the law of the Church (*e. g.* with regard to abstinence, Sunday Mass, etc.), and can contract an engagement of marriage.

The age of puberty begins in the case of males at fourteen, in that of females at twelve. Marriage contracted by persons under these ages is null and void (*nisi malitia suppleat ætatem*). Till the age of puberty is reached, no one can be required to take an oath.

At twenty-one, the obligation of fasting begins ; it ceases according to the common opinion, at sixty.

2. *With regard to religious and ecclesiastics.*—At seven, a person may be tonsured. No special age is named in the canon law for the reception of minor orders. A subdeacon must have completed his twenty-first, a deacon his twenty-second, a priest his twenty-fourth, and a bishop his thirtieth year. A cleric cannot hold a simple benefice before entering on his fourteenth year ; an ecclesiastical dignity—*e. g.* a canonry in a cathedral church—till he has completed his twenty-second year ; a benefice with cure of souls attached to it, before he has begun his twenty-fifth year ; a diocese, till he has completed his thirtieth year.

A religious cannot make his profession till he is at least sixteen years old, and has passed a year in the noviciate. He must be thirty years of age before he can hold a prelacy which involves quasi-episcopal jurisdiction. A girl must be over twelve years of age before she assume the religious habit. A woman under forty cannot be chosen religious superior of a convent, unless it is impossible to find in the order a religious of the age required, and otherwise suitable. In this case a religious thirty years old may be chosen with the consent of the bishop or other superior. (See Council of Trent, Sess. xxiii., xxiv., xxv., Ferraris, "Bibliotheca Prompta.")

Agnus Dei.

A PRAYER in the Mass, which occurs shortly before the communion — "Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, etc., give us peace." It has been used



AGNUS DEI.

since the time of Pope Sergius in the seventh century. Originally (according to some, till the time of John XXII.), each petition ended with "have mercy on us;" and this custom still continues in the Lateran basilica (Gavant). (2) The figure of a lamb stamped on the wax which remains from the Paschal candles, and solemnly blessed by the Pope on the Thursday after Easter in the first and seventy years of his Pontificate. Amalarius, writing early in the ninth century (Fleury, xlvii. 36), mentions the fact that in his time the

Agnus Dei's were made of wax and oil by the Archdeacon of Rome, blessed by the Pope, and distributed to the people on the octave of Easter. A bull of Gregory XIII., forbids persons to paint or gild any Agnus Dei blessed by the Pope, under pain of excommunication (St. Liguori, *Theol Moral.* vii. n. 209.)

Alb.

A VESTMENT of white linen reaching from head to foot and with sleeves, which the priest puts on before saying Mass, with the prayer—"Make me white, O Lord, and cleanse me." etc. It sprang from the under-garment (the *tunica* or *poderes*) of the Romans and Greeks, which was usually white, although *alba* does not occur as a technical term for the white tunic till nearly the end of the third century. The Greek under-garment had sleeves, and it was this which the Christians adopted for ecclesiastical use.

The alb was adopted for Church use from early times. Eusebius speaks of bishops clothed in the holy *poderes*. A canon attributed to the Fourth Council of Carthage, 398, and which certainly belongs to that period, orders deacons to use the alb "only at the time of the oblation or of reading." In 589, the Council of Narbonne forbade deacons, subdeacons, or lectores to put off the alb before the end of Mass. At the same time, long after this date the alb continued to be worn, at least by clerics, in daily life. Thus, in 889, a Bishop of Soisson forbids an ecclesiastic to use at Mass the *same* alb which he is accustomed to wear at home.

The shape of the alb has remained much as it was, for it is a mistake to suppose that it ever was a tight-fitting garment. As a rule, too, it was always made of linen, whence it is often called *linea*, but it was sometimes made of silk, and adorned with gold and with figures. It was also, in ancient times, ornamented with stripes of purple or gold. Another ancient ornament of the alb consisted in the *paratura*, which was in use from the eleventh to the sixteenth century. This *paratura* (from *parare*, to adorn: French *parure*) was a square piece of colored embroidery from half a foot to one foot in length, sewed on at four places in the alb.



ALB.

The mystical meaning of this vestment is plainly indicated by the prayer given above. (Hefele, "Beiträge," &c.)

All Saints.

AS early as the fourth century, the Greeks kept on the first Sunday after Pentecost the feast of all martyrs and saints, and we still possess a sermon of St. Chrysostom delivered on that day. In the West, the feast was introduced by Pope Boniface the Fourth after he had dedicated, as the Church of the Blessed Virgin and the Martyrs, the Pantheon, which had been made over to him by the Emperor Phocas. The feast of the dedication was kept on the thirteenth of May. About 731, Gregory III. consecrated a chapel in St. Peter's Church in honor of all the saints, from which time All Saints' Day has been kept in Rome, as now, on the first of November.

From about the middle of the ninth century, the feast came into general observance throughout the West. It ranks as a double of the first class with an octave.

All Souls Day.

A SOLEMN commemoration of, and prayer for, all the souls in Purgatory, which the Church makes on the second of November. The Mass said on that day is always the Mass of the dead, priests and others who are under obligation of reciting the breviary are required to say the matins and lauds from the office of the dead in addition to the office which is said on that day according to the ordinary course, and the vespers of the dead are said on the first of November, immediately after the vespers of All Saints. This solemnity owes its origin to the Abbot Odilo of Cluny, who instituted it for all the monasteries of his congregation, in the year 998. Some authors think there are traces at least of a local celebration of this day before Odilo's time. With the Greeks, Saturday was a day of special prayer for the dead, particularly the Saturday before Lent and that which preceded Pentecost. (Thomas-sin, "Traité des Festes," liv. ii. ch. 21.)

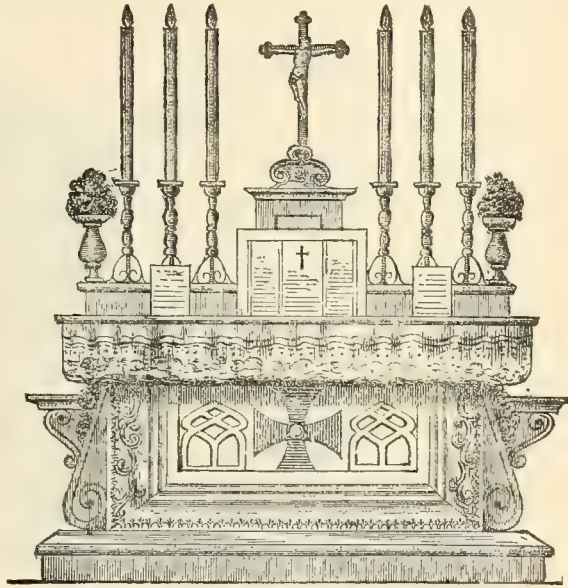
Altar.

THE Hebrew word *ganz* which is usually translated "altar," means literally "a place for sacrifice;" and in the New Testament its equivalent is *thysioterion*. The sacred writers avoid the common Greek word for altar, *Bomos*,* "a raised place," adopting the unclassical word *thysioterion* because by doing so they avoided the heathen associations connected with the common Greek term, besides expressing much more distinctly the purpose of sacrifice for which an altar is built. Whether the Christian altar is mentioned by name in the Bible is doubtful. There is some ground for supposing that it is referred to in Matt. v. 23, and in Hebrews xiii. 10. It has been argued that when our Lord imposes a precept of forgiveness before the gift is presented at the altar, he did not mean to give the Jews a new law with regard to their sacrifices, which were soon to pass away, but to establish the indissoluble connection between the Eucharistic Sacrifice of his Church and brotherly love. Similarly, it is urged that when the writer of the Epistle to the Hebrews asserts "we have an altar, of which they have no right to eat who serve the tabernacle," he is setting altar against altar, and declaring the impossibility of partaking in the Jewish sacrificial feastings and joining at the same time in the sacrificial banquet of the new law. It is certainly difficult to understand the "altar" as the altar of

* *Bomos* occurs only once in the N.T., and then of a heathen altar; Acts xvii. 23.

the cross, which is never once called an altar in the New Testament, and though, of course, an altar it indisputably is, still nobody ate of the sacrifice offered on it. At the same time, these interpretations are by no means held by all Catholic commentators.*

However it may stand with the name, the existence of the thing is implied in the New Testament doctrine of sacrifice [see *Mass*], and the name occurs in the very earliest Christian writers. "There is one flesh," says St. Ignatius the disciple of St. John, "one flesh of our Lord Jesus Christ, and one chalice for union with his blood, *one altar* (*thysiosterion*), as one bishop (*Philad.* 4"). So Tertullian describes Christians as standing at "the altar of God (*De Orat.*);" and the same word "altar" is used in the Apostolic Constitutions and in the ancient liturgies. These testimonies are in no way weakened by passages in Minucius Felix and Arnobius, who in their controversies with Pagans deny the existence of Christian altars. Obviously, they deny that altars such as the Pagan ones were in use among Christians; just as one of these authors allow that there were no temples among Christians, though churches are distinctly recognised in the edicts of the Diocletian era, and are known to have existed at a still earlier date (Cardinal Newman's *Development*, 27).



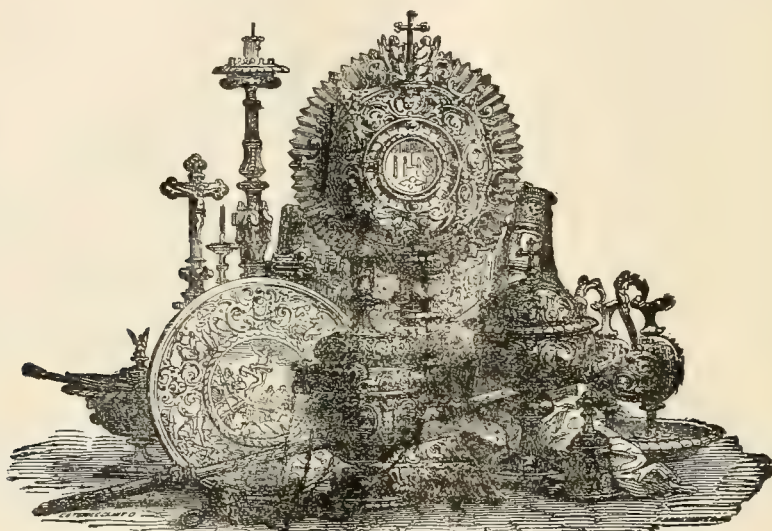
ALTAR.

In early times the altar was more usually of wood; and an altar of this kind is still preserved in the church of St. John Lateran at Rome, on which St. Peter is said to have celebrated Mass.† But the tombs of martyrs in the Catacombs and elsewhere were also used for the Holy sacrifice, the slab of marble which covered the sepulchre serving as the altar-table; and for almost fourteen centuries, that part of the altar on which the Eucharist is consecrated has always been of stone or marble. After the time of Constantine, when sumptuous churches were erected, careful arrangements were made for the position of the altar. It did not lean as it often does now against the sanctuary wall, but stood out with a space round it, so that the bishop when celebrating

* Maldonatus ignores that given above, of Matt. v. 23. Estius, following St. Thomas, distinctly rejects that of Heb. xiii. 10.

† It is enclosed in the Papal altar of this church, except a portion of it, which is preserved in the church of St. Pudentiana: so, at least, says the writer of the article "Altar" in Krau's *Real Encyclopadie*.

Mass looked towards the people. Thus the altar looked in the same direction as the portals of the church, and often both were turned towards the east. This ancient arrangement is still exemplified by the "Papal" altars in the Roman basilicas, but particularly in St. Peter's, where the Pope still says Mass on the great Festivals, looking at one and the same time to the people, to the portals of the church, and to the East (Rock, *Hierurgia*, 497, *seq.*) The altars in the Catacombs were still employed, but even new altars were sanctified by relics, a custom to which so much importance was attributed that St. Ambrose would not consecrate an altar till he found relics to place in it. Then, as now, the altar was covered with linen cloths, which, as appears from a rubric in the Sacramentary of St. Gelasius, were first blessed and consecrated. It was



CHURCH INSIGNIA.

surmounted by a canopy, supported by columns between which veils or curtains were often hung, and on great festivals it was adorned with the sacred vessels placed upon it in rows, and with flowers. The cross was placed over the canopy or else rested immediately on the altar itself. The language and the actions of the early Christians alike bespeak the reverence in which the altar was held. It was called "the holy," "the divine table," "the altar of Christ," "the table of the Lord." The faithful bowed towards it as they entered the church; it was known as the *asylos trapeza*, or "table of asylum," from which not even criminals could be forced away.* Finally, before the altar was used, it was solemnly consecrated by the bishop with the chrism. The date at which this custom was introduced cannot be accurately determined; but the Council of Agde, or Agatha, in Southern Gaul, held in

* Synod of Orange, anno 441. Hefele, *Conciliengeschichte*, ii. p. 293.

the year 506, speaks of this custom as familiar to everybody (Hefele *ibid.* p. 653.

The rubrics prefixed to the Roman Missal contain the present law of the Church with regard to the altar. It must consist of stone, or at least must contain an altar-stone large enough to hold the Host and the greater part of the chalice; and this altar, or the altar-stone, must have been consecrated by a bishop, or by an abbot who has received the requisite faculties from the Holy See. The altar is to be covered with three cloths, also blessed by the bishop, or by a priest with special faculties. One of these cloths should reach to the ground, the other two are to be shorter, or else one cloth doubled may replace the two shorter ones. If possible, there is to be a "pallium," or frontal, on the altar, varying in color according to the feast or season. A crucifix* is to be set on the altar, between two candlesticks: the Missal placed on a cushion, at the right-hand side looking towards the altar: under the crucifix there ought to be an altar-card,† with certain prayers which the priest cannot read from the Missal without inconvenience.

With regard to the number of altars in a church, Gavantus says that originally, even in the West, one church contained only one altar. On this altar, however, the same author continues, several Masses were said on the same day, in proof of which he appeals to the Sacramentary of Leo. He adds that even in the fourth century the church of Milan contained several altars, as appears from a letter of St. Ambrose, and he quotes other examples from the French Church in the sixth century.

Altar=Breads.

ALTAR-BREADS are round wafers made of fine wheaten flour, specially prepared for consecration in the Mass. The altar-breads according to the Latin use (followed also by the Maronites and Armenians) must be unleavened. They are usually stamped with a figure of Christ crucified, or with the I H S. They are of two sizes: one larger, which the priest himself consecrates and receives, or else reserves for the Benediction with the Blessed Sacrament; the other smaller, consecrated for the communion of the faithful.

The practice of stamping altar-breads with the cross or I H S seems to be ancient, and is widely diffused. Merati mentions the fact that the cross is stamped on the altar-breads used by Greek, Syrian, and Alexandrian (Coptic?) Christians.

* The rubric says only a cross, but a crucifix is prescribed by subsequent decrees of the Congregation of Rites. Liguor. *Theol. Mor.* vi. n. 393.

† *Tabella secretarum*, in use since the sixteenth century. The rubric mentions one under the cross, but now two others are placed, one at each end of the altar.

Altar=Cloths.

THE rubrics of the Missal require three fair cloths to be placed on the altar, or two cloths of which one is doubled. They must be blessed by the bishop, or by a priest with special faculties. In the fourth century St. Optatus speaks of the linen cloth placed on the altar as usual in his time, and Pope Silvester is said to have made it a law that the altar-cloth should be of linen. Mention, however, is made by Paulus Silentarius of purple altar-cloths, and, in fact, both the material and the number of these cloths seem to have varied in early times. (See Rock "Hierurgia," p. 503; Kraus, "Archæol. Dict."—*Altartücher*.)

Amen.

A HEBREW word signifying "truly," "certainly." It is preserved in its original form by the New Testament writers, and by the Church in her Liturgy. According to Benedict XIV., it indicates assent to a truth, or it is the expression of a desire, and equivalent to *genoito*, "so be it.*"

"Amen" signifies assent when used at the end of the Creeds. In the ancient Church the communicants used it as an expression of their faith in the Blessed Sacrament. Thus we read in the Apostolic Constitutions (viii. 12)—"Let the bishop give the obligation, saying, 'The Body of Christ,' and let the recipient say, 'Amen.'" St. Ambrose explains the "Amen" used thus in communicating as meaning: "It is true."

At the end of prayers "Amen" signifies our desire of obtaining what we ask. Thus it is said by the server, after the collects in the Mass, as a sign that the faithful unite their petitions to those of the priest. In Justin's time, the people themselves answered "Amen" as the priest finished the prayers and thanksgivings in the Mass, and was about to distribute the Holy Communion (*Apol.* i. 67).

Amice.

AMICE (*Amictus*. Called also, "humerales," "superhumerales," "anaboldium," from *anaballein*, and, in a corrupt form, "anaboladium"). A piece of fine linen, oblong in shape, which the priest who is to say Mass rests for a moment on his head and then spreads on his shoulders, reciting the prayer—"Place on my head, O Lord, the helmet of salvation," &c.

For many centuries priests celebrated with bare neck, as may be seen from

* *De Miss.* ii. 5. He adds a third sense—viz : consent to a request—but gives no clear instance of this use.

many figures in the Roman Catacombs, and from the Mosaic at San Vitale in Ravenna. The amice, however, is frequently mentioned after the opening of the ninth century.* Originally, as Innocent III. expressly testifies, it covered the head as well as the neck; and to this day Capuchin and Dominican friars wear the amice over their heads till they reach the altar. It also was not at first concealed by the alb, as is now the case, and it was often made of silk and ornamented with figures. At present it is made of linen, and adorned only with a cross, which the priest kisses before putting on the amice.

Mediaeval writers have given very many and very different symbolical meanings to this vestment. The prayer already quoted from the Roman Missal speaks of it as figuring the "helmet of salvation," and a similar prayer occurs in most of the ancient Latin Missals.

Anathema.

A THING devoted or given over to evil, so that "anathema sit" means, "let him be accursed." St. Paul at the end of 1 Corinthians pronounces this anathema on all who do not love our blessed Saviour. The Church has used the phrase "anathema sit" from the earliest times with reference to those whom she excludes from her communion either because of moral offenses or because they persist in heresy. Thus one of the earliest councils—that of Elvira, held in 306—decrees in its fifty-second canon that those who placed libellous writings in the church should be anathematized; and the First General Council anathematized those who held the Arián heresy. General councils since then have usually given solemnity to their decrees on articles of faith by appending an Anathema.

Neither St. Paul nor the Church of God ever wished a soul to be damned. In pronouncing anathema against wilful heretics, the Church does but declare that they are excluded from her communion, and that they must, if they continue obstinate, perish eternally.

Angel.

THE word (*aggelos* a translation of *melak*) means messenger, and is applied in a wide sense to priests (Mal. ii. 7), prophets (Agg. i. 13), or to the Messiah† as sent by God. Specially, however, it is used as the name of spiritual beings, created by God, but superior in nature to man. The existence of such superhuman intelligences was conjectured even by heathens such as

* "It was introduced in the eighth," says Dr. Rock; but see Hefele, *Beitrage zur Kirchengeschichte*, &c., 11.

† Is. xlii. 19. There are different views held on this passage, but this is not the place to discuss them.

Plato; and although the Sadducees (Acts, xxiii. 8) believed "neither in angel nor spirit," angels are mentioned so frequently in the Old and New Testament that it would be idle to allege Scriptural proofs on the matter. When they were created, Scripture does not distinctly tell us. "The most ancient Fathers," says Petavius, "especially the Greeks and such Latins as are used to follow the Greeks," held that the angels were created "before the heavens and all material things." The contrary opinion, that the heavens were first created and the angels in the heavens, is that of St. Thomas, and has been commonly held since his time among the Latins. The Fourth Lateran Council declares that God created angels and material beings "at the same time from the beginning." But the council had no intention of deciding this question, which still remains open, as has been pointed out by St. Thomas himself, by Vasquez, Petavius and others.

With regard to the nature of angels, many early Fathers believed that they were corporeal. This opinion is not difficult to account for when we consider such a history as that of the marriages between the "sons of God" and the "daughters of men," given in the sixth chapter of Genesis.* At the Seventh General Council, the Patriarch Tarasius argued that angels might be painted, because they were "circumscribed (*epeide perigraphtoi eisin*) and had appeared to many in the form of men;" nor did the council censure his words, limiting itself to a simple decision that it was lawful to represent angels in pictures. However, our Lord's words† imply, that angels are incapable of marriage, and so exclude the interpretation which regards the "sons of God" in Genesis vi. as synonym for angels. Many of the Fathers deny that angels have bodies; so do all modern theologians. The Fourth Lateran Council separates angelic from corporeal natures, and Petavius rightly characterizes the contrary opinion as "proximate to heresy." At the same time, angels are capable of assuming bodies; to which they are for the time intimately united; which they move and which they use to represent either their own invisible nature or the attributes of God. Passages of Scripture, which imply this, will readily occur to the reader.

The angels, then, are purely spiritual intelligences, and, for that very reason, superior to man, who is composed of body and soul. They are immortal, since death consists in the separation of soul and body, nor could they be destroyed, except by the omnipotence of God. Their knowledge, unlike that of man, which is slowly acquired by means of the senses, depends upon images received from God along with the nature he has given them. They do not reason, as we do, for the keenness of their intellect enables them to see by intuition the

* But that the "sons of God" may mean pious men is proved by Ps. lxxiii. 15 (lxxii. in Vulg.) Osee ii. 1., etc.

† The *gamein* of Matt. xxii. 30 exactly corresponds to the "took to themselves wives" in the Hebrew of Genesis vi. 2.

conclusions which are involved in principles. Their intelligence is in perpetual exercise, and although the future, the thoughts of the human soul, and above all, the mysteries of grace, are hidden from them, except so far as God is pleased to reveal them, still they can know and understand many things which are hidden from us. They can move from place to place with a swiftness impossible to man. Finally, they are endowed with free-will, and are able to communicate with each other.*

To a nature so noble God added sanctifying grace. They received power to know God as revealed by faith, to hope in Him, to love Him, and afterwards, if they were worthy, see Him face to face. But, during the time of their probation, Lucifer and many other angels fell. It is hard to determine the precise nature of their sin, but we may quote Petavius, who places it in "a desire of absolute dominion over created things, and in hatred of subjection." The rebel angels were at once deprived of all supernatural gifts and thrust into hell without hope of pardon; the angels who had persevered were at once rewarded with everlasting bliss. The very greatness and perfection of angelic nature, says St. Gregory the Great, made their sin unpardonable.

Holy writ represents the number of the good angels as exceedingly great. (Dan. vii. 10). They are, according to the common teaching of theologians, divided into three hierarchies, each of which includes three orders. The first triplet consists of Seraphim, Cherubim, Thrones; the second of Dominations, Principalities, Powers; the third of Virtues, Archangels, Angels. This enumeration occurs for the first time in Pseudo-Dionysius, from whom it was adopted by St. Gregory the Great, and so became current in the Church. But it is founded on the mention of seraphim and cherubim in Isaiah and Ezekiel; of angels and of archangels throughout Scripture; and of the other orders in St. Paul's Epistles to the Ephesians and Colossians. The meaning of St. Paul is much disputed. But we may remark that very early writers divide the angels into orders, and count thrones, dominations, etc., among them (see Bp. Lightfoot's note on Coloss. i. 16), though it is well to remember that the existence of these particular classes of angels is no article of faith.

As to the employment of the angels, we read in the Epistle to the Hebrews that they are "all ministering spirits." They serve God continually in heaven, and they also defend countries, cities, churches, etc., besides offering to God the prayers of the faithful, particularly, according to the Fathers and ancient liturgies, those which ascend to heaven during the Mass. Further, each man has an angel who watches over him, defends him from evil, helps him in prayer, suggests good thoughts, and at last, if he is saved, presents his soul to God (Gen. xlviii. 16; Matt. xviii. 10.)

The Church, on her part, shows to the angels that veneration or inferior

* The text contains a summary of the teaching of theologians. It is contained in Scripture or deduced from it, as may be seen by consulting St. Thomas, pt. i.

honor which is their due, and, knowing from Christ's words (Luc. xv. 10), that they are acquainted with things which pass on earth, she begs their prayers and their kind offices. It is true that St. Paul condemns the *threskeia*, or religion of angels, in writing to the Colossians, but every scholar is aware that he is warning them against the Gnostic error which regarded angels as the creators of the world; and with equal reason, the same passage might be alleged as in condemnation of humility. It is true also that, when St. John in the Apocalypse bowed down before an angel, the latter said, "See thou do it not, for I also am thy fellow-servant. . . Adore God."* But if Protestants think the veneration of angels idolatrous, or at least unlawful, they ought not to suppose the holy Apostle so ignorant as to offer it—not to speak of his shortly after repeating the crime. Rather, surely, the angel refused the homage out of respect to the honor which human nature has received from the Incarnation and to the apostolic dignity; just as a bishop might out of humility decline the homage of one whom, although inferior to himself in ecclesiastical rank, he venerated for his great virtue. The Catholic may answer those who accuse the Church of idolatry for her cultus of angels, as St. Augustine and St. Cyril answered long ago, that we adore God alone with latria or supreme adoration, and that to Him alone we offer the sacrifice of the Mass.

Angelus.

BY this name is denoted the Catholic practice of honoring God at morning, noon, and evening, by reciting three Hail Mary's, together with sentences and a collect, to express the Christian's rejoicing trust in the mystery of the Incarnation. The first sentence begins "Angelus Domini nuntiavit Mariæ;" whence the name of the devotion. A bell, called the Angelus bell, rings at the several hours. The evening Angelus was introduced by Pope John XXII. in the fourteenth century; that at noon, according to Mabillon, arose in France, and received Papal sanction at the beginning of the sixteenth century.

Annunciation of the Blessed Virgin.

ANNUNCIATION OF THE BLESSED VIRGIN (Lat. *Annuntiatio*; Gr. *enaggelismos*, *charitismos*. The word signifies "declaration," or announcement"—i.e. of the fact that God the Son was to be born of Mary—but at the very moment in which the fact was announced, it actually took place; so that, in commemorating the "Annunciation," we really commemorate the Incarnation of God the Word.

* Apoc. xix. 10; xxii. 8. Another interpretation is also given by Petavius.



The Annunciation of the Blessed Virgin.

St. Luke tells us, that the Angel Gabriel was sent by God to Nazareth, where he saluted Mary with the words: "Hail, full of grace." The Evangelist speaks of Mary as "espoused" to Joseph, and Calmet, on this ground, thinks that she was still unmarried. But the great majority of Catholic writers believe that the word "espoused" must not be pressed; that Mary, when the angel came, was already St. Joseph's wife, and was living in his house. St. Ambrose, in his commentary on Luke, lib. ii., remarks that the salutation "Hail, full of grace," was unknown before. "It was reserved for Mary alone. For rightly is she called full of grace, who alone obtained a grace merited by none, save only her, that she should be filled with the Author of Grace." At first, Mary was disturbed by the salutation, and even when told that she was to be the Mother of our Lord, she replied: "How shall this be, since I know not man?" Catholic divines point out that she did not, like Zacharias, show want of Faith. She accepted the fact, and only inquired about the manner of its accomplishment. According to the common explanation, she had made a vow of virginity, which she was anxious to keep, though, as St. Bernard says, she was willing to surrender it at God's bidding. The angel told her the child was to be conceived by the operation of the Holy Ghost. Mary herself was to supply all which an ordinary mother supplies for the formation of her child's body, so that Mary is truly the Mother of God. The rest was done by the operation of the Trinity, though it is attributed specially to the Holy Ghost, because it was a work of grace and love—grace and love being particularly appropriated to the Holy Ghost. This mystery was accomplished when the Blessed Virgin said, "Behold the handmaid of the Lord, be it done unto me according to thy word." Then God the Son was hypostatically united to human nature.



ANNUNCIATION OF THE B. V.

The Annunciation, as a feast, belongs both to Christ and to his Blessed Mother; but Suarez says, that, as the gift of Christ to man was not perfectly accomplished till the moment of his birth, therefore the feast of the Annunciation is to be regarded chiefly as a feast of Mary, that of Christmas as a feast of Christ. The feast of the Annunciation is celebrated on March 25. Some authors—*e. g.* Thomassin and Tillemont—think that this date was chosen simply because it is nine months before Christmas; nine months being the usual period which elapses between conception and birth. Benedict XIV., on the

other hand, contends that the 25th of March was known by ancient tradition to have been the actual day. Certainly, St. Augustine, in the fourth book of his work on the Trinity, cap. v., speaks of an ancient tradition to that effect, while the same day is marked for the Annunciation in the Greek Menologies and Menæa, in the Calendars and Martyrologies of the Copts, Syrians, Chaldeans, as well as in the Sacramentary of St. Gregory, and generally in the Missals, etc., of the West. It is true that a Council of Toledo, in the seventh century ordered the feast to be kept on January 18, but the object of the council was not to fix the true date, but to provide against the inconvenience of celebrating the Annunciation in Lent.

We do not find any certain and express mention of the feast in early writers, though Martene rightly infers from St. Augustine's words, already alluded to, that the custom of celebrating it is very ancient. We find it mentioned by the Council in Trullo (692), in an ancient Martyrology falsely attributed to St. Jerome, and in homilies which pass under the name of Gregory Thaumaturgus, and which may belong to the beginning of the fifth century. The Bollandists even argue from the general diffusion of the feast, that it may have been of Apostolic institution.

Antichrist.

A WORD which, so far as the New Testament is concerned, only occurs in St. John's Epistles. In itself it might mean—"like Christ," or "instead of Christ," as *antitheos* signifies Godlike, or *anthymatos* pro-consul, but the Antichrist of St. John is Christ's adversary. "Ye have heard," he says "that Antichrist* is coming, and now there have been many Antichrists. . . . This is the Antichrist who denies the Father and the Son." In the fourth chapter he makes the characteristic of Antichrist (*to tou antichristou*) consist in not confessing Jesus;† and more fully in the seventh verse of the second Epistle, he places the guilt of Antichrist in his denial that Christ has "come in the flesh." Thus St. John identifies the Antichristian spirit with the Docetic heresy though he seems also to allude to a single person who is to come in the last days. St. Paul, in the Second Epistle to the Thessalonians, is more explicit. He does not, indeed, use the word "Antichrist," but he speaks of a person whom he describes as the "man of sin," "the son of perdition who opposeth and raiseth himself over all that is called God, or is an object of awe, so as to sit in the temple of God, exhibiting himself as God." At present, there is a power which hinders his manifestation. The Thessalonians looked on the "day of

* 1 Ep. ii. 18. The reading *ho an*, "that the Antichrist comes," is that of the received text, but Lachman, Tischendorf, and Tregelles omit the article.

† "Every spirit which does not confess Jesus." So the Greek, according to the editions just quoted. The Vulgate has "every spirit which dissolves Jesus."

the Lord " as already imminent. Not so, St. Paul replies ; three things must happen first—an apostasy or defection must occur ; the hindrance to the manifestation of Antichrist must be removed, and then Antichrist himself revealed. This " man of sin " is usually called " Antichrist," and to this terminology we shall conform during the rest of the article.

As to this Antichrist, we must distinguish between what is certain and what is doubtful.

It is the constant belief of the whole Church, witnessed by Father after Father from Irenæus downwards, that before our Lord comes again, a great power will arise which will persecute the Church, and lead many into apostacy. All that is " lawless," all that oppose " lawful authority " in Church or State, partake so far of his spirit, who is called in the words of the Apostle, the " lawless one " by pre-eminence. But this must not lead us to treat Antichrist as a mere personification of evil, or to forget the universal belief of Fathers and theologians that he is a real and individual being who is to appear before the end of the world.

So much for what is certain. When we come to details, the Fathers, Bossuet says, " do but grope in the dark, a sure mark that tradition had left nothing decisive on the subject." All or nearly all, are agreed in considering that the " mystery of iniquity already worked " in Nero, that the power which hindered the appearance of Antichrist was the Roman Empire, and that he was to appear as the Messiah of the Jews, and to possess himself of their temple. Further, from very early times, St. Paul's " man of sin " was identified with one of the two Apocalyptic beasts, in Apoc. iii., and with the little horn, in Daniel vii., which roots out the other ten horns, or kings, speaks blasphemies and destroys the saints. A time was expected when the Roman power would be divided into ten kingdoms. Antichrist was to destroy three of these, to subdue the rest, till, after a reign of three and a half years, he, in turn, was destroyed by Christ. It was also commonly held that Antichrist was to be a Jew of the tribe of Dan, because that tribe is described as a serpent by the dying Jacob (Gen. xlix. 17), and is omitted from the list of tribes in the Apocalypse (Apoc. vii. 5). Many other features in the picture might be given. Some regarded Antichrist as generated by Satan ; others, as actually Satan incarnate. The Arian persecution in Africa, the domination of Islam, were looked upon as likely to usher in the reign of Antichrist. Among other curious beliefs we may mention that of some among the Béguines, who supposed that as Lucifer had come from the highest order of angels, so Antichrist would spring from the most perfect Order, viz. : the Franciscan. In contrast with these aberrations of fancy, St. Augustine in the West, and St. John Damascene in the East, preserve a marked moderation of tone in discussing this subject.

At the Protestant Reformation, an entirely new view appeared on the field. Even heretics had not ventured to assert that St. Paul, in the " man of sin,"

meant to describe the Pope. Wickliffe, indeed, had called the Pope "Antichrist," while the name was applied to Pope Silvester by the Waldensians, to John XXII. by the Béguines; but the word was used in that vague sense in which everyone who does or teaches evil is an Antichrist. Indeed, till Luther's time it was generally agreed that Antichrist was to be an individual, and this fact, which the plain sense of St. Paul's words implies, is enough of itself to refute the absurd opinion that Antichrist means the line of Popes. All Protestant writers of respectable attainments have now rejected this monstrous interpretation. Yet it is well not to forget that it was once almost an article of Protestant faith, and it was actually made a charge against Archbishop Laud on his trial that he refused to recognize Antichrist in the Bishop of Rome.

Antiphon.

THE word signifies "alternate utterance." St. Ignatius, one of the Apostolic Fathers, is believed to have first instituted the method of alternate chanting by two choirs, at Antioch. In the time of Constantine, according to Sozomen, the monks Flavian and Diodorus introduced it among the Greeks. In the Latin Church it was first employed by St. Ambrose at Milan in the fourth century, and soon became general. But in process of time the word came to have a more restricted sense; according to which it signifies a selection of words or verses prefixed to and following a psalm or psalms, to express in brief the mystery which the Church is contemplating in that part of her office.

In the Mass, the Introit (introduced by Pope Celestine I., in the fifth century), the Offertory and the Communion, are regarded as Antiphons. But it is in the canonical hours that the use of the Antiphon receives its greatest extension. At Vespers, Matins, and Lauds, when the office is double, the Antiphons are doubled—that is, the whole Antiphon is said both before and after the psalm or canticle. On minor feasts, the Antiphons are not doubled; then the first words only are said before the psalm, and the whole at the end of it. Liturgical writers say that the Antiphon means charity; and that when it is not doubled, the meaning is that charity, begun in this life, is perfected in the life to come; when it is doubled, it is because on the greater feasts we desire to show a more ardent charity. Except the Alleluias, few Antiphons are sung in Paschal time, for the joy of the season inflames of itself, and without extraneous suggestion, the charity of the clergy. On most Sundays, the Antiphons at Vespers are taken from both Testaments, but in Paschal time only from the New. On the greater Antiphons, see the article ADVENT.

The final Antiphons of the B. V. M. formed no part of the original Church office; they came into the breviary later. They are four in number, one for

each season of the year. The first, "Alma Redemptoris," sung from Advent to Candlemas, was written by Hermannus Contractus, who died in 1054. Chaucer's beautiful use of this in the Prioresses Tale shows how popular a canticle it must have been with our forefathers. The second, "Ave Regina," sung from Candlemas to Maundy Thursday, was written about the same time, but the author is unknown. The third, "Regina Cœli, lætare," is used in Paschal time; and the fourth, "Salve Regina," (to which, as is well known, St. Bernard added the words: "O clemens," &c.), written either by Pedro of Compostella or Hermannus Contractus, is sung from Trinity to Advent.

Apocrypha.

APOCRYPHA (from *apokryphos*, hidden). It corresponds to a Hebrew word *mizbeh*, which the Jews applied to books withdrawn from public use in the synagogue, on account of their unfitness for public reading (Buxtorf. *Lex. Chald. et. Rabbin.* sub. voc.). But the later Jews had also the notion that some books should be withdrawn from general circulation because of the mysterious truths they contained (4 Esdr. xiv. 46).

The early Fathers used "apocryphal" to denote the forged books of heretics, borrowing, perhaps, the name from the heretics themselves, who vaunted the "apocryphal" * or "hidden" wisdom of these writings. Later—*e. g.* in the "Prologus galeatus" of Jerome—apocryphal is used in a milder sense to mark simply that a book is not in the recognized canon of Scripture; and Pope Gelasius,† in a decree of 494, uses the term apocryphal in a very wide manner, (1) of heretical forgeries; (2) of books like the "Shepherd of Hermas," revered by the ancients, but not a part of Scripture, (3) of works by early Christian writers, Arnobius, Cassian, &c.) who had erred on some points of doctrine. We need scarcely add that the Protestant custom of calling Wisdom, Machabees, &c., "Apocrypha," is contrary to the faith and tradition of the Church.

The name is now usually reserved by Catholics for books laying claim to an origin which might entitle them to a place in the canon, or which have been supposed to be Scripture, but which have been finally rejected by the Church. In the Old Testament the most important apocryphal books are—3 and 4 Esdras, both of which are cited by early writers as Scripture, the latter being also used in the Missal and Breviary; 3 and 4 Machabees; the prayer of Manasses, which is found in Greek MSS. of the Old Testament, and is often printed, in a Latin version, in the appendix to the Vulgate; the book of Enoch (*cf.* Jude 14), which Tertullian regarded as authentic (it only exists at present in an Ethiopic version); a 151st Psalm attributed to David, which is found in Greek MSS.

* Tertull, *De An.* 2. Clem. Alex. *Strom.* iii. 4, 29; Euseb. *Hist.* iv. 22.

† Fleury, *Hist.* xxx. 35; but see also Hefele, *Conciliengeschichte*, ii. 618.

and in the Syriac, Ethiopic, and Arabic versions of the Psalms; eighteen psalms attributed to Solomon, written originally, according to some scholars, in Hebrew; according to others, in Greek (See Reusch, *Einleit. in das A. T.* p. 176.)

There is a great mass of New Testament apocryphal literature. Some books, such as the "Epistle of Barnabas," the two "Epistles of Clement," the "Shepherd of Hermas," may in a certain sense be called apocryphal, because, though not really belonging to Scripture, they were quoted as such by ancient writers, or were inserted in MSS. of the New Testament. Some other books mentioned by Eusebius—viz: the "Acts of Paul," the "Apocalypse of Peter," the "Teachings of the Apostles" (*didachai ton Apostolon*) seem to have belonged to this better class of apocryphal literature. Besides these, Eusebius mentions apocryphal books in circulation among heretics—viz: the "Gospels" of Peter, Thomas, Matthias; the "Acts" of Andrew, John, and the rest of the Apostles (Euseb. H. E. iii. 25.) Fragments remain of the ancient Gospels "according to the Hebrews," "of the Nazarenes," "according to the Egyptians," of the preaching and Apocalypse of Peter, &c., and have been repeatedly edited.*

Later times were no less fruitful in apocryphal literature, and we still possess a great number of those later forgeries, entire and complete. They have been edited by Fabricius in the work already named; by Thilo, "*Codex Apocryphus Novi Testamenti*," 1831, of which work only the first volume, containing the apocryphal Gospels, appeared: by Tischendorf ("*Evangelia Apocrypha*," 1876, second edition enlarged; "*Acta Apostolorum Apocrypha*," 1851; "*Apocryphal Apocalypses*," 1866), and by other scholars. This is not the place to attempt an enumeration of these apocryphal books, but we may mention some which enjoyed a special popularity in the Church, and exercised a marked influence on Catholic literature. A number of apocryphal Gospels treat of the infancy and youth of our Lord, and of the history of his blessed Mother and foster-father. Among these the "Protevangelium of James" holds the first place. It describes the early history of Mary, our Lord's birth at Bethlehem, and the history of the wise men from the East. This gospel was much used by the Greek Fathers; portions of it were read publicly in the Eastern Church, and it was translated into Arabic and Coptic. It was prohibited for a time among the Latins, but even in the West it was much used during the middle ages. Other Gospels, such as the Arabic "*Evangelium Infantiae Salvatoris*," contain legendary miracles of our Lord's infancy. We have a second class of apocryphal Gospels, which treat of the Passion and Resurrection of Christ. Of this class is the "Gospel of Nicodemus." It is probably of very late origin, but it was a favorite book in the middle ages.

* By Fabricius, *Codex Apocryphus N. T.* (1703-19); Grabe *Spicilegium Patrum*, Oxoniæ (1700); Hilgenfeld, *N. T., extra Canonem receptum* (1865).

The Greek text still exists, but it was also circulated, before the invention of printing, in Latin, Anglo-Saxon, German, and French. Closely connected with this Gospel are a number of documents which have sprung from very ancient but spurious "Acts of Pilate." These ancient Acts, which were known to Justin and Tertullian, have perished, but they called forth several imitations which still survive. The one which is best known is a letter of Lentulus to the Roman senate describing the personal appearance of our Lord. It is a forgery of the middle ages.

Further, apocryphal literature is rich in "Acts of the Apostles," and here, as in the apocryphal Gospels, we find early but spurious Acts, revised and enlarged, and so originating fresh forgeries. Thus the "Acts of Paul and Thecla," in their existing form are the recension of a very early work—forged as early at least as Tertullian's time. The fullest of all these "Acts" is the "Historia Certaminis Apostolorum." It can scarcely be older than the ninth century, but it is of considerable value, because the author has made diligent use of earlier Acts, some of which have perished.

Of apocryphal Epistles we have, among others, a *letter of St. Paul to the Laodiceans* (only existing in Latin), which, though rejected by Jerome, was accepted as canonical by many great Latin theologians of a later day, won a place in many copies of the Latin Bible, and for more than nine centuries "hovered about the doors of the sacred canon" (Lightfoot, Ep. to Colos. p. 365). We may also mention a letter of St. Paul to the Corinthians, and another of the Corinthians to St. Paul (both only in Armenian); letters supposed to have passed between St. Paul and Seneca (known to Jerome and Augustine); spurious letters of the Blessed Virgin, to St. Ignatius, to the inhabitants of Messina, &c., &c.

Lastly, we have apocryphal Apocalypses of Paul (called also *anabatikon*; see 2 Cor. xii. 1.), Thomas, Stephen—nay, even of St. John himself.

Apostle.

APOSTLE (from *apostolos*, one who is sent). The word is not much used in classical Greek except to denote "a naval expedition." In the LXX it occurs only once, 3 Kings xiv. 6, where Ahias says to the wife of Jeroboam, "I am a hard messenger (*apostolos*) to thee." It was, however, in common use among the later Jews, who applied it to the emissaries sent by the rulers of the race on any foreign mission. These "apostles" formed a council round the Jewish patriarch, and executed his orders abroad. Probably our Lord adopted the word from the current language of his time (Lightfoot on Galat. 92 *seq.*)

The name is given in the New Testament first of all to the twelve whom our

Lord chose. "The names of the twelve apostles," St. Matthew says, "are these: the first, Simon," &c. But it is by no means restricted to them: Matthias and Paul were, of course, apostles, though not of the twelve; so was Barnabas (Acts xiii. 2, 3; Galat. ii. 9; 1 Cor. ix. 5). Moreover, St. Paul seems to call the seventy disciples apostles, and to bestow it also upon Andronicus and Junias (1 Cor. xv. 7; Rom. xvi. 7). Certainly, in the writings of the Fathers and in the office of the Church the word is used of persons like Silas, Timothy, Luke, and others who were associated with Paul in his work (see Lightfoot, *loc. cit.*, and Estius on Rom. i.) Finally, the word Apostle in the New Testament still retains its wide and original meaning of messenger (Philipp. ii. 25).

It is plain, however, from Scripture and tradition, and from the very fact that the Church was an organized body, that the office of Apostle was something definite and distinct. It has been argued that an Apostle, in the strict sense, had to be taken from those who had seen our Lord, and that the office of the Apostolate was always accompanied with the power of working miracles. Neither of these points can be proved. No doubt, it was providentially arranged that the twelve should be able to give personal witness to the resurrection, and St. Paul himself appeals to his having seen our Lord as proof of his equality with the older Apostles. No doubt, God did confirm the teaching of the Apostles by giving extraordinary efficacy to their words, and setting his seal to it by miracles. But this is no proof that the essential character of the Apostolate depended either on the gift of miracles or on having seen our Lord. There are, however, three marks of the Apostolic office which necessarily belong to it, and which, taken together, separate it from all other ecclesiastical dignities. First, the Apostles were bishops, and so had the sacrament of order in all its fullness; they were able to consecrate and ordain, to confirm, &c. Next, either mediately, through the ministry of man, or immediately from God himself, they had received a commission to preach the Gospel throughout the world. They were to be witnesses to Christ "even to the end of the earth." Thirdly, they received full and perfect power of binding and loosing, of founding Churches, of ordaining bishops and other ecclesiastics, throughout the world. This universal jurisdiction, however, they were obliged to exercise in union with St. Peter, who was the centre of unity and head of the Church, and in subordination to him. Further, this universal jurisdiction was peculiar to themselves; they could not—except in a certain modified sense, which will be explained presently—transmit it to their successors. It is Peter only, who had any individual successor in his primacy and his universal jurisdiction. Accordingly, if we are asked how far the Apostolic office continues in the Church, we may answer briefly as follows:—In episcopal order and in universal jurisdiction (*i.e.* in two out of the three notes of an Apostle) the bishops of Rome are the successors of St. Peter. Other bishops succeed the Apostles in order only, not in universal jurisdiction. But the episcopate conjointly have universal

jurisdiction, and so together represent the Apostolic college. This jurisdiction they exercise in subordination to the Pope, as the Apostles exercised theirs in subjection to St. Peter. (See Petav. "De Hierarch." 1, 5 and 6.)

Archbishop.

ARCHBISHOP (Gr. *archiepiskopos*). The word first occurs in the fourth century; St. Athanasius speaks of himself and also of Alexander, his predecessor in the See of Alexandria, under this name. In earlier times those bishops who had suffragan bishops depending on them, and exercised spiritual jurisdiction within a certain geographical area which was their *province*, were called metropolitans. As Christianity extended itself, the bishops of the more important cities under the metropolitans came themselves to have suffragan bishops under them, to whom *they* were metropolitans. It became necessary, therefore to find some new title for the old metropolitans, and the terms *primate*, *exarch* and *archbishop* came into use. In the West the name "archbishop" was scarcely heard before the ninth century. For a time the words patriarch and archbishop appear to have been used interchangeably. At present the terms "archbishop" and "metropolitan" have the same meaning, except that the latter implies the existence of suffragans, whereas there may be archbishops without suffragans, as in the case of *Glasgow*.

In the middle ages the archbishops possessed an ample jurisdiction: they had the right of summoning provincial councils; they could judge their suffragans as a tribunal of first instance, and hear on appeal causes referred to them from the episcopal courts within the province. The jurisdiction of a metropolitan over his suffragans in *criminal causes* was transferred by the Council of Trent (Sess. xiii. De Ref. c. 8) to the Holy See; in *civil causes* it remains intact. Provincial councils owing to the difficulties of the times, have been less frequent in recent times than formerly; but, by the Council of Trent (Sess. xxiv. 2, De Ref.), metropolitans are bound to convene them every three years. An archbishop can receive appeals from his suffragans in marriage cases, and (with the authority of the provincial council) visit any suffragan's diocese. The right also devolves upon him of appointing a vicar capitular on the decease of a suffragan bishop, if the chapter fail to appoint one within eight days. Two venerable insignia still mark his superior dignity—the *pallium* with which he is invested by the Holy See, and the *double cross* borne on his "stemma" over his arms. An archbishop has the right of carrying his cross throughout his province, except in the presence of the Pope or a Cardinal Legate. Until the archbishop has received the *pallium* he can only style himself *A. electus*; and, although confirmed and consecrated, he cannot convoke a

council, consecrate chrism, or exercise any other acts of higher jurisdiction and order.

Gregory the Great, while giving to St. Augustine personally jurisdiction over all English and British Sees, designed to make London and York metropolitan sees. But the priority of Kent in receiving the Gospel led to the primatial see being fixed at Canterbury. In the twelfth century there were two archbishops, at Canterbury and York, with thirteen and two suffragans respectively. After the change of religion the archiepiscopal dignity remained in abeyance in England, till, in our days, in the person of Nicholas Wiseman, was created the first archbishop of Westminster, in 1850.

Previous to 1784, the faithful in Maryland and the adjoining parts of Virginia, Pennsylvania, and Delaware, were subject to the Vicar Apostolic of the London district. In that year his power ceased, and Rev. Dr. John Carroll, was made Prefect Apostolic. On the erection of the see of Baltimore, 1789, he became first bishop of that see. Quebec was made an episcopal see in 1674, and the diocese, in time, embraced the whole Mississippi valley, but in 1793, Louisiana and the Floridas were erected into a diocese. In 1808, Baltimore was made an archiepiscopal and metropolitan see, and episcopal sees erected at Boston, New York, Philadelphia, and Bardstown. Oregon city was made an archiepiscopal see in 1846; St. Louis in 1847; New York, New Orleans, and Cincinnati in 1850; San Francisco in 1853; Boston, Milwaukee, Philadelphia, and Santa Fé in 1875, Chicago in 1880.

Ascension of Christ.

OUR Lord ascended into heaven forty days after His resurrection, and therefore, according to the common reckoning, on a Thursday. The opinion of Chrysostom that the Ascension took place on a Saturday, is quite singular. He ascended by His own power—not, indeed, St. Thomas remarks, by the power proper to a natural body, but by the virtue proper to Him as God and by that which belongs to a blessed spirit. Such an ascension, St. Thomas continues, “is not against the nature of a glorified body, the nature of which is entirely subject to the spirit.” Christ ascended from Mount Olivet in the presence of His disciples, whom He blessed as He parted from them. He took His seat at the right hand of God, the sitting posture symbolizing His rest from toil and His judicial power; the “right hand” of God denoting, according to many of the Fathers, the equality of Jesus Christ God and man with God the Father: according to some other writers, signifying that as man He holds the next place to God in heaven. Angels, as has been generally inferred from the sacred narrative, attended Him in His ascent, and the souls of the just, who

had been detained in Limbo, entered heaven with Him. Thus "ascending on high, He led captivity captive."

Theologians give many reasons for our Lord's ascension. The glory which He receives in heaven is due to the merits of His sacred humanity. For Christians, too, it was "expedient that He should go." Faith is exercised by the fact that we can no longer see our Lord: His ascent into heaven is the pledge that we shall follow Him if we are worthy. Above all, according to the constant teaching of the Fathers, Christ exercises His priestly office in heaven. Just as the high-priest on the day of Atonement offered sacrifice without on the brazen altar, and then with the blood of the sacrifice and with burning incense, entered the holy of holies, so the High-priest of the new law, having offered Himself as a sacrifice on Mount Calvary, continually presents His merits and exhibits His sacred wounds before the Eternal Father. Whether He as man actually prays for us is uncertain. Of course He does not pray as the saints do for us, for they are creatures, and ask of God what they cannot give by their own power. And the words "Christ, pray for us," could not be lawfully used, on account of the scandal and confusion they would create. But it is quite possible that Christ, as Petavius (*De Incarnat.* xxi. 8) expresses it, by "a voluntary condescension" still prays for us, as He did while on earth. (Benedict XIV. "De Festis.")

Ash Wednesday.

ASH WEDNESDAY. (In French, *Mercredi des Cendres*; in German, *Aschermittwoche*.) The first day, according to our present observance of the forty days' fast of Lent. But that it did not come within the quadragesimal period in primitive times we know from the testimony of Gregory the Great, who, in speaking of the fast, describes it as of thirty-six days' duration—that is, as extending over six weeks, from the first Sunday in Lent to Easter Day, omitting Sundays. Thirty-six days are nearly a tenth part of the year, and thus, by observing the fast, Christians were thought to render a penitential tithe of their lives to God. Lent, therefore, at the end of the sixth century began on the first Sunday, and we know from the Sacramentary of Gelasius that the practice was the same at the end of the fifth century. At what time Ash Wednesday and the three following days were added to the fast has not been precisely ascertained. It is true that in the Sacramentary of Pope Gregory there is a Mass for Ash Wednesday, under the heading "*Feria IV., caput jejunii*" (beginning of the fast); whence it might be inferred that Pope Gregory, in spite of the words cited above, had himself before his death sanctioned the alteration in question. But this would be an unsafe conclusion, for one of the best MSS. of the Sacra-

mentary does not contain this heading. However this may be, a Capitulary of the Church of Toulon (714) and the liturgical work of Amaury (about 820) describe the Lenten usage as identical with our own. There can be no difficulty in understanding the motive of the change; for by the addition of the four days preceding the first Sunday, the number of fasting days before Easter (the Sundays being omitted) becomes exactly forty, and accords with the fasts recorded of Moses and Elias, and with that of our Saviour in the Wilderness of Judea.

The office for Ash Wednesday opens with the solemn ceremony which has given the day its name. After an introit and four collects in which pardon and mercy are implored for the penitent, the faithful approach and kneel at the altar rails, and the priest puts ashes upon the forehead of each, saying, "Memento, homo, quia pulvis es, et in pulverem reverteris" (Remember, man, that thou art dust, and shalt return to dust). The ashes are obtained by burning the palms of the previous year. The Lenten pastorals of Bishops, regulating the observance of the season, usually prescribe that the fast on Ash Wednesday shall be more rigorously kept than on any other day in Lent except the four last days of Holy Week.

The administration of the ashes was not originally made to all the faithful, but only to public penitents. These had to appear before the church door on the first day of Lent, in penitential garb and with bare feet. Their penances were there imposed upon them; then they were brought into the church before the bishop, who put ashes on their heads, saying, beside the words, "Memento," &c., "age pœnitentiam ut habeas vitam æternam," Repent (or, do penance), that thou mayest have eternal life. He then made them an address, after which he solemnly excluded them from the church. Out of humility and affection, friends of the penitents, though not in the same condition, used to join themselves to them, expressing in their outward guise a similar contrition, and offering their foreheads also to be sprinkled with ashes. The number of these persons gradually increased, until at length the administration of ashes was extended to the whole congregation, and the rite took its present form. ("Dict. of Antiq." Smith and Cheetham; Kössing, in Wetzer and Welte.)

Asperges.

A NAME given to the sprinkling of the altar, clergy, and people with holy water at the beginning of High Mass by the celebrant. The name is taken from the words, "Asperges me," "Thou shalt wash me, O Lord, with hyssop," &c., with which the priest begins the ceremony. During the Easter season the antiphon "Vidi aquam" is substituted. This custom of sprinkling the people with holy water is mentioned in the Canon of a synod quoted by Hincmar of Rheims, who lived at the beginning of the ninth century.

Assumption.

AFTER the death of her divine Son the Blessed Virgin lived under the care of St. John. It is not quite certain where she died. Tillemont conjectures from a passage in a letter of the Fathers assembled in the General Council of Ephesus that she was buried in that city, but the common tradition of the Church represents her as having died at Jerusalem, where her empty tomb was shown to pilgrims in the seventh century. In any case, it is certain that she really died, and that her exemption from sin original and actual did not prevent her paying this common debt of humanity. The very fact that she had received a passible nature rendered her liable to death. Except for the special gift of immortality which he received from God, Adam would have died in the course of nature, even if he had never sinned; and St. Augustine declares that our Blessed Saviour would have died by the natural decay of old age, if the Jews had not laid violent hands upon him. (Billuart, *De Myster.* Diss. xiv. a. 1.)

Still, although the Blessed Virgin tasted of death, her body was preserved from corruption and it was united to her soul in the kingdom of heaven. The Church signifies her belief in this fact by celebrating the feast of her Assumption on the fifteenth of August. There is no distinct assertion of the *corporal* assumption in the prayers of the feast, but it is plain that the Church encourages and approves this belief from the fact that she selects for the lessons during the octave a passage from St. John Damascene in which the history of this corporal assumption is given in detail. This pious belief is recommended by its intrinsic reasonableness, for surely it is natural to suppose that our Lord did not suffer that sacred body in which He Himself had dwelt and from which He had formed His own sacred humanity to become a prey to corruption. It is confirmed by the testimonies of St. Andrew of Crete, of St. John Damascene, and of many ancient Martyrologies and Missals, cited by Butler in his note on this feast. It is, moreover, a striking fact that, notwithstanding the zeal of the early Church in collecting and venerating relics, no relics of the Blessed Virgin's body have ever been exhibited. Much weight, too, must be given to the common sentiment of the faithful. "Admirable," says Petavius, "is the admonition of Paulinus of Nola, an author of the greatest weight, who bids us adhere to the common voice of the faithful, since the spirit of God breathes upon them all." (Petav. *De Incarnat.* xiv. 2.)

The corporeal assumption is not an article of faith. Still Melchoir Canus sums up the general teaching of theologians on this head when he says:—"The denial of the Blessed Virgin's corporal assumption into heaven, though by no means contrary to the faith, is still so much opposed to the common agreement

of the Church, that it would be a mark of insolent temerity." (Melchior Canus, *De Locis Theolog.* xii. 10.)

The feast, according to Butler, was celebrated before the sixth century in the East and West. The Greeks called it *kormesis* or *metastasis*; the Latins, *dormitio*, *pausatio*, *transitus*, *assumptio*.

Attrition.

ATTENTION, as distinct from contrition, is an imperfect sorrow for sin. Contrition is that sorrow for sin which has for its motive the love of God whom the sinner has offended. Attrition arises from a motive which is indeed supernatural—that is to say, apprehended by faith—but which still falls short of contrition. Such motives are—the fear of hell, the loss of heaven, the turpitude of sin. By this last, we understand the turpitude of sin as revealed by faith. We may also, for the sake of clearness, exclude from our definition that kind of sorrow which theologians call *serviliter servilis*—the sorrow which makes a man renounce sin because he is afraid of hell, while at the same time he would be ready to offend God if he could do so without incurring the penalty.

All Catholics are bound to hold that attrition, as explained above, is good and an effect of God's grace. This is clear from the words of our Lord, "Fear him who can destroy both body and soul in hell;" from the declaration of the Tridentine Council, that attrition which proceeds from considering "the baseness of sin from the fear of hell and punishment, if it excludes the purpose of sinning and includes the hope of pardon, . . . is a true gift of God and an impulse of the Holy Spirit" (Concil. Trident. Sess. xiv. Cap. 4. De Penit.); and from subsequent pronouncements of the Popes, particularly of Alexander VIII. The council put forward this Catholic truth against Luther, and succeeding Popes against the Jansenists.

Further, the Council of Trent teaches (Sess. xiv. Cap. 4.), that attrition does not of itself avail to justify the sinner. Sin which separates the soul from God is annulled only by love which unites it to him.

But a question was long keenly debated among Catholic divines, viz.: whether if a man comes with attrition to the sacrament of penance and receives absolution, this avails to restore him to God's grace. The negative opinion was held by the French clergy in their assembly general of the year 1700, and prevailed in the universities of Paris and Louvain. On the other hand, the affirmative, according to which a sinner who receives absolution with attrition is justified through the grace which the sacrament confers, has always apparently been the commoner tenet in the schools. It rests on the strong argument that as perfect contrition justifies without the actual reception of the sacrament of

penance, it is hard to see why this sacrament should have been instituted, if perfect contrition is needed to get any good from it. Alexander VII., in 1667, forbade the advocates of either opinion to pronounce any theological censure on their opponents. But at present the opinion that attrition with the sacrament of penance suffices is universally held. St. Liguori (*Moral. Theol.* vi. n. 440), calls it "certain."

Ave Maria.

THIS familiar prayer, called also the Angelical Salutation, consists of three parts—(1) the salutation of the Archangel Gabriel, *Ave* [Maria] *gratia plena, Dominus tecum; benedicta tu in mulieribus*; (2) the words of Elizabeth to our Lady, *et benedictus fructus ventris tui*; (3) an addition made by the Church, *Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc et in hora mortis nostræ*. Parts 1 and 2 seem to have come into common use as a formula of devotion towards the end of the twelfth century; the use of them is enjoined by the Constitutions of Odo, bishop of Paris, in 1196. The third part gives a compact and appropriate expression to the feelings with which Christians regard the Blessed Virgin. The words *nunc . . . nostræ* are said to have come from the Franciscans; the rest of the verse is believed to have first come into use in the middle of the fifteenth century. The whole Ave Maria as it now stands is ordered in the breviary of Pius V. (1568) to be used daily before each canonical hour and after compline.

Banns.

THE proclamation of intended marriage, in order that if any one is aware of an impediment, he may state it to the ecclesiastical authorities, and so prevent the celebration of the wedding. Such proclamations were introduced first of all by the custom of particular places, but it was not till 1215 that they were imposed, at the Fourth Lateran Council, by a general law binding the whole church (Fleury, *Hist.* lxxvii. 52). The Council of Trent (Sess. xxiv. c. 1) orders the banns to be proclaimed by the parish priest of the persons who intend to marry, during Mass on three continuous festivals. At the same time, it permits the ordinary to dispense from the obligation of proclaiming the marriage, for a grave reason. According to theologians and the S. Congregation of the Council, the banns must be proclaimed in the parish church of the contracting parties, and in each parish church if they live in different parishes, at the principal Mass on three continuous Sundays or holidays of obligation—or at least on days when there is sure to be a concourse of people in the church. It is generally held that if the marriage does not take place within two months, or at most four, of the last publication, the banns must be proclaimed anew.

Baptism.

BAPTISM (from *baptismos*, dipping, or immersion* in water). A spiritual meaning was given to baptism by St. John the Baptist, who baptized or immersed his disciples in the Jordan, to signify the repentance and renewal by which the whole man was to be cleansed and purified. The Talmud of Babylon† mentions a baptism of Jewish proselytes, but it is impossible to say when this rite arose. In any case, it is certain that when our Lord made baptism the rite of initiation into his Church, he employed a symbolism already familiar to the Jews. But Christ exalted the act to a dignity beyond the baptism of John, changing the “baptism of penance” into the sacrament of regeneration. The Gospels do not tell us when Christian baptism was instituted, and a great variety of opinions has prevailed upon this point among the Fathers and theologians of the Church. We may, however, safely assume that Christ instituted baptism before His Passion, for since baptism is, as we shall see further on, the gate of the sacraments, the Apostles could not have received Holy Communion at the Last Supper, unless they had been previously made Christians by baptism. Christ himself did not as a general rule baptize; still he did, according to an ancient tradition, baptize St. Peter, who conferred the

sacrament on St. Andrew, St. Andrew on St. James and St. John, and they on the rest of the twelve.‡ After Christ’s Passion and Ascension, or at latest after Pentecost, the precept of receiving baptism became binding on all human beings.

After this sketch of the history of the institution and promulgation we may go on to consider the sacrament as it exists in the Church. We shall treat of the following points in order, viz.: the essentials in the administration of the sacrament, its effects, its necessity, and the ceremonies with which it is given.

(1.) Under the first head questions occur as to the matter, the form, the



BAPTISMAL FONT.

minister and the subject of baptism. (a) The matter is water, poured on the head of the candidate. The Scripture makes it clear enough that water is to

* *Tingere* is the corresponding Latin word used by Tertullian.

† Dollinger, *First Age of the Church*, p. 318. The Jewish baptism is fully described by Buxtorf, *sub. voc.* גִּבְרָא. See also Ewald, *Geschichte des Volkes Israel*, vol. vii. p. 155.

‡ See a fragment of Clem. Al. from his lost work *Hypotyposes* (Clem. Al. tom. iii. p. 494, in Dindorf's ed.)



Baptism of our Saviour.

MATT. III, 7.

be used, but it is not so plain at first sight that the sprinkling or pouring of water will suffice. In Apostolic times the body of the baptized person was immersed, for St. Paul looks on this immersion as typifying burial with Christ, and speaks of baptism as a bath. (Rom. vi. 4; Ephes. v. 26, *loutro*.) Immersion still prevails among the Copts and Nestorians, and for many ages baptism was so given among the Latins also, for even St. Thomas, in the thirteenth century, speaks of baptism by immersion as the common practice (*communior usus*) of his time.* Still the rubric of the Roman Rituale, which states that baptism can be validly given by immersion, infusion, or aspersion, is fully justified by tradition. Persons on a sick-bed, in danger of death, were baptized where they lay without immersion. This baptism was always considered sufficient, and in case of recovery they had only to get the ceremonies supplied and to be confirmed.† It is only necessary for the validity of the sacrament to pour the water once—for although a threefold infusion or immersion has been given from the earliest times, still here, too, we meet with exceptions, for Gregory the Great allowed the Spanish Church to continue its custom of baptizing by one immersion.

(2.) The form or words used in the sacrament are: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," or words equivalent to these. Thus the Greek form "The servant of Christ N. is baptized in the name," &c., is valid, as appears from the instruction of Eugenius IV. to the Armenians, and from subsequent decisions of the Holy See. A form similar to that of the Greeks is used by all the Orientals, except the Copts, Abyssinians, and Maronites, who approximate to the Latin form (Denzinger, *loc. cit.* p. 18). Many great theologians suppose that the Apostles, for a time, in virtue of a special dispensation, baptized simply in the name of Christ; but this opinion seems to rest on a very questionable interpretation of passages in the New Testament.



BAPTISMAL SHELL.

(3.) The minister of baptism says Eugenius IV., in the instruction quoted above, "is a priest to whom in virtue of his office it belongs to baptize." The Roman Ritual prescribes that baptism should be given by the parish priest of the place, or by another priest appointed by him, or by the ordinary. A deacon is the extraordinary minister of solemn baptism. The Pontifical mentions baptizing as one of his duties, a duty, however, which he can lawfully exercise only by delegation from the bishop or priest. But besides this, in case of necessity, any one, even a heretic or Jew, may baptize if he uses the

* It is not true that the Greeks and all other Orientals baptize by immersion. The child is, indeed, according to the common Oriental rite, placed in the font; but the actual baptism is by infusion of water on its head. Billuart, *De Bapt.* i. 13, where Goar is quoted. Denzinger, *Ritus Orientalium*, p. 17. St. Thom. *Sum.* iii. 66, 7.

† Euseb. *Hist.* vi. 43, with the notes of Valesius.

proper matter and form, and intends to do what Christ ordained; and even if no such necessity exist, baptism so given, although unlawful, is still valid. That one who is not a priest may baptize is clear from the fact that Philip the deacon did so, as we learn from the Acts of the Apostles. Tertullian expressly says that baptism can be given "by all" (*De Bapt.* 17). The 38th Canon of the Council of Elvira, in 306, assumes the same truth. There was, however, a difficulty in early times about baptism given outside of the Church—viz.: by heretics. St. Cyprian and Firmilian denied, St. Stephen, the contemporary Pope, affirmed, its validity. The Pope appealed in favor of his view to Apostolic tradition. It is needless to say that the Pope's teaching prevailed. The great Council of Arles in 314 decided for the validity of heretical baptism, and the Fourth Lateran Council defined it. The 18th Canon of the Council of Nicæa in no way contradicts this article of faith, for, though it orders the disciples of Paul of Samosata to be re-baptized, these heretics had in all probability corrupted the form of baptism.*

(4.) *The Recipient of Baptism.*—All human beings, even infants and adults who have never had the use of reason, are capable of receiving this sacrament. Adults are bound by the precept of Christ to come and be baptized; parents and guardians are bound by the same precept to bring their children, or other persons in their charge, who have not come to the use of reason, and to have them baptized. In the middle ages and in modern times various sects have repudiated infant baptism. It is difficult to give strict proof from Scripture in favor of it, nor can it be denied that in the early ages persons often deferred their own baptism or that of their children, except in danger of death, from a dread of incurring the responsibilities of the Christian life. At the same time the Catholic doctrine that children are to be baptized, may be inferred from Scripture, and is abundantly justified by tradition. Thus we read of the Apostles baptizing whole houses; and the very fact that our Lord promises his kingdom to children shows that he did not mean to exclude them from the sacrament of regeneration. The early Fathers supply the needed comment on Scripture. We have an explicit testimony for infant baptism in St. Irenæus. "Christ," he writes, "came to save all—all, I say, who through him *are born again to God*, infants and little ones, and boys and young men, and the aged (*Iren.* ii. 22, 4). In a letter written by St. Cyprian and sixty-four bishops assembled in council, an answer is given to the question whether the baptism of children must be deferred, on the analogy of circumcision, till the eighth day. The bishops answer unanimously in the negative. If, the saint argues, adults are admitted to the font, how much more should those be baptized at once who have not sinned, except so far as by natural descent from Adam, they have contracted in the moment of birth the infection of ancient death, who for this very reason come more easily to the remission of sins, because it is the

* Hefele, *Conciliengeschichte*, i. p. 417, where an alternative explanation is given.

sins of another, not their own, which are remitted to them. (*Epist.* lxiv., ed. Hartel.)

II. *The Effects of Baptism.*—(a) It remits all sin, original and actual. “Be baptized,” St. Peter said (Acts ii. 38), “every one of you in the name of Jesus Christ for the remission of your sins.” “I believe in one baptism,” says the Nicene Creed, “for the remission of sins.”

(b) It remits all the penalties due for sin before God, whether temporal or eternal. A temporal punishment often remains due to sin, even after its guilt has been removed by absolution. Baptism, as the Church defines, leaves no such penalties, and the apostolic origin of this belief is proved by the practice of the early Church, which imposed no penance for the gravest crimes if committed before baptism. The rebellion of the flesh does of course remain after baptism, but this rebellion is not sin, unless the will fully consents to it.* (c) It bestows sanctifying grace and the infused virtues. A difficulty was felt even among Catholic divines with regard to the case of children. All admitted that children received the forgiveness of sins, but how could they have grace and the infused virtues imparted to them? How, for example, could a child receive faith in baptism, when it plainly remains unable to exercise faith till the age of reason? The answer is that the capacity is one thing, the actual exercise another. A man in sleep may have the capacity for or habit of faith, though he cannot exercise it till he wakes. Moreover, the very fact that baptism gives a title to the possession of heaven proves that it always confers grace, since it is the grace of God, not the mere absence of sin, which enables us to enter there. The Council of Vienne contented itself with pronouncing the opinion that grace is conferred in baptism “more probable.” Since then, the Council of Trent defined that all the sacraments of the new law confer grace on those who rightly receive them. (Sess. vii. De Sacram. in. genere.)

(d) It imprints a “character” or indelible mark on the soul, whence it cannot be reiterated. (e) It makes the recipient a member of Christ and of the Church, and makes it possible for him to receive the other sacraments.

An infant is unable to put a bar in the way of sacramental grace, and therefore must receive the full effect of baptism rightly administered. With adults it is different. In them positive dispositions are called for. In order to receive baptism validly, an adult is only required to have the intention of doing so. If the intention be there, he receives the character and incurs the responsibilities of a Christian; but in order to obtain the grace of the sacrament, he must come with faith and with contrition perfect or imperfect—*i. e.* he must from a supernatural motive detest his sins, and resolve to begin a new life. (*Catech. Rom.* ii. cap. 2, 40.) Thus a person who comes without at least attrition for all his mortal sins, and the purpose of amendment, would receive

* *Decret. pro Armen. in Bulla Eugen. IV.* Concil. Trident. Sess. vi. Cap. 14; Sess. v. Decret. de Peccat. Orig.

neither grace nor forgiveness. If, however, he afterwards supplied the requisite dispositions, the grace of the sacrament would revive, and he would receive remission of original sin, and of all actual sins (including the temporal punishment annexed) which he had committed up to the date of his baptism. (Billuart, *De Baptism.* iv. 2.)

III. *The Necessity of Baptism.*—The “passage” (from death to life), says the Council of Trent, “cannot be made since the promulgation of the Gospel except by the laver of regeneration, or by the desire of it, as it is written, ‘Unless a man be born of water and the Holy Ghost, he cannot enter into the kingdom of God.’” It is interesting to notice that Tertullian makes precisely the same application of this text against the heretics of his day. (Concil. Trid. Sess. vi. Cap. 4. Tertul. *De Baptism.* 13.) Accordingly, infants dying unbaptized are excluded from the kingdom of heaven, although, according to the opinion now universally held, they do not undergo suffering of any kind in the next world. Protestant difficulties on this point arise from inadequate ideas on grace and the sovereignty of God. Heaven is a reward which is no way due to human nature, and God can withhold it, as he pleases, without injustice. In adults the baptism of desire or of blood may supply the place of baptism by water. Thus an act of the perfect love of God remits sin, original and actual, and confers sanctifying grace. Our Lord in St. John’s Gospel promises that He will love those who love Him, a promise which would not be fulfilled if a man who loved God above all things and for His own sake, were still allowed to remain God’s enemy in consequence of unforgiven sin. The baptism of blood—*i. e.* martyrdom—not only forgives sin but remits the temporal penalties of sin also. St. Cyprian says of catechumens who died before being baptized with water, that they had in fact been baptized “with the most glorious and greatest baptism of blood” (*Ep.* lxxiii. ed. Hartel.), and Tertullian witnesses to the belief of the early Church that the Holy Innocents were sanctified by their blood (“Testimonium Christi sanguine libaverunt,” *Adv. Valentin* 2.)

IV. *Conditional Baptism* is given when there is some doubt whether a person has been validly baptized. The form prescribed by the Roman Ritual is “If thou hast not been baptized, I baptize thee,” &c., and in England this form is used in the case of all persons who have received baptism from a Protestant minister, when they are reconciled to the Church.* In early times the condition was not expressed in words. Fleury could not find any trace of the conditional form before the time of Alexander III., and St. Thomas alleges a decretal of this Pope for its use.†

* An order was issued by the Vicars Apostolic at the beginning of this century, that all converts from Protestantism born after 1773, should be conditionally baptized. This order was re-enacted by the first provincial synod of Westminster, cap. xvi. The water used is to be holy water, not water taken from the font, and all the ceremonies are to be omitted.

† Fleury, *Hist.* xciv. 31. St. Thom. iii. 66, 9. The form St. Thomas quotes is fuller than the one in present use.

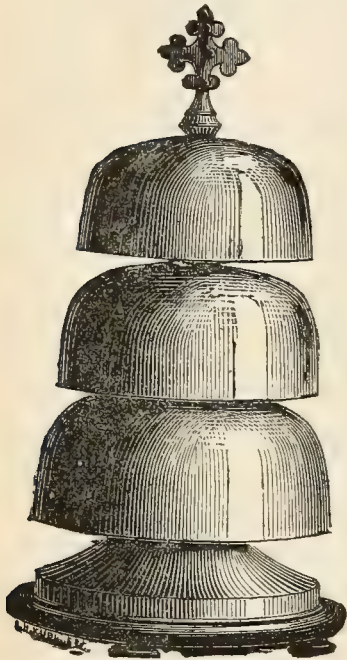
V. *The Ceremonies of Baptism.*—The following is a summary of the ceremonies prescribed by the Roman Ritual, with their signification as given in the Roman Catechism. The sacrament is to be administered, apart from cases of necessity, in the church or baptistery near the church. However, the children of kings and princes may be baptized in their private chapels. Baptismal water is in all cases to be used. The person baptized is to receive a baptismal name, and the Ritual recommends the parents to impose the name of a saint, that the child may profit by his example and patronage. The priest meets the child at the door of the Church; drives the devil from him; breathes thrice upon his face, to signify the new spiritual life which is to be breathed into his soul; puts salt into his mouth, as a sign that he is to be freed from the corruption of sin; signs him on the forehead and breast with the sign of the cross, and leads him into the temple of God. Then the priest solemnly exorcises the child; anoints his ears and nostrils with spittle—after our Lord's example, who thus restored the blind man's sight—and asks him in three separate interrogations whether he renounces Satan, all his works and all his pomps. He next anoints him with the oil of catechumens on the breast and between the shoulders. The ancient athletes were anointed before their contests in the arena, and in the same way the young Christian is prepared for the "good fight" which lies before him. ("Quasi athleta;" Billuart, *De Baptism.* v. 2). The recipient then, through his sponsors, professes his faith by reciting the Creed, and the priest pours water three times on his head, in the form of a cross, at the same time pronouncing the words, "I baptize thee, &c." After baptism, chrism is put on the top of his head, to signify his union with Christ, the head of the Church; he receives a white garment, and a burning light in his hands, symbols of innocence and of the light of faith and charity.

These rites are recommended as well by their beautiful symbolism and the majestic words which accompany them as by their venerable antiquity. Tertulian* mentions the triple renunciation made in baptism, the unction, the triple immersion. The Sacramentary of Gelasius [died 496] (Fleury, *Hist.* xxx. 62) contains almost every ceremony of baptism to be found in the present Ritual. Two differences, however, must be noted. In the West solemn baptism was given as a rule only at Easter and Pentecost; in the East it was also given at the Epiphany (Thomassin, *Traité des Fêtes*, ii. 7). Again, the ceremonies now in use were intended primarily for adults, and instead of being given together were spread over three or four weeks. Thus in the Gelasian Sacramentary, the ceremonies of baptism begin on the third Sunday in Lent, although the baptism itself did not take place till Holy Saturday. (See Chardon, "Histoire des Sacrements.")

* *De Coron.* 3, where he also mentions the custom of tasting milk and honey after baptism; *De Baptism.* 7.

Bells.

NOTHING certain is known as to the date of their introduction, which has been attributed sometimes to St. Paulinus of Nola, sometimes to Pope Sabinian. During the heathen persecution it was of course impossible to call the faithful by any signal which would have attracted public notice. After Constantine's time, monastic communities used to signify the hour of prayer by blowing a trumpet, or by rapping with a hammer at the cells of the monks. Walafrid Strabo, in his celebrated book on the divine offices, written



TRIPLE GONG.

about the middle of the ninth century, speaks of the use of bells as not very ancient in his time, and as having been introduced from Italy. However, we learn from the history of St. Lupus of Sens that church-bells were known in France more than two centuries before Strabo's time. (Fleury, *Hist.* xlviii. 42.) For long the Eastern Church employed instead of bells clappers, such as we still use on Good Friday, and bells were not known among the Orientals till the ninth century. (Kraus, *Kirchengeschichte*, p. 172.) Even then their use cannot have become universal among them, for Fleury mentions the ringing of church-bells as one of the customs which the Maronites adopted from the Latins on their reunion with the Catholic Church in 1183 (lxxiii. 46.) The classical words for bell are, *kodon* and *tintinnabulum*. From the seventh century onwards, we find the name *campana* (from the Campanian metal of which they were often made), *nola* (from the town where their use is said

to have been introduced), and *cloccæ** (French *cloche*). Originally church bells were comparatively small. Large ones of cast metal first appear in the eleventh and twelfth centuries; those of the greatest size in the fifteenth. In the tenth century the custom began of giving bells names. (Kraus, p. 288.)

Before the Church sets aside bells for sacred she blesses them with solemn ceremonies. The form prescribed in the Pontifical is headed "the blessing of a bell," though it is popularly called "the baptism of a bell," a title by which the office is mentioned as early as the eleventh century. (Fleury, lix. 20.) The bishop washes the bell with blessed water, signs it with the oil of the sick outside, and with chrism inside, and lastly places under it the thurible with burn-

* First occurs in Bonifacius, *Ep.* 134; perhaps from the old German *chlachan-frangi*. Kraus, p. 288.

ing incense. He prays repeatedly that the sound of the bell may avail to summon the faithful, to excite their devotion, to drive away storms, and to terrify evil spirits. This power of course is due to the blessings and prayers of the Church, not to any efficacy superstitiously attributed to the bell itself. Thus consecrated, bells become spiritual things, and cannot be rung without the consent of the ecclesiastical authority.

Hitherto, we have been treating of the large church-bell. Small bells are also used during Mass, and are rung by the server at the Sanctus and at the Elevation. The object of this rite is to excite the attention and devotion of the faithful. The practice of ringing the bell at the Elevation was introduced after the custom of elevating the Host [see ELEVATION] had become common in the Church. The Elevation-bell is mentioned by William of Paris. In this country it is the custom to ring the bell also as the priest spreads his hands over the Host and chalice before the consecration, and at the *Domine, non sum dignus*, before the priest's communion. This bell is not rung when Mass is said before the Blessed Sacrament exposed, nor again in the private chapel of the Apostolic palace if the Pope says or hears Mass. (Benedict. XIV. *De Miss.* ii. 11, 19, 15, 31.)

Benedicamus Domino.

BENEDICAMUS DOMINO, *i. e.* "Let us bless the Lord," a form used in the Breviary at the end of each hour except Matins, and at the end of Mass instead of *Ite Missa est* on days when the *Gloria in excelsis* is not said. Various reasons are given for the use of *Benedicamus Domino* for the usual *Ite Missa est*. Cardinal Bona thinks that the *Ite Missa est* was omitted first of all during penitential seasons, such as Advent and Lent, because then the people did not immediately leave the church, but waited for the recitation of the hours, and that gradually the *Benedicamus Domino* came to be used in ferial Masses generally. In Masses for the dead, *Requiescant in pace* took the place of the *Ite Missa est*, perhaps because the people often had to remain for the funeral rights. (Benedict XIV. "De Miss." 11, 24).

Benediction of the Blessed Sacrament.

ARITE which has now become very common in the Catholic Church. The priest takes the Host from the tabernacle, places it in the monstrance, and puts the monstrance containing the Host in or above the tabernacle. The priest then incenses the Blessed Sacrament, while the choir usually sing the "O Salutaris Hostia." Next the Te Deum, the Litany of the

Blessed Virgin, or some other canticle or antiphon, is sung, followed by the "Tantum Ergo," during which the Blessed Sacrament is again incensed, and the prayer "Deus, qui nobis," &c., is recited. Finally, the priest, mantled with the veil, makes the sign of the cross with the monstrance over the people. The Congregation of Rites orders this benediction to be given in silence; probably to show that it is not the earthly, but the Eternal Priest who in this rite blesses and sanctifies his people. If a bishop gives Benediction of the Blessed Sacrament, he makes the sign of the cross over the people three times.



REPOSITORY.

The rite is comparatively modern. Processions and expositions of the Blessed Sacrament date from the early part of the fourteenth century, but at first, apparently, the Host was replaced in the tabernacle without benediction being given to the people. "The

custom" [of benediction] says the learned Thiers, in a treatise on the exposition of the Blessed Sacrament, published in 1673, "appears to me somewhat novel (*assez nouvelle*) for I have found no Ritual or Ceremonial older than about a hundred years which mentions it." The same author tells us, that the custom of singing the "O Salutaris Hostia" (*Traité de l'exposition du Saint Sacrement de l'autel*, iii., ch. v.) at the Elevation in the Mass was introduced by Louis XII. of France, a little before his death, in 1515, when he was harassed by various enemies. Thiers also mentions that the Carthusians still maintained the custom of replacing the Host, after exposition, and giving benediction. (*Ibid.* iii. 7.)



MONSTRANCE.

Berretta.

A SQUARE cap with three or sometimes four prominences or projecting corners rising from its crown. There is usually a tassel in the middle where the corners meet. It is worn by a priest as he approaches the altar

to say Mass, by ecclesiastics in choir, &c. It is of two colors, black or red. The latter color is used by cardinals, the former by all other clerics. A bishop's berretta should be lined with green; in other respects it is like that of an ordinary priest. A four-cornered berretta belongs to Doctors of Divinity,* though Benedict XIV. mentions that in his time Spanish ecclesiastics generally wore a berretta of this kind.



BERRETТА.

The word is derived from *birrus*, a mantle with a hood, and that again from *pyrrhios*, flame-colored. "At Rome," says Benedict XIV., "and in most churches the berretta was unknown as late as the ninth century. Its ecclesiastical use began when priests gave up the ancient custom of covering their heads with the amice till the actual beginning of the Mass." (Benedict XIV. "De Miss." i. 9.)

Bible.

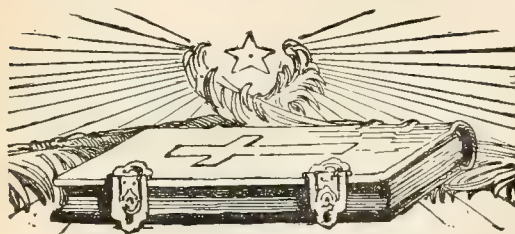
BIBLE from *biblion*, a letter or paper, and that from *biblos*, the inner bark of papyrus. A name given to the sacred books of the Jews and the Christians. In itself "Bible" might mean a book of whatever kind, just as its synonym "Scriptures" (*graphai*) means originally writings of any sort. Gradually the Jews who spoke Greek employed the word "Bible" as a convenient name for their sacred books. Thus the Greek translator of Ecclesiasticus, writing soon after 132 A. C., mentions the law and the prophets and the rest of the Bible (*ta loipa ton biblion*); and a similar instance might be quoted from first Machabees.† Our Lord and his disciples received the Jewish collection of the sacred books with the same reverence as the Jews themselves, and gave it the title usual at the time—viz.: "the Scriptures." But after an interval there came a change. The Apostles and their disciples wrote books possessing sacred authority. These writings appeared in the latter half of the first century, and were quoted within the Church with the same formulas—"it is written," &c.—which had been used before to introduce citations from the law and the prophets. These books of Christian authorship were called, first of all, "the books," or "scriptures of the new covenant," and from the beginning of the third century, the shorter expression "new covenant" came into vogue. In Chrysostom and succeeding writers we find "bible" (*biblia*) as the familiar term for the whole collection contained in either "covenant," or as we should now say, in the Old and New Testaments.‡

* Who however, are forbidden to use this peculiar berretta in sacred functions. S. R. C. 7 Dec. 1884. But there is some doubt as to the precise force of this decree.

† Ecclus. Praef.: 1 Mach. xii. 9. In Dan. ix. 1, we find *en tois biblois*, a translation of בְּסִפְרֵים.

‡ "The scriptures of the new covenant," Euseb. iii. 25; "the books of the new covenant," by implication in Melito of Sardis, about 170 A. D. (apud Euseb. iv. 26). The "new document" and Testament, Tertull. *Adv. Marc.* iv. 1 ("novum instrumentum"). We have translated *diatheke* "covenant." It never means "testament" in the Christian Scriptures except in Heb. ix. 15-17.

Under the article CANON the reader will find some account of the way in which and the authority by which the list of sacred books has been made, while



BIBLE.

the nature of their inspiration is also treated in a separate article. Here we take for granted that the Bible consists of a number of inspired books, contained in the Vulgate translation and enumerated by the Council of Trent; and we proceed to treat of its authority, its interpretation, and its use among the faithful.

1. The Church holds that the sacred Scripture is the written word of God. The Council of Trent, following the example of the orthodox Fathers, receives with piety and reverence all the books of the Old and New Testament, since one God is the author of each." These words of the council, which are an almost verbal repetition of many early definitions, separate the Bible utterly from all other books. Of no human composition, however excellent, can it be said that God is its author. And the divine origin of Scripture implies its perfect truth. We know for certain, St. Irenæus argues, that the Scriptures are perfect, since they are spoken by the Word of God and by the Spirit (Iren. ii. 28, 2). Some few Catholic theologians have, indeed, maintained that the Scriptures may err *in minimis*—*i. e.* in small matters of historical detail which in no way affect faith or morals. Nor, in doing so do they contradict any express definition of Pope or council, though such an opinion has never obtained any currency in the Church. But of course the modern Protestant theories which reduce the historical accounts of the Bible to mere myths, or again which, while they allow that the Scripture contains the word of God, deny that it is the written word of God, are in sharp and obvious contradiction to the decrees of the Church.

2. The Church then, affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above Scripture. Just as Catholics are bound to defend the authority of the Bible against the new school of Protestants, who have come to treat it as an ordinary book, so they are compelled to withstand that Protestant exaggeration, on the other side, according to which the word of God is contained in Scripture and in Scripture alone. The word of God (so the Council of Trent teaches) is contained both in the Bible and in Apostolical tradition, and it is the duty of a Christian to receive the one and the other with equal veneration and respect. The whole history and the whole structure of the New Testament witness to the truth and reasonableness of the Catholic view. If our Lord had meant his Church to be guided by a book and by a book alone, he would have taken care that Christians should be at once provided with sacred books. As a matter of fact

He did nothing of the kind. He refers those who were to embrace his doctrine, not to a book, but to the living voice of his apostles and of his Church. "He who heareth you," he said to the apostles, "heareth me." For twenty years after our Lord's ascension, not a single book of the New Testament was written, and all that time no Christian could appeal, as many Protestants do now, to the Bible and to the Bible only, for the simple reason that the New Testament did not exist, and the faithful were evidently called upon to believe many truths for which no strict and cogent proofs could be brought from the pages of the Jewish Scriptures. Further, when the writings of the New Testament were issued, they appeared one by one, in order to meet special exigencies, nor is the least hint given that the apostles or their disciples provided that their writings should contain the whole sum of Christian truth. St. Paul wrote to various churches in order to give them instruction on particular points, and in order to preserve them from moral or doctrinal errors to which they were exposed at the moment. Far from professing to communicate the whole circle of doctrine in a written form he exhorts his converts in one of his earliest epistles, to "hold the traditions which" they "had learned, whether by word or by" his "epistle;" a few years later he praises the Corinthians for keeping the traditions (*paradoseis*) as he delivered them, and towards the close of his life, he warns St. Timothy to keep the "deposit" of the faith (*paratheken*) without a syllable to imply that this deposit had been committed to writing (2 Thess ii. 14; 1 Cor. xi. 2; 1 Tim. vi. 20). So with regard to the Gospel records, St. John expressly declares that they were from the necessity of the case an incomplete account of Christ's life (John xxi. 25; and see Acts xx. 35). The Christians who lived nearest to Apostolic times believed, as the apostles themselves had done, that Scripture is a source, but by no means the only source, of Christian doctrine. Tertullian constantly appeals to the tradition of the Apostolic Churches, and lays down the principle on which all his arguments against heresy turn—viz., that the apostles taught both by word and by letter (*Præscript.* 21). A little before Tertullian's time, St. Irenæus actually put the imaginary case that the apostles had left no Scripture at all. In this case, he says, we should still be able to follow the order of tradition, which [the apostles] handed down to those into whose hands they committed the Churches (Iren. iii. 4, 1).

There is a controversy no less vital between Catholics and Protestants as to the interpretation of Scripture. A popular Protestant theory makes it the right and the duty of each individual to interpret the Bible for himself and to frame his own religion accordingly; the Catholic, on the contrary, maintains that it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture, and that we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the faith. The Catholic is fully justified in believing with perfect

confidence that the Church cannot teach any doctrine contrary to the Scripture, for our Lord has promised that the gates of hell shall not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment. St. Peter tells us distinctly that some parts of the New Testament are hard to understand. Moreover, the experience of centuries has abundantly confirmed the Catholic and disproved the Protestant rule of interpretation. Unity is the test of truth. If each man received the Holy Ghost, enabling him to ascertain the sense of the Bible, then pious Protestants would be at one as to its meaning and the doctrines which it contains, whereas it is notorious that they have differed from the first on every point of doctrine. The principle of private judgment has been from the time it was first applied a principle of division and of confusion, and has led only to the multiplication of heresies and sects, agreed in nothing except in their common disagreement with the Church. Nor does the authority of the Church in any way interfere with the scientific exposition of Scripture. A Catholic commentator is in no way limited to a servile repetition of the interpretation already given by the Fathers. He is not, indeed, permitted to give to any passage in Scripture a meaning which is at variance with the faith, as attested by the decision of the Church or the unanimous consent of the Fathers. But he may differ as to the meaning of passages in Scripture, even from the greatest of the Fathers; he is not bound to consider that these passages necessarily bear the meaning given them by general councils in the preambles to their decrees; he may even advance interpretations entirely new and unknown before. When, for example, God is said to have hardened Pharaoh's heart, a Catholic commentator cannot infer from this that the book of Exodus makes God the author of sin, but he may, if he sees cause, give an explanation of the words, which differs from that of St. Augustine or St. Thomas, or, indeed, from that of all the Fathers and Doctors of the Church taken together. (Pallavacini, *Hist. Concil. Trident.* in Möhler's *Symbolik*, p. 386.)

4. We now come to the use of the Bible, and the Catholic principles on this head follow from what has been already said. It is not necessary for all Christians to read the Bible. Many nations, St. Irenæus tells us, were converted and received the faith without being able to read. (Iren. iii. 4, 2.) Without knowledge of letters, without a Bible in their own tongue, they received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means of grace till the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI. condemned the proposition that "the reading of Scripture is for all." These principles are fixed and invariable, but the discipline of the Church

with regard to the reading of the Bible in the vulgar tongue has varied with varying circumstances. In early times, the Bible was read freely by the lay people, and the Fathers constantly encourage them to do so, although they also insist on the obscurity of the sacred text. No prohibitions were issued against the popular reading of the Bible. New dangers came in during the middle ages. When the heresy of the Albigenses arose there was a danger from corrupt translations, and also from the fact that the heretics tried to make the faithful judge the Church by their own interpretation of the Bible. To meet these evils, the Councils of Toulouse (1229) and Tarragona (1234) forbade the laity to read the vernacular translations of the Bible. Pius IV. required the bishops to refuse lay persons leave to read even Catholic versions of Scripture, unless their confessors or parish priests judged that such reading was likely to prove beneficial. During this century, Leo XII., Pius VIII., and Pius IX. have warned Catholics against the Protestant Bible Societies, which distribute versions (mostly corrupt versions) of the Bible, with the avowed purpose of perverting simple Catholics. It is only surprising that any rational being could have thought it possible for the Holy See to assume any other attitude towards such proceedings. It is right, however, to observe that the Church displays the greatest anxiety that her children should read the Scriptures, if they possess the necessary dispositions. "You judge exceedingly well," says Pius VI., in his letter to Martini, the author of a translation of the Bible into Italian, "that the faithful should be excited to the reading of holy Scriptures: for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine. This you have seasonably effected . . . by publishing the sacred Scriptures in the language of your country, . . . especially when you show that you have added explanatory notes, which being extracted from the holy Father, preclude every possible danger of abuse."

Bishop.

MEANING of the Name and Divine Institution of the Office.—The word bishop is derived from the Greek *episcopos*, which latter occurs in writers of the earliest age in the general sense of "overseer," and was specially applied in later Greek to the officers whom the Athenians sent to subject states. In the LXX (*E. g.* Num. xxxi. 14; 2 Par. xxxiv. 12) *episcopos* is used for an officer or prefect of any kind. The Christians adopted the word as the title of an ecclesiastical dignitary, who has received the highest of the sacred orders, and is invested with authority to rule a diocese as its chief pastor.

A bishop, therefore, is superior to simple priests, and the Council of Trent

defines that this superiority is of divine institution. "If any one deny," says the council, "that there is in the Church a hierarchy instituted by divine ordinance, which consists of bishops, presbyters, and ministers, let him be anathema;" and again, "if any one affirm that bishops are not superior to presbyters, or that they have not the power of confirming and ordaining, or that the power which they have is common to presbyters also, let him be anathema." (Concil. Trident. Sess. xxiii. Can. 6, 7.)

The Anglican Church, as is well known, did not, at least formally, cast off belief in the divine institution of the episcopacy, and learned Anglican divines, among whom Pearson is the most celebrated, have strenuously vindicated the episcopal authority. With most of the Protestant bodies it has been otherwise.



A BISHOP WITH MITRE AND CROSIER.

They do not pretend to have bishops, or if they have superintendents whom they call by that name, they attribute to them no authority except such as has been bestowed upon them by the Church. They deny, in other words, that the episcopate is of divine institution, and directly impugn the definitions of Trent on this subject. They admit, of course, that bishops (*episkopoi*) are frequently mentioned in the New Testament, but they urge that in the Acts and the Epistles bishop and presbyter are two names for the same office. They suppose that originally there were three grades in the hierarchy—viz. the Apostles, whose office ended with their life-time, and who left no successors; the bishops or presbyters, corresponding to the ministers or clergymen of the present day; and deacons. They defend their position chiefly on the following grounds:—

We first find the word *episkopos* in the Acts of the Apostles, xx. 28. "Take heed," St. Paul says to the clergy of Ephesus, "Take heed to yourselves and to the whole flock, in which the Holy Ghost made you bishops." It is plain, however (so it is urged), that these "bishops" were mere presbyters, so that "bishop" and presbyter in New Testament language are synonymous, for St. Luke tells us at the beginning of the same chapter that the Apostle was addressing "the presbyters of the Church" whom he had summoned to Miletus. Towards the close of the Apostle's life the Church was still without bishops in the modern sense, for St. Paul addressed an epistle to the faithful at Philippi "with the bishops and the deacons." Here the plural number and the fact that no allusion is made to presbyters as distinct from the "bishops" are said to prove that in that age *episkopos* or "bishop" meant presbyter. Later still, St. Paul writes to Titus that he had left him in Crete to

"appoint *presbyters* in every city," and continues—"for *the bishop* must be irreproachable," &c. Presbyterian writers also allege certain confirmatory evidence from antiquity—some words of St. Jerome (who, however, anxious as he was to exalt the priestly dignity, expressly mentions the power of conferring orders as marking the distinction between bishop and priest), and the supposed tradition of the Alexandrian Church. The reader who is curious on this latter point will find a full discussion of it in Pearson's "*Vindiciæ Ignatianæ*." But Presbyterian arguments from antiquity need not detain us here. Even on their own showing, Presbyterians can produce but one or two doubtful testimonies, and they have against them a cloud of witnesses dating from the sub-Apostolic age. One additional remark, however, must be made before we end our statement of the Presbyterian case. We have seen that there are plausible reasons for holding that the words *presbyter* and *bishop* are synonymous in the New Testament. It is right to add that Clement of Rome, writing towards the end of the first century, does not seem to recognize any distinction in meaning between the two words.*

In spite of the objections just stated, the arguments for the divine institution of episcopacy are clear and cogent. We need not deny that the same persons were at first called indifferently bishops and presbyters. It is possible, as some ancient writers suppose, that at Philippi and other places, a number of persons received episcopal consecration; that they were occupied for a time in administering the sacraments and preaching at the place of their consecration, and ready, as convenience required, to be removed to such other Churches as the apostles should empower them to govern with proper episcopal jurisdiction. Or again, we may suppose, with other great authorities, that the apostles did not at once provide the newly-founded Churches with bishops, but left them for a season under clergy of the second order, who at that time were called indifferently "*bishops*" and *presbyters*.† Whatever theory we adopt as to the early use of the word "*bishop*," it is certain that there are clear traces of the episcopal office, as we now understand it, within the life-time of the apostles, and with the sanction of their authority.

For, first, St. James the Less was beyond reasonable doubt bishop of Jerusalem. Thus, in the year 44, when St. Peter was released from prison he desired information to be given to James and the brethren. At the Apostolic Council James delivers judgment ("wherefore I judge"). St. Paul in his epistle to the Galatians describes Judaizers from Jerusalem as "certain who

* Clem. 1 *Ep.* 42. He thrice mentions *episcopi* *kai* *diakono*i together, as in Phil. i. 1, which is striking, because the object of his epistle is to defend the authority of the presbyters. See Lightfoot, *in loc.*

† Petavius, *De Eccles. Hierarch.* lib. iv. *ad init.*, gives both theories as probable, quoting Fathers of the Church for each. The latter seems much the more attractive on intrinsic grounds. The former is recommended by the language of the Council of Trent, where Acts xx. 28 is interpreted of bishop in the proper sense.

came from James," thus naming the church by its bishop; in Acts xxi. 18, St. Paul is said to have made a formal visit to St. James and to his presbyters. Moreover, in the middle of the second century all parties were agreed in regarding St. James as bishop of Jerusalem.* This is clearly proved by Dr. Lightfoot, now bishop of Durham, who rightly describes St. James as "the precedent and pattern of the latter episcopate." We refer to Dr. Lightfoot for this admission, not only because of his great learning and high ability, but also because he is perhaps the very ablest writer who has ever written against the Apostolic origin of episcopacy.

Next, St. Paul gave Titus power to ordain presbyters; he gives St. Timothy directions for the way in which he is to receive accusations against presbyters. Clearly then both Timothy and Titus were ecclesiastical officers superior to the clergy of the second order.

Thirdly, the Angels of the Churches in the Apocalypse cannot possibly be angels in the ordinary sense, for some of them are charged with serious faults. Nor can the Angels be identified with the Churches, since both Angels and Churches are represented by distinct symbols. "The seven stars," St. John says, "are the angels of the seven churches, and the seven candlesticks are the seven churches." What, then, were the Angels of the Churches? Each of them represents the Church of a city, and is responsible for the purity of its doctrine and its morals. They answer to the idea of diocesan bishops and to nothing else.†

This inference from Scripture rises to demonstration if considered in connection with the earliest tradition. Polycarp, the disciple of St. John, writes as bishop and distinguishes himself from his presbyters. The Ignatian epistles notoriously exalt the episcopal office as the centre of unity, and insist on the necessity laid both on presbyters and laymen of submission to the bishop. St. Ignatius wrote only a few years after St. John's death, and his letters prove that episcopacy was established in his time, not only at Antioch, where he himself was bishop, but at each of the six Churches in Asia Minor to which he writes, nor does he hint that there was any Church with other than an episcopal organization. True, the authenticity of these letters has been disputed, but this on most inadequate grounds. Indeed, many eminent German scholars, prejudiced as they are against the Ignatian teaching on episcopacy, have been compelled by the weight of evidence to admit the authenticity of these epistles. The Clementine homilies supply another important contribution to the evidence. Their witness is all the more valuable because they are deeply marked with heresy. Still the author of these homilies, differing as he does from Catholics on other points, agrees with them in affirming the Apostolic origin of the episcopal office. (See, *e. g.*, the Epistle of Clement to James.)

* Lightfoot, Ep. to Philipppians, "Essay on the Christian Ministry." Routh, *Rel. Sacr.* i. p. 228.

† See the authorities for this interpretation in Petav. *loc. cit.* lib. i. 2. It was adopted by Grotius, one of the most celebrated of Protestant commentators, and himself member of a Presbyterian sect.

These homilies come from early times: they cannot be placed later than the end, and should perhaps be placed at the beginning, of the second century. Now, if we allow the Apostolic institution, this ancient evidence presents no difficulty. It does but confirm the conclusion we had already reached from an examination of the New Testament records. If, on the other hand, it is maintained that bishops in the modern sense began to be after the death of the Apostles, or at least without their sanction, it is impossible to understand how in so brief a space Churches all over the world exchanged presbyterian for episcopal government. Nor is this all. We must suppose that in a very short time—within a century at the most—all recollection of the original state of things had perished. St. Irenæus cannot even understand that the name of “bishop”* had ever been given to mere presbyters. We say nothing of later Fathers, for in the Church of the fourth century it is admitted to have been a settled maxim that bishops only could ordain, and Epiphanius describes the doctrine of Aërius, the first presbyterian, as frantic.

II. *Nature of the Episcopal Office.*—We may now dismiss the controversial part of the subject, and proceed to explain the *duties, rights, and position* of a bishop in the Church. A bishop is, according to the Council of Trent, the successor of the Apostles. He has received the sacrament of order in all its fullness. He can, like the Apostles, confirm; he can ordain priests and consecrate other bishops. The Pope himself, so far as order goes, is simply a bishop. Moreover, the bishop is a member of a hierarchy which is divinely constituted, and which collectively represents the college of the Apostles. The Holy Ghost has appointed bishops “to rule the Church of God,” and although the Pope can suppress sees or change their boundaries, he cannot do away, throughout the Church, with bishops governing their sees with ordinary jurisdiction, because this would involve a change in the divine constitution of the Church, which is inalterable. Again, even an individual bishop has certain duties to the whole Church. It is his duty to bear witness to the faith and tradition of his predecessors and of his flock, and he sits as a judge in general councils. Of course all these rights are held and duties exercised in union with and in submission to the see of Peter.

In his own diocese it is a bishop's duty (*a*) to *teach*. He himself is required by the Council of Trent to preach the word of God, unless he be lawfully hindered, nor can any one, secular or regular, preach in the diocese without his leave. He must watch over purity of doctrine, especially in all schools public and private, and appoint professors in the seminary and clerical colleges. No book treating on religion (*de rebus sacris*) can be published till it has been examined by the bishop's orders and received his imprimatur.†

* iii. 14, 2. The passage is very instructive. St. Irenæus says St. Paul at Miletus “convoked the bishops and the presbyters.” He is evidently unable to understand the interchange of names.

† Concil. Trident. Sess. v. Cap. 2, De Reform.; Sess. xxiv. Cap. 4, De Reform.; Sess. iv. De Edit. et Usa SS. lib.

(b) To guard the morals of his flock, and especially to maintain discipline among his clergy; to take measures for the due performance of divine worship; to see that the people are provided with the sacraments, &c. He himself (or another bishop, with his leave) must confirm, ordain priests, consecrate the holy oils, churches, altars, chalices, &c. He must also approve priests, and give them their faculties to hear confessions, to administer the other sacraments, &c., &c.

(c) To reside.* (d) To make a visitation of all the churches in his diocese at least every two years.†

In order that he may perform these duties, a bishop possesses certain rights:—

(a) He may make laws for his diocese; not however, such as are contrary to the law of the Church.

(b) He decides in the first instance all ecclesiastical causes. (c) He can inflict penalties, suspension, excommunication, and the like.

(d) He may dispense from the observance of his own laws, although, generally speaking, a bishop cannot dispense in laws made by those who have power superior to his own, still the general law of the Church enables him to dispense in certain cases of irregularity, in the proclamation of banns, in oaths (unless the dispensation tends to the injury of a third party), and in simple vows, except vows of chastity and vows to enter religion, or to make pilgrimages to Rome, the Holy Land, or St. James of Compostella, &c., &c. Some bishops have additional power to dispense by virtue of lawful custom or by delegation from the Pope.

(e) Certain other rights of bishops are summed up under the general head of "administration." A bishop may erect or suppress churches or benefices, provided he observes the canonical regulation respecting such matters. He collates to all benefices, parish churches, prebends in his diocese, except such as are reserved to the Pope. He assigns their duties to his clergy, and determines the persons among his subjects who are to be admitted to the ecclesiastical state or to higher orders. He watches over the management of temporal goods pertaining to the Church or to pious places. As Apostolic Delegate, he becomes in certain cases mentioned by the law the executor to carry out the intentions of those who have given or left money for pious uses.‡

III. *Titles, Insignia, &c. of Bishops*—All priests saying Mass in the diocese pray for the bishop by name in the Canon. He is received by the priests and people at the door of the church when he comes on official visits. He receives certain titles of honor. In the first ages he was called Most Holy, Most Blessed, Lord (*dominus*), "Your Holiness" (*sanctitas tua*), &c., &c., some of which titles are now reserved to the Pope. Desiderius of Cators, about 650,

* *Ibid.* Sess. xxxiii. Cap. 1, De Reform.

† Concil. Trid. Sess. xxiv. Cap. 3.

‡ *Ibid.* Sess. xxii. Cap. 8, De Reform. Chiefly from Card. Soglia, *Institut. Juris. Eccl.*

calls himself *servus servorum* (Kraus, *Archæolog. Dict.* Art. "Bischof.") At present a bishop is called "most illustrious and most reverend Lord;" the Pope addresses him as "venerable brother," "your fraternity," &c., while the bishop speaks of himself as "N., by the grace of God and of the Apostolic See, Bishop of N." The insignia of his office are the pastoral staff (*pedum, baculus*), the ring, pectoral cross, episcopal throne, the mitre, pontifical vestments, gloves and sandals. In many countries the bishop has special rights and titles of honor accorded to him by the laws of the State.

IV. *Election &c., of Bishops.*—Bishops were first of all chosen by the Apostles. St. Paul, for instance, left St. Titus at Crete, with authority to ordain priests, &c.

In the third century bishops were chosen, as Cyprian says, "by the vote of all the faithful and by the judgment of the bishops" of the province (Cyprian, *Ep.* lviii.)—*i. e.* the people chose a bishop, but the bishops of the province could put a veto on this choice, nay, the bishops could in extreme cases actually choose the bishop. The fourth canon of Nicæa recommends (*prosekei*) that a bishop be appointed (*kathistasthai*) by the bishops of the province. If this is impossible, three bishops are to consecrate him with the consent of the rest. The confirmation of the whole matter (*to kyros ton ginomenon*) is to rest with the metropolitan. Two interpretations of this canon were current in the Church. The Greek canonists, following the lead of the Seventh General Council, understood the Nicene canon as reserving the choice of a new bishop to the bishops of the province, and so annulling the old form of election by clergy and people. In the West, the canon was interpreted as merely requiring the presence of the bishops of the province at the consecration. Hence in the Latin Church popular election continued, at least in form, till the eleventh century. After that, the bishop was elected by the clergy of the cathedral church, the confirmation resting, as before, with the metropolitan (Hefele, *Concilien.* i. p. 382). Gradually, from the eleventh century onwards, the right of confirmation passed from the metropolitan to the Pope (Kraus, *Kirchengeschichte*, p. 326). Later on, from the time of Clement V., the Popes reserved the whole appointment of bishops in certain cases, and at last in all cases, to themselves. This last state of things, however, did not continue. The Popes restored in some countries the right of electing bishops to the chapters (Soglia, *Institut. juris privat.* v. 38), and the right is still continued in Germany (except Bavaria and part of Austria) and in Switzerland. In other countries the Pope has given to Catholic sovereigns the right of nominating to vacant bishoprics. Such rights have been conceded to the Kings of France, Portugal, Spain, Naples and Sicily, Sardinia, to the Emperor of Austria with certain exceptions, and by the Concordat of 1817 to the King of Bavaria. Even Protestant Governments in Germany are permitted to inspect a list of names proposed provisionally by the chapters, and to exclude such names as are displeasing to

them. In England the choice of bishops belong simply and exclusively to the Pope. At the same time certain privileges have been granted in this respect to the English Church by Pius IX. A week after the see is vacant the canons are required to elect a vicar capitular. A month later, under the presidency of the metropolitan, or failing him of the senior bishop, they by their separate votes recommend three persons for the vacant see. Each of these persons must have obtained an absolute majority of the votes of the chapter. The names are given or sent in alphabetical order to the metropolitan. The bishops of the province (*i. e.* of England) examine the names, annex their judgment upon each of them, and transmit them to the Congregation of the Propaganda. It need scarcely be said that this recommendation is wholly different from true and canonical election.* The person thus elected, nominated or recommended, must be thirty years of age, in holy orders, of Catholic parentage, of good fame, able to produce the public testimony of some university or academy to his learning (Concil. Trid. Sess. xxii. Cap. 2, De Reform.) If the person elected accepts, he must within a fixed time ask for the Papal confirmation, by which the person elected is approved and made bishop of the see. This confirmation is given by the Pope in a consistory of Cardinals, and in virtue of it the bishop designate contracts spiritual marriage with his see and receives full jurisdiction within it. He cannot, of course previous to his consecration, confirm, ordain, &c., but he can delegate power for the performance of these and other acts of episcopal order to another bishop.

It is evident from what has been said that the discipline of the Church with regard to the appointment of bishops has varied from age to age, and that the Holy See now exercises a more immediate control over the matter than was usual in the primitive or even the mediæval Church. From the first, however, the Pope possessed the full power of governing the whole Church. No one is, and no one ever could be, a Catholic bishop, unless either expressly or tacitly recognized as such by the Pope. Varying circumstances made it prudent for the Pope to exercise his control in a less or in a greater degree, but the principle of government has remained the same. The Pope, by the law of Christ, is the head of the Church. On the other hand, patriarchs and metropolitans are of ecclesiastical institution; they could therefore possess no inherent right to confirm bishops, and suffered no wrong when the Pope withdrew it from them.

V. Consecration of Bishops.—The consecration of Bishops used to be performed by the metropolitan and two other bishops. According to the present discipline, the consecration of bishops is reserved to the Pope, or to a bishop specially commissioned by him. The consecrator is assisted by two other bishops, for which latter the Pope sometimes permits mitred abbots, or even simple priests, to be substituted. The consecration should take place within three

* See *Synod. Provinc. Westmonast.* decret. xii. and the Instruction of Propaganda in the Appendix.

months of confirmation, and on a Sunday, or feast of an Apostle. The bishop-elect, who must already have been ordained priest, takes an oath before the bishop who is to consecrate him, that he will be faithful to the Holy See, that he will promote its authority, and that he will, at stated intervals prescribed by law, and different for different countries, visit the city of Rome, and give an account to the Pope of his whole pastoral office. Afterwards, the elect is consecrated by imposition of hands, the tradition of staff and ring, the unction with the chrism, the imposition of the book of the Gospels on his shoulders, and other rites prescribed in the Pontifical. Thus the fullness of the priesthood is received, and the person consecrated acquires episcopal order in addition to episcopal jurisdiction, which he already held.

VI. *Translation, Resignation, Deposition of Bishops.*—So sacred is the connection between a bishop and his see, that, as Innocent III. declares, the power to sever it belongs, “not so much by canonical legislation, as by divine institution, to the Roman Pontiff, and to him alone.” This follows from principles already stated. The Pope alone can make a bishop; and therefore the Pope alone can unmake him.

Translation from one see to another was absolutely forbidden by the Nicene Council (Can. 15), and by the Council of Antioch, which met in 341. This prohibition was, however, modified by the 14th of the Apostolic Canons, which permits translation if the reasons are very urgent and approved by the judgment of “many bishops.” (Hefele, *Concil.* i. p. 804; Neander, *Kirchengeschichte*, iii. p. 233.) At first, such translation was effected by provincial councils. In the ninth century, Hincmar of Rheims says a bishop might be translated “by the ordinance of a synod, or by the consent of the Apostolic See;” but by the law which has prevailed from the twelfth century the consent of the Pope is always required. The Pope’s leave is also required for resignation. Finally, the “grave causes” against bishops such as deserve deposition or privation can only be examined and terminated by the definitive sentence of the Pope. (Concil. Trid. Sess. xxiv. Cap 5. De Reform.) Less serious charges may be examined and decided in a provincial council.

Bishops, Suffragan.

BISHOPS, SUFFRAGAN (Lat. *suffragari*, to vote, to support). The term has two meanings, according to the twofold signification of the Latin verb from which it is derived. In one sense it means an auxiliary bishop sometimes so-called (*suffraganeus*), one consecrated to assist another bishop, who from age, ill-health, or other valid reason, has become unequal to the administration of his diocese. But the suffragan, unlike the coadjutor, cannot exercise *jurisdiction*; he performs only those things which belong to the epis-

copal office and order. He may, however, be nominated by the bishop whom he assists as his vicar-general; in which case he has the right to exercise jurisdiction. In the other sense, those are suffragan bishops (*suffragantes*) who are members of a college having equal deliberative and decisive rights, under a metropolitan.

Bishops, Titular.

BISHOPS, TITULAR, or Bishops in Partibus Infidelium. A bishop consecrated to a see which formerly existed, but which has been, chiefly through the devastations of the followers of Mahomet, lost to Christendom. Such a bishop may also be described as a "Titular" bishop.

The creation of such titular bishops dates only from the pontificate of Leo X., but they existed *de facto* from the time when the first Christian see was widowed by the attacks of a foreign enemy or the action of a hostile government. Gregory the Great provided for several Illyrian bishops, whom an inroad of the Avars had driven from their sees, by appointing them to vacant sees in Italy, till they should be able to return home. The Moorish conquest of Spain widowed a great number of sees, the prelates of which had fled to the parts still unconquered, chiefly settling at Oviedo, which thence had the name of "the City of Bishops." But it was the progress of Mohammedan arms in the East, devastating numberless Christian Churches in Asia Minor, Syria, and Africa, which, till then, had been flourishing bishoprics, that caused a great and sudden rise in the number of titular bishops, attached to no special sphere of duty, but wandering from place to place, some hoping one day to return, others seeking for suitable work wherever it might be offered. This state of things led to great abuses: for a bishop whose see was *in partibus* would often enter some remote portion of the diocese of a more fortunate brother further West, and there exercise in various ways, without the permission of the bishop of the diocese, his episcopal office. Clerks whom their own bishops would not have promoted to priests' orders often received through the agency of these wandering bishops the ordination which they desired. This abuse was condemned by a decree of the Council of Trent (Sess. xiv. De Re^l ii.), which expressly forbids these wandering bishops—"clero carentes et populo Christiano"—to promote candidates for ordination to any orders, whatever, without the consent of the bishop of the diocese.

With the increasing complication of political affairs in Europe, circumstances could not but arise which should induce the Popes, while providing for Catholic populations more or less at the mercy of Protestant governments pastors armed with full episcopal powers, to prefer investing them with the titles of ancient sees, now extinct, to asserting their claim to local titles, and thus arousing the hostility or suspicion of unfriendly governments. Considerations of

this nature were the cause why Catholic affairs in England were committed to the administration of bishops *in partibus*, from the appointment of the first Vicar Apostolic (1623) to the creation of a new hierarchy in 1850. Besides the Vicars Apostolic in a non-Catholic country, the Vicars of Cardinal-bishops, auxiliary bishops in countries where it is usual to appoint them, and Papal Nuncios, usually have their sees *in partibus infidelium*.

Bishops *in partibus* can attend general councils. They are considered as truly wedded to the Churches of which they bear the titles, so that they cannot be appointed to other sees except upon the conditions common to all episcopal translations. They are not obliged like other bishops, to make periodical visits *ad limina apostolorum*, because they have no dioceses to report of. They are, however, expected to inform themselves, so far as they may have opportunity, of the condition of affairs in their titular diocese, and work actively for their restoration to Christendom, if any favorable opening should present itself. By a decree of the Propaganda, Feb. 28, 1882, the formula *in partibus infidelium* was abolished, and "titular bishops" substituted.

Breviary.

THE word Breviary, or compendium, is of mediæval origin, and Fleury could find no example of its use before the year 1099 (Fleury, *Hist.* lxiv. 64). But the recitation of the Breviary is the continuation of a practice which was in use from the infancy of the Church, nay, which the Church herself received from the Synagogue. We may divide the history of the Breviary prayer into four periods: the first from the beginning of Church history down to Pope Damasus in the fourth century; the second extending to the reign of Gregory VII. in the eleventh; the third to that of Pius V. in the sixteenth; while the fourth period stretches from Pius V. to our own day. In these periods we propose to trace the history of the hours of prayer, the origin, the completion, and the final revisions of the Breviary. We shall treat in conclusion of its component parts, of the obligation of reciting it, and of the authority which belongs to its teaching.

I. *The Hours of Prayers in the first Four Centuries.*—Even in the Acts of the Apostles we find the third, sixth, and ninth hours specially mentioned. From Clement of Alexandria, Tertullian, Cyprian,* and others, we learn that the observance of these hours was general among Christians, and that mystic significations were attached to them. In the eighth book of the Apostolic Constitutions† morning and evening prayer are mentioned in addition to the three hours already named, and all five hours are regarded as times of public prayer.

* Tertull. *De Orat. Domin.* 25; Clem. Al. *Strom.* vii. 7; Cyprian. *De Orat. Dom.* 34, 35.

† *Ap. Const.* viii. 33. Prayer at "cock crow" is also mentioned.

To these five hours we must add the nocturnal prayers on the vigils of feasts. This last became more prominent when the times of persecution passed away, and the cœnobitical or monastic life grew and flourished. Cassian tells us that the monks divided the nocturnal office into three nocturns. Thus, counting the nocturnal office as one, we get six hours corresponding to matins with lauds, prime, tierce, sext, none and vespers, in the present Breviary. We may mention here, for the sake of convenience, though the fact belongs to our second period, that St. Benedict, in the sixth century, added compline to the hours, and so completed the number seven, answering to the praises "seven times a day" of which the psalmist speaks.* The service at these hours consisted of psalms, lections, and prayers. As early at least as the time of Athanasius (Theodoret. *Hist.* ii. 29), it was the custom in the East to have the alternate verses of the psalm intoned by different choirs, and this practice was introduced at Milan under St. Ambrose (August. *Confess.* ix. 7). The lections were usually from Scripture, but on the feasts of the Martyrs their Acts were also read. Much was left to free choice in the selection of the Scripture lessons.† The prayers were recited after each psalm, and the office concluded with the blessing of the celebrant.‡

II. *Origin of the Breviary. Damasus to Gregory VII.*—Great changes occurred during this second period. According to a tradition which is not well attested, but which is most likely correct in substance, St. Jerome, at the request of Pope Damasus, arranged the psalms for the different hours and put the lections together in books called Lectionaries, and these Lectionaries were provided with indices marking the beginning and end of the lections. Later on, in the middle ages, we find the word Breviary used for a collection of rubrics, pointing out the way in which the office was to be said on each day, and sometimes these rubrics were united with the office itself so as to form one book, which was called Plenarium, and answers to our present Breviary (Probst, p. 32). Further, hymns were added to the office as early as the sixth century (Concil. Agath. Can. 30), although particular churches varied in this respect, and the Roman Church did not adopt them till our third period (Probst, p. 34). At the same time lections were introduced from the writings of the Fathers, and these as well as the psalms and responsories were adapted to the different feasts. Lastly, the influence of the Roman Church introduced uniformity throughout the West. We find an English council in the year 748 passing a decree that the feasts should be kept "in all things pertaining to them . . . in celebration of Masses, in mode of singing, according to the written copy which we have from the Roman Church." Charlemagne introduced the

* Some liturgical writers make seven hours, counting matins and lauds as one. Bona counts seven day hours, and makes matins correspond to the "midnight praise" spoken of in the Psalms.

† The Council of Laodicea, Canon 17, orders a lection after each psalm.

‡ Probst, *Brevier und Brevier-gebet*, p. 28. The permission however, Merati says, was not universal.

Roman office throughout most of his vast empire, and at last, in 1048, the Council of Burgos ordered its use in Spain (Probst, p. 35, *seq.*).

III. *The Completion of the Breviary. Gregory VII. to Pius V.*—Hitherto we have traced the origin of the Breviary offices; we now find the word “Breviary” in its modern sense. “A certain shortening of the office,” says Meratus, “was made by Gregory VII., and the office so shortened was called Breviary.” Under Innocent III. the office was abbreviated still further. Next, changes were made in its arrangements by the Franciscan General Haymo, and Nicholas III. prescribed the use of the Breviary thus modified in the churches of Rome. Cardinal Quignon made additional and radical alterations. In his Breviary the psalms were recited every week; nearly the whole of the New Testament and a great part of the Old were read in the course of the year; the chapters, responsories, and versicles were excluded. The use of this Breviary was permitted from the time of Paul III. to that of Pius V.—viz. for about forty years (Fleury, *Contin.* cxxxvi. 49; Probst, p. 46).

IV. *Final Revisions of the Breviary. Pius V. to the present day.*—The Council of Trent finding that the commission which it had appointed to revise the Breviary had not time to complete their work, left the matter in the Pope’s hands (Sess. xxv. *contin.*). Pius V., with the assistance of the Barnabite Fathers, effected the desired revision, and imposed the new Breviary on the whole Latin Church, permitting, however, churches to retain a special Breviary of their own, if they could allege a prescription of 200 years on its behalf. Additional improvements were effected by a commission under Clement VIII. Bellarmine and Baronius were members of it, and to them we owe great ameliorations in the lections of the second nocturn which contain the history of the Saints. The finishing touches were added by Urban VIII.; once more the lections were revised, and with the help of three learned Jesuits many barbarisms and false quantities were removed from the hymns. Since the time of this Pope the Breviary has remained unaltered, except that of course offices for saints canonized since that time, and for new feasts, have been added by the authority of different Popes. It is true that new Breviaries were constructed in France during the seventeenth and eighteenth centuries; but the bishops who brought them into use had no power to do so lawfully, and these new Breviaries are now entirely or almost entirely abandoned. These modern Gallican Breviaries must not be confused with the ancient Gallican office, current in France before Charlemagne’s time.

V. *The Arrangement of the Breviary.*—The Breviary is divided into four parts: viz. a winter, spring, summer, and autumn quarter. Each part contains (a) the psalter—*i. e.* the psalms arranged for each day of the week. (b) The proper of the season—*i. e.* hymns, antiphons, chapters, and lessons, with responsories and versicles, for each day of the Church year, including the movable feasts. (c) The proper of the saints—*i. e.* prayers, lessons, responsories, &c.,

for the immovable feasts. (*d*) The common of the saints—*i. e.* psalms with antiphons, lections, &c., for feasts of a particular class, *e. g.* of the Blessed Virgin, of a Martyr, &c. To this division the Little Office of the Blessed Virgin, the office of the dead, the penitential and gradual psalms are added. (*e*) A supplement containing offices which do not bind the whole Church, but are recited only in particular countries, &c. Besides this, a diocese, province or county, &c., or again, an order or congregation, may have a special supplement with offices approved for use in that district. This second supplement forms no part of the Breviary. It is printed separately for the persons who are to use it, and then, usually for the sake of convenience, bound into the Breviary. Every day the office is composed of matins and lauds, prime, &c., but the rules which determine the mode of their recitation are too elaborate to be given here.

VI. *The Obligation of Reciting Office.*—At first all the faithful were accustomed to assist at the canonical hours. “The piety of the lay-people,” says Thomassin, “cooled: the clergy did not relax their primitive fervor.” From the sixth century downwards, many councils speak of this obligation on the part of clerics, but they do not so much enforce it as take for granted a law already enforced by the custom of the Church. The present discipline of the Church imposes the obligation (*a*) on all clerics, even if not in holy orders, who hold a benefice. By omitting their duty they forfeit the fruits of their benefice and must make restitution (so the Fifth Lateran Council, session ix.); (*b*) on all persons in holy Orders, *i. e.* on subdeacons, deacons, priests; (*c*) on religious men and women, professed for the duties of the choir. In the two last cases Billuart considers that the obligation cannot be proved by any positive law, but is founded on custom which has the force of precept.* All these persons are required under pain of mortal sin to recite the office at least in private.

VII. *The Authority of Statements in the Breviary.*—As the Church herself imposes the recitation of the Breviary, it cannot contain anything contrary to faith or morals; otherwise the Church herself would be leading her children into error. But no Catholic is obliged to believe historical statements merely because they are found in the Breviary, and as a matter of fact many of them have been questioned and denied by Catholic critics and historians.

The principal books on the Breviary are:—in the middle ages, Amalarius of Metz, who wrote four books “*De Ecclesiastico Officio*,” in the year 820; the author of a work called “*Micrologus de Ecclesiasticis Observationibus*,” written in the time of Gregory VII.; John Beleth, a Paris theologian, who wrote, about the middle of the twelfth century, “*De Divinis Officiis*,” the abbot Rupert, “*De Divinis Officiis, libri xii*,” (died 1135) and Durandus, “*Ratio*—

† Billuart, *De Relig.* ii. 8, 3, where he says that the canons speak “either of priests only, or of beneficed clerks, or of the public office,” &c. See also Liguor. *Theol. Moral.* v. § 140.

nale Divinorum Officiorum" (about 1286). In modern times the principal authors are:—Grancolas, "Commentarius Historicus in Romanum Breviarium;" Bona, "De Divina Psalmidia;" but above all Gavantus, who published "Commentaria in Rubricas Missalis et Brevarii," in 1628, and Meratus, who edited the work of Gavantus with elaborate notes. (From Gavantus, with Merati's notes, and from Probst, "Brevier und Breviergebet.")

Brief.

A PAPAL Brief is a letter issuing from the Court of Rome, written on fine parchment in modern characters, subscribed by the Pope's Secretary of Briefs, dated "a die Nativitatis," and sealed with the Pope's signet-ring, the seal of the Fisherman. [See BULL].

Bull.

A PAPAL Bull is so named from the *bullæ* (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord, if it be a "Bull of Grace," and by one of hemp if a "Bull of Justice") and gives authenticity to it. Bulls are engrossed on strong rough parchment in gothic characters, and begin "[Leo] Episcopus servus servorum Dei ad perpetuam rei memoriam."* A Bull is dated "a die Incarnationis," and signed by the functionaries of the Papal Chancery. It is a document of a more formal and weighty character than a Brief, and many memorable Papal decisions and condemnations have been given in this form, such as the bull *Unam Sanctam* of Boniface VIII., the bull *Unigenitus* of Clement XI., &c., &c.

Bullarium.

A COLLECTION of Papal Bulls is so called. That of Cocquelines (Rom. 1737) containing the bulls of all Popes from Leo the Great to Benedict XIII. is the most celebrated. There are also Bullariums of religious orders.

Burse.

BURSE (BURSA, also PERA). A square case into which the priest puts the corporal which is to be used in Mass. It was introduced in the fourteenth century. It should be of the same color as the vestments of

* Or "ad futuram rei memoriam;" or, if the bull relates to doctrine, the words "ad . . . memoriam" are omitted, and the style usually is, "universis Christi fidelibus salutem et apostolicam benedictionem."

the day. Usually it has a cross in the middle. The priest places it above the chalice, with the open side towards his own breast. When he reaches the altar, he extracts the corporal and places the burse on the Gospel side. Pius V. allowed the Spanish priests to carry the corporal outside the burse. (Benedict XIV. "De Miss." i. 5.)

Calendar, Ecclesiastical.

AN arrangement, founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular religious celebration.

The Diocletian persecution made havoc among Christian records and writings of every kind, and for this reason but few calendars of great antiquity have been preserved. One of the earliest, dated about 350, is little more than a list of holy days; it places Christmas Day on December 25, and the Feast of St. Peter's Chair on February 22. In a calendar prefixed to the "Responsoriale" of Gregory the Great, there is no mention of the Circumcision, nor of Ash Wednesday, but in other respects it closely resembles the present Roman Calendar. The various scientific and historical questions involved in the determination of Easter attracted the earnest attention of the Church from an early period. The Venerable Bede wrote an elaborate work "De Computo;" he is also thought by many to have been the real author of the essay on the true calculation of Easter, given in the form of a letter of the Abbot Ceolfrid to Naiton, King of the Picts, which he has inserted in the fifth book of his "Ecclesiastical History." A treatise "De Computo" is also among the works of Rabanus Maurus, the great Archbishop of Mayence, in the early part of the ninth century. It was ordered by the Council of Orleans (541) that bishops should every year announce the date of Easter on the festival of the Epiphany.

Since Easter varies every year, the liturgical arrangements of the Church, which depend on Easter, must vary in like manner; and the calendar, which notifies those arrangements, can be good only for the year to which it refers. From the first Sunday after Epiphany to Advent Sunday—that is, from about the middle of January to the end of November—there is not a single Sunday of which the ritual observance is not liable to variation from year to year, according to the varying date of Easter. The calendar which announces the actual course of the liturgy for every day of the year, may be called the *liturgical* calendar. It takes into account the relative importance of the celebrations which come into competition on the same day, in accordance with canon law and the decrees of the Sacred Congregation of Rites, and shows which celebration is to prevail and be had in use. A glance at this calendar will show that many saints are *transferred* in it, as to the celebration of their festivals; and that Masses in their honor cannot be said on their own proper days;

but a little further search will generally show that the festival has only been transferred a few days later—that is, to the first vacant day. Owing to the different dignity of feasts their *priority*, and the extent to which they may be transferred, are often difficult matters to decide. In general outline this liturgical calendar is the same for the whole Church; the feasts of our Lord and of His Blessed Mother are observed by all Catholics on the same days, so also are the principal feasts of the Apostles, and of some of the more eminent martyrs and saints. But special circumstances, arising out of the history of each Christian nation, affect its liturgical calendar to a certain extent; St. Patrick's day, which is a holiday of obligation in Ireland, is not so in England; and the octave assigned to the feast of St. Edward, king and confessor, in the province of Westminster, is not observed in Ireland. Many other modifications more or less important might be mentioned, in virtue of which not only each Christian nation, but every religious order, every ecclesiastical province, every diocese—one might almost say every city, at least in a Catholic land, for the “*fête patronale*” of Cambrai is not that of Douay, and each causes a slight disturbance of the general *ordo* in its own favor—may be said to have a liturgical calendar of its own.

In the common ecclesiastical calendar prefixed to Catholic directories, the “*Proprium de Tempore*” (that is, the arrangement of feasts and offices, most of which depend on Easter, from Advent to Pentecost), is given in the liturgical directory, but the feasts of saints are assigned to their fixed days.

Still more general is that description of ecclesiastical calendar in which the “*Proprium de Tempore*” is omitted, and only the fixed festivals retained. This, if we exclude from it the festivals of our Lord and the Blessed Virgin, is little more than a calendar of saints' days, and would tend to pass into a Martyrology. The “*Acta Sanctorum*” of the Bollandists may be regarded as a colossal calendar of saints, arranged according to the successive occurrence of their festivals in the civil year, and enriched with biographies and collateral information. A Greek Menology is something between a calendar and a Martyrology.

Calendar, Julian=Gregorian.

JULIUS CÆSAR, in the year 708 of the city, caused the civil calendar, which had fallen into confusion, to be reformed by dividing the year into twelve months, each with the same number of days as at present, and providing that an additional day should be given to February in every fourth year, in order that the natural year, which was believed to be 365 days 6 minutes in length, might keep pace with the legal year. But as the real excess of the time taken in the solar revolution over 365 does not amount to six hours, but only to five hours and forty-nine minutes (nearly), it was an inevit-

able consequence of the disregard of this fact that the addition of nearly forty-four minutes too much every leap-year should again in course of time make the natural and civil years disagree. The accumulated error caused the difference of a day in about 134 years; thus the vernal equinox, which in the year of the Council of Nicæa (325) fell, as it ought to fall, on March 31, in 1582 occurred ten days earlier. But since Easter ought to be kept on the Sunday after the first full moon following the vernal equinox, it is obvious that, with so serious a difference between the real equinox and the equinox of the Calendar, Easter might easily be kept a month too late; the Paschal full-moon might have occurred on some day between March 11 (the date of the *real* equinox) and March 21, but be disregarded in favor of the *next* full moon, which fell after the equinox of the calendar. Gregory XIII., consulting with men of science, effectually remedied the evil, and provided against its recurrence. He ordered that the days between October 4 and October 15 in the current year (1582) should be suppressed, and that, beginning with 1700, three out of every four centesimal leap-years—1700, 1800, 1900, but not 2000—should be omitted, so that those years should have only 365, not 366 days. This change, having originated at Rome, was long resisted in Protestant countries. In England it was adopted only in 1751, by which time the accumulated error amounted to eleven days; these days were suppressed between September 2 and 14, 1752. In Russia the Julian Calendar is still adhered to, with the result that their computation of time is now *twelve* days in arrear of the rest of Europe.

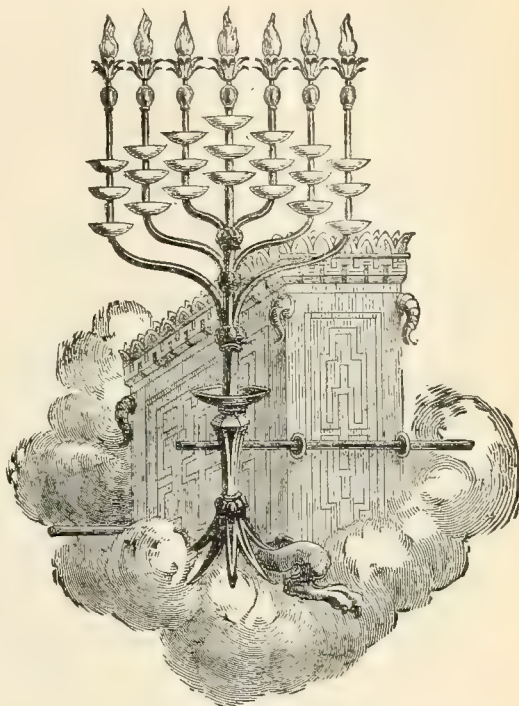
Candles and Lights.

ST. LUKE, in Acts xx. 7, mentions the "great number of lamps" which burnt in "the upper chamber," while St. Paul "continued his speech until midnight." The fact that Christian assemblies during the times of persecution were held before dawn made a similar employment of lights necessary, but we may well believe that the Christians, familiar as they were with the symbolical meaning of the candlestick in the tabernacle and temple, also attached a symbolical significance to the lights which they burned during the holy mysteries. This conjecture is confirmed by the fact that the Church of the fourth century still continued the religious use of lights when they were no longer needed to dispel the darkness. "Throughout the Churches of the East," says Jerome, writing against Vigilantius, "lights are kindled when the gospel is to be read, although the sun is shining; not, indeed, to drive away the darkness, but as a sign of spiritual joy." So Paulinus of Nola speaks of "altars crowned with a forest of lights," and similar language might be quoted from Prudentius. The use of lights at Mass is mentioned in all the Oriental liturgies.

With regard to the West, a very ancient African canon makes mention of

the candle handed to the acolyte at his ordination (Hefele, *Concil.* ii. 70), while the mediæval author of the "Micrologus" says, "According to the Roman order we never celebrate Mass without lights . . . using them as a type of that light . . . without which even in mid-day we grope as in the night." Nor was the use of lights confined to Mass. St. Gregory Nazianzen speaks of the lights borne by the neophytes at baptism, "emblems" he says, "of those lamps of faith with which radiant souls shall hasten forth to meet the bridegroom;" and our custom of carrying lights at funerals can be traced back to the fourth century.

The present custom of the Church requires that candles should be lighted on the altar from the beginning to the end of Mass, nor can lighted candles be dispensed with on any consideration. A parish priest, for instance, must not say Mass for his flock, even on a Sunday, unless candles can be procured. The candles must be of pure wax and of white color, except in Masses for the dead, when the S. Cong. Rit. prescribes candles "*de communi cera*"—*i. e.*, of yellow wax. Two, and not more than two, may be lighted at a priest's low Mass, unless the Mass be said for the parish, or for a convent, or on one of the greater solemnities, when four candles may be used.* Six candles are lighted at High Mass, seven at the Mass of a bishop. Twelve candles at least should be lighted at Benediction of the Blessed Sacrament, or six if Benediction is given with the pyx. Candles must also be lighted when Communion is given, whether in the church or in private houses; and one lighted candle is used in the administration of Extreme Unction. (See Rock, "*Hierurgia*," *On the Use of Lights*.)



CANDLES AND LIGHTS.

Canon.

CANON (member of a chapter). The clergy of every large church in ancient times were termed *canonici*, as being entered on the *list* (for this is one of the meanings of *kanon*) of ecclesiastics serving the Church. A

* "*Plus quam duo*," according to a decree of the S. Cong. ; *Manuale*, n. 377.

† See the note in *Manuale Decret.* to n. 2755.

more definite meaning was attached to the word in consequence of the labors of Chrodegang, Bishop of Metz, in the eighth century, to revive a stricter discipline among his clergy, and give scope for the exhibition among them of shining examples of virtuous living. He formed the clergy of his cathedral into a community, bound by a rule (*kanon* in the common sense), under which they lived in common, on the proceeds of an undivided property, and recited the divine office in choir with the same regularity as monks. Many other cathedrals and large churches, thence named collegiate, organized themselves in the same way. In the course of ages, the obligation of living in common was abandoned, and the common property was divided into portions or prebends [PREBEND], one for each canon; yet still the clergy of each cathedral formed a united body, which the Council of Trent calls an "ecclesiastical senate" (Sess. xxiv. De Reform. c. 12), declaring that those who were called to fill places in it ought—inasmuch as cathedral dignities were originally instituted in order to preserve and increase discipline, supply society with examples of pious life, and assist the bishops—to be chosen with extreme care and circumspection. In some cathedrals the community life instituted by Chrodegang was retained, and other separate institutions similarly ordered arose. The secular canons, with whom we are at present concerned, having the administration of large properties, and holding in cathedrals, relatively to bishops, a position which might be one of willing subordination, yet might easily become one of antagonism, form the subject of numerous chapters of the canon law. A canonry is defined as a spiritual right—arising out of election or reception into the chapter—first, to a stall in choir and a voice in chapter; next, to a prebend or competent portion of the chapter reveueues, on the earliest possible opportunity. Till the acquisition of a prebend, the holder of a canonry is a minor canon (*canonicus minor*); after it, a major or full canon. The Council of Trent (*loc. cit.*) ordered that no one should be appointed to a canonry with cure of souls attached, under twenty-four years of age. When there is no cure of souls, a person may receive a canonry in a collegiate church at as low an age as fourteen; in a cathedral where the prebends are distributed among canons with different orders, the recipient of a subdiaconal canonry must be twenty-one; of a diaconal, twenty-two; of a sacerdotal, twenty-four years of age. In a cathedral where the canonries are not distributed, he must be at least twenty-two. The Council ordered that all cathedral canons should possess a grade of orders not lower than the subdiaconate, and recommended that at least half of them should be in priest's orders; it also obliged them to reside not less than nine months in the year. With regard to their duties, it says: "Let all be bound to attend the divine offices in person, and not by substitutes, and to assist and serve the bishop when celebrating Mass, or pontificating in any other manner, and to praise the name of God reverently, distinctly, and devoutly in hymns and canticles in the choir appointed for psalmody."



St. Ambrose.

"Because he remembered not to show mercy."—PSALMS CVIII, 16.

Canon Law.

FROM the earliest times the determinations of the Church received the name of *Canons*, that is, rules directory in matters of faith and conduct. Thus we read of the Apostolic Canons, the Canons of the Council of Nice, or Chalcedon, &c. A tendency afterwards appeared to restrict the term Canon to matters of discipline, and to give the name of *dogma* to decisions bearing on faith. But the Council of Trent confirmed the ancient use of the word, calling its determinations “canons” whether they bore on points of belief or were directed to the reformation of discipline.

Canon Law is the assemblage of rules or laws relating to faith, morals, and discipline, prescribed or propounded to Christians by ecclesiastical authority. The words “or laws” are added to the definition, lest it be thought that these rules are only matters of publication and persuasion, and not binding laws, liable to be enforced by penalties. The definition shows that the *object* of canon law is “faith, morals, and discipline;” and nothing but these is its object. “To Christians”—that is, baptized persons are the *subject* of canon law; and that without reference to the question whether they are or are not obedient to the Church and within her pale. For theologians teach that the *character* imprinted by baptism on the soul is ineffaceable; and in virtue of this character the baptized are Christ’s soldiers, and subject of right to those whom he appointed to rule in his fold. The unbaptized (Turks, Pagans, &c.), speaking generally, are not the subjects of canon law. Yet it must not be supposed that the Church has no rights and no duties in regard to such persons; by the commission of Christ she has the right of visiting, teaching, and then baptizing them (“*euntes docete omnes gentes, baptizantes,*” &c.). “Propounded”—for some of these rules belong to the natural or to the divine law, and as such are not originally imposed by the Church, but proposed and explained by her. “By ecclesiastical authority”—hence canon law is distinguished from systems of law imposed by the civil authority of States, as being prescribed by the power with which Jesus Christ endowed the Church which he founded (“*qui vos audit, me audit; pascite oves meas,*” &c.)

Before we proceed to give a brief sketch of the history of canon law, to notice its parts, ascertain its sources, and describe its principal collections, a preliminary objection, striking at the root of its authority, and almost at its existence, must be examined. It is, that the consent of the civil power in any country is necessary to give validity to the determinations of the canon law in that country. This is the doctrine of the “*placitum regium,*” or “royal assent;” it implies, whatever may be the form of the government, that State authorization is necessary before it can become the duty of a Christian to obey the ecclesiastical authority. On this Cardinal Soglia writes as follows: “If

we inquire into the origin of the 'placitum,' we shall find it in the terrible and prolonged schism which lasted from the election of Urban IV. to the Council of Constance. For Urban, lest the schism should give occasion to an improper use of Papal authority, granted to certain prelates that there should be no execution of any apostolic letters in their cities and dioceses, unless such letters were first shown to and approved by those prelates, or their officials. The rulers of European States also began carefully to examine all bulls and constitutions, in order that their subjects might not be deceived by pseudo-pontiffs. But these measures, it is evident, were of a precautionary and temporary character. However, when the cause ceased, the effect did not also cease; on the extinction of the schism, the Placitum did not disappear, but was retained by the civil power in many countries, and gradually extended. At first, says Oliva, the Placitum was applied to Papal rescripts of grace and justice given to individuals; afterwards it was extended to decrees of discipline, and in the end even to dogmatic bulls." The cardinal explains in what sense the celebrated canonist Van Espen, who was prone unduly to magnify the civil power, understood the application of the Placitum to dogmatic rescripts, and proceeds: "It is evident that this theory" (of possible danger or inconvenience to the State if Papal bulls were published without restraint) "arose out of the suggestions of statesmen and politicians, who, as Zallwein says, out of a wish to please and flatter the princes whom they serve, and to enlarge their own and their masters' jurisdiction, as well as out of the hatred of the ecclesiastical power by which they are often animated, invent all kinds of dangers, harms, and losses, by which they pretend the public welfare is threatened, and artfully bring these views under the notice of their masters. . . . 'If,' proceeds the same Zallwein, 'the ecclesiastical sovereigns whom Christ hath set to rule over the Church of God, were to urge their "placitum" also, whenever political edicts are issued, which, as often happens, are prejudicial to the ecclesiastical state, hostile to ecclesiastical liberties, opposed to the jurisdiction of the Pontiff and bishops, and aggressive against the very holy of holies, what would the civil rulers say?' Following up the argument, Govart says, 'If a prince could not be said to have full power and jurisdiction in temporals, were his edicts to depend on the "placitum" of the Pope and bishops, and could their publication be hindered by others; so neither would the Pope have full power in spirituals, if his constitutions depended on the "placitum" of princes, and could be suppressed by them. Wherefore if, in the former case, whoever should maintain the affirmative might justly be said to impugn the authority of the prince, so and *a fortiori* in the second case must the supporter of such an opinion be said to undermine with sinister intention the Papal authority, or rather to destroy it altogether.' The sum of the argument is, that 'by the "placitum regium" the liberty of the ecclesiastical 'magisterium' and government divinely intrusted to the Church is seriously impaired, the independence

of the divinely appointed primacy destroyed, and the mutual intercourse between the head and the members intercepted. Therefore, if the Church, to guard against still greater evils, endures and puts up with the "placitum," she never consents to or approves of it."

From the point of view of the interest of the laity, and the Christian people generally, it is obvious that the lovers of true liberty must disapprove of the "placitum." It is impossible that the Church, or the Roman Pontiff as the mouth-piece of the Church, should issue any decree or have any interest inimical to the welfare of the general Christian population in any State. Any obstacles, therefore, which governments may interpose to the free publication and execution of ecclesiastical rescripts cannot arise from solicitude for the public welfare. Whence, then, do they arise, or have they arisen? Evidently from the arbitrary temper of kings, the jealousies of nobles, and the desire of bureaucrats to extend their power. These two latter classes, at least all but the noblest individuals among them, are usually predisposed to hamper the action of the Church and the clergy, lest their own social influence should be diminished relatively to that of the latter. This is no interest which deserves to engage popular sympathies, but rather the contrary.

Historical.—Jurisdiction is implied in the terms of the commission of binding and loosing which Christ gave to the Apostles, and especially to Peter. While Christians were few and Apostles and others who had "seen the Lord" were still alive, the apostolic authority could be exercised with little help from written documents or rigid rules. As these early conditions passed away, the necessity of a system of law, in order to ensure uniformity, equity, and perspicuity in the exercise of the Church's jurisdiction, could not but become increasingly manifest. After the Apostles had passed away, having devolved upon the bishops all of their authority which was not limited to them in their apostolic character, each bishop became a centre of jurisdiction. In deciding any cases that might be brought before him, he had three things to guide him—Scripture, tradition, and the "holy canons,"—that is, the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. Many of these primitive canons are still preserved for us in the collection known as the Apostolical Canons, although, taken as a whole, they are of no authority. Till Christianity conquered the imperial throne, questions of jurisdiction and law did not come into prominence; after Constantine the case was very different. The Council of Nice, besides its dogmatic utterances, framed a quantity of canons for the regulation of Church discipline, which, along with those of Sardica, were soon translated into Latin, and widely circulated in the West. An important step towards codification and uniformity of procedure was taken at the end of the fifth or early in the sixth century, when Dionysius Exiguus, under the direction of Popes Anastasius and Symmachus, made a large compilation of canons for the use of the Latin Church. In this

he included fifty of the Apostolic canons, translated from the Greek, considering the rest to be of doubtful authority; the canons of Chalcedon, with those of which that council had made use; the canons of Sardica, and a large number promulgated by African councils; lastly, the decretal letters of the Popes from Siricius to Anastasius II. The next collection is that supposed to have been made by St. Isidore of Seville, early in the seventh century. About A. D. 850, a collection of canons and decretals appeared, seemingly at Mayence, which were ostensibly the compilation of Isidore of Seville. In an age of great ignorance, when criticism was neither in favor nor provided with means, it is not wonderful that this collection, which invested with the spurious authority of recorded decisions a system of things existing traditionally, indeed, but liable to constant opposition, passed speedily into general recognition and acceptance. Six centuries passed before it was discovered that these pseudo-Isidorian or False Decretals, as they are now called, were to a great extent a forgery. Nevertheless, as Cardinal Soglia remarks, the collection contains in it nothing contrary to faith or sound morals; otherwise its long reception would have been impossible; nor does the discipline which it enjoins depend for its authority on this collection, but either upon constitutions of earlier and later date, or upon custom, "*quæ in rebus disciplinaribus multum valet.*"

Many collections of canons were made and used in national churches between the date of Dionysius Exiguus and that of the author of the "*Decretum.*" In Africa there was the *Codex Africanus* (547) and the "*Concordantia Canonum*" of Bishop Cresconius (697); in Spain the chapters of Martin, bishop of Braga (572), besides the work by Isidore of Seville already mentioned; in France, a *Codex Canonum*, besides the capitularies of the Merovingian and Carolingian kings. Passing over these, we come to the celebrated compilation by Gratian, a Benedictine monk (1151), which the compiler, whose main purpose was to reconcile the inconsistencies among canons of different age and authorship bearing on the same subject, entitled "*Concordantia discordantium Canonum,*" but which is generally known as the "*Decretum of Gratian.*" Having brought our historical sketch to the point where ecclesiastical law, no longer perplexed by the multiplicity of canons of various date and place and more or less limited application, begins to provide herself with a general code—a "*corpus juris*"—applicable to the whole Catholic world, we drop the historical method and turn to the remaining heads of the inquiry.

Canon law consists of precepts of different kinds. Hence it is divided into four *parts*—precepts of the natural law, positive divine precepts, directions left by the Apostles, and ecclesiastical constitutions. Upon each of these Cardinal Soglia discourses solidly and lucidly in the second chapter of his *Prolegomena*.

With regard to the *sources* whence these precepts flow, they might, strictly speaking, be reduced to three—God, who impresses the natural law upon the conscience, and reveals the truth which men are to believe; the Apostles; and

the Supreme Pontiffs, either alone or in conjunction with the bishops in general councils. Canonists, however, find it more convenient to define the sources of canon law in the following manner: 1. Holy Scripture; 2. Ecclesiastical tradition; 3. The decrees of councils; 4. Papal constitutions and rescripts; 5. The writings of the Fathers; 6. The civil law. On this last head Soglia remarks that "many things relating to the external polity of the Church have been borrowed from the imperial enactments of Rome, and incorporated in the canon law."

The *Collections* of canon law, considering it as a system in present force and obligation, commence with the "Decretum of Gratian" already mentioned. This great work is divided into three parts. The first part, in 101 "Distinctions," treats of ecclesiastical law, its origin, principles, and authority, and then of the different ranks and duties of the clergy. The second part, in thirty-six "Causes," treats of ecclesiastical courts, and their forms of procedure. The third part, usually called "De Consecratione," treats of things and rites employed in the service of religion. From its first appearance the Decretum obtained a wide popularity, but it was soon discovered that it contained numerous errors, which were corrected under the directions of successive Popes down to Gregory XIII. Nor, although every subsequent generation has resorted to its pages, is the Decretum an *authority* to this day—that is, whatever canons or maxims of law are found in it possess only that degree of legality which they would possess if they existed separately; their being in the Decretum gives them no binding force. In the century after Gratian several supplementary collections of Decretals appeared. These, with many of his own, were collected by the orders of Gregory IX., who employed in the work the extraordinary learning and acumen of St. Raymond of Pennafort, into five books, known as the *Decretals* of Gregory IX. These are in the fullest sense authoritative, having been deliberately ratified and published by that Pope (1234). The *Sext*, or sixth book of the Decretals, was added by Boniface VIII. (1298). The *Clementines* are named after Clement V., who compiled them out of the canons of the Council of Vienne (1316) and some of his own constitutions. The *Extravagantes* of John XXII., who succeeded Clement V., and the *Extravagantes Communes*, containing the Decretals of twenty-five Popes ending with Sixtus IV. (1484), complete the list. Of these five collections—namely, the Decretals, the Sext, the Clementines, the Extravagants of John XXII., and the Extravagants Common—the "Corpus Juris Ecclesiastici" is made up.

To these a very important addition has to be made in "Jus novissimum"—modern law. Under this head are comprised the canons of general councils since that of Vienne, contained in great compilations such as those of Labbe and Harduin, and the Decretal Letters of Popes, published in the form of *Bullaria*, and coming down (in the case of the great Turin *Bullarium* of 1857)

to the pontificate of Pius IX. The decisions of Roman congregations and of the tribunal of the Rota also form part of this modern law. The rules of the Roman Chancery, first formulated by John XXII. and now numbering seventy-two, are everywhere of authority, provided that they do not conflict with a contrary law, a clause in a *Corcordat*, or a legitimate custom. Lastly, the *Concordats*, or treaties entered into by the Holy See with various countries for the regulation of ecclesiastical affairs constitute special systems of law for those countries. [CONCORDAT.]

In England, as in other European countries, the canon and civil law were studied together before the Reformation, and formed a code, applicable not only to spiritual suits but to the large class of mixed cases, which was enforced in the Church courts. Provincial constitutions were passed from time to time by different archbishops of Canterbury, but from their increasing number and the want of a methodical arrangement, many of them were gradually forgotten or neglected. A great service, therefore, was rendered to the English Church of his day by William Lyndewode, chaplain to Archbishop Chicheley and official of the Court of Arches, who collected and arranged (about 1425), under the title of "*Provinciale*," the constitutions of fourteen archbishops of Canterbury, from Stephen Langton to Chicheley, classifying them according to their subjects in the five books, in imitation of the *Decretals* of Gregory IX. To this collection the constitutions of the legates Otho (1237) and Othobon (1262) were subsequently appended. These English constitutions, and canon law generally (except so far as modified by the statutes and canons which consummated the Anglican schism, and raised the reigning sovereign—being an Anglican Protestant, 1702—to the headship of the national church) are still recognized as authoritative in Anglican ecclesiastical courts.

Canon of the Mass.

THAT part of the Mass which begins after the "*Sanctus*" with the prayer "*Te igitur*," and ends, according to some, just before the "*Pater noster*," according to others, with the consumption of the sacred species. The name Canon is given to this part of the Mass because it contains the fixed rule according to which the sacrifice of the New Testament is to be offered. Other names are given to it by early writers. Thus St. Gregory calls it "*the prayer*;" Vigilius, "*the text of the canonical prayer*;" Walafrid and others, "*the action*," the last of these names being still used in the Missal, as well as the word Canon. The Canon consists, according to the Council of Trent, "*of our Lord's very words, and of prayers received from apostolical tradition or piously ordained by holy Pontiffs*" (Sess. xxii., Cap. 4, *De Sacrific. Miss.*). That the Canon of the Roman Mass comes in its substance from very ancient times is

clearly shown (1) by the fact that Pope Vigilius, in the sixth century, attributes it to the tradition of the Apostles ; (2) because the words of consecration, with those which immediately precede them, do not exactly correspond to the Scriptural narrative, and seem to represent an independent apostolical tradition ; (3) because the list of saints mentioned consists merely of Apostles and martyrs, a mark that the Canon is earlier than the fourth century, coming from an age before the cultus of confessors had been introduced in addition to the earlier cultus of martyrs.

The words "a holy sacrifice, a spotless victim," were added by St. Leo the Great. Pope St. Gregory the Great added the words "and dispose our days in thy peace, and bid us be saved from eternal damnation, and to be numbered in the flock of thy elect." Since Gregory's time no change has been made in the Canon. (Benedict XIV. "De Miss." 11, 12).

Canonization.

AS now understood and practised, Canonization is the final process in the recognition and estimation of the virtues of a servant of God, preparatory to his (or her) being "elevated to the altars," and commended to the perpetual veneration and invocation of Christians throughout the Catholic Church. Before proceeding to canonization, it must be proved that at least two miracles have been wrought through the intercession of the "Blessed" person since the beatification. This proof is attended with the same formalities, and surrounded by the same rigorous conditions, as in the case of the miracles proved before beatification. After it has been established, the three congregations (of which the last is public and in the presence of the Pope), which were requisite before beatification, are again convened ; and upon the direction of the Pope, after the last congregation, the promoter of the faith and the secretary of the Congregation of Rites agree to a form of decree, declaring that no doubt exists relative to the miracles in question, and that there is no reason why the canonization should not be proceeded with. This then takes place, usually in St. Peter's. After various ceremonies, the postulator of the cause (who is usually a person of high rank or distinction in the country or order to which the saint belonged) asks twice that the name of the servant of God whose cause he pleads may be enrolled in the catalogue of the saints ; the Pope replies each time that it is the best to explore the will of God still further by prayer ; litanies and the "Veni Creator" are chanted ; at the third request the Pope declares and ordains, "in honor of the Holy Trinity, for the glory of the Catholic faith and the progress of the Christian religion, in virtue of the authority of our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and of his own plenary and proper authority," that the servant of God in question

shall be inscribed on the register of the Saints ("Canon Sanctorum"), and that his (or her) memory shall be celebrated on a given day, in every part of the Church. A solemn Mass, in which the Pope himself, unless disqualified by illness or old age, officiates, is then celebrated, in honor of the new Saint.

The actual procedure will be more clearly understood if we describe and partly translate some Papal Bull of Canonization; and, for this purpose, we will take the Bull of Alexander VII. concerning St. Francis de Sales, dated April 19, 1665. After a brief sketch of his life, a specification of seven miracles proved to the satisfaction of the Congregation of Rites, a reference to his beatification in 1661, and a mention of the princes and others (including Henrietta Maria, Queen of England) by whom the cause had been zealously promoted, the bull proceeds:—

"At length, deeming it to be just and due that we should give glory, praise and honor on earth to those whom God honors in heaven, we, with the cardinals of the holy Roman Church, the patriarchs, archbishops and bishops, our beloved sons the prelates of the Roman curia, our officials and suite, the secular and regular clergy, and an immense multitude of people, have this day met together in the holy Vatican basilica; and after three petitions for the decree of canonization, presented to us on the part of the Most Christian King by our beloved son, the illustrious Charles, Duke of Crequy, ambassador from the said king; after sacred hymns, litanies, and other prayers, duly imploring the grace of the Holy Spirit:—

"In honor of the most holy and undivided Trinity, for the exaltation of the Catholic faith and the increase of the Christian religion, by the authority of Our Lord Jesus Christ, the blessed Apostles Peter and Paul, and ourselves, after mature deliberation, and having many times implored the divine aid, by the counsel of our venerable brothers, the cardinals of the holy Roman Church, and of the patriarchs, archbishops, and bishops met together in the city, we have decided and defined the Blessed Francis de Sales, Bishop of Geneva, to be a Saint, and have inscribed him on the catalogue of the Saints, as, by the tenor of these presents, we do decide, define and inscribe him; appointing that his memory shall be cherished and honored with pious devotion by the universal Church, as a holy confessor and bishop, on the 29th day of January in each year. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." A grant of indulgences on the usual conditions to those who shall visit the Saint's tomb on his festival, follows; a plenary indulgence to all present at the canonization is announced; and then the bull proceeds:—"We therefore bless God, who is wonderful in his saints, because we have received mercy in the midst of his temple, in that He hath granted to us in the Church a new patron and intercessor with his divine majesty, for the greater tranquility of the same Church, the spread of the Catholic faith, and the enlightenment and conversion of heretics and all who wander from the path of salvation."

After clauses relating to the publication of the bull, and forbidding any infraction of it, the instrument ends with the date, and the signatures of the Pope and thirty-eight cardinals.

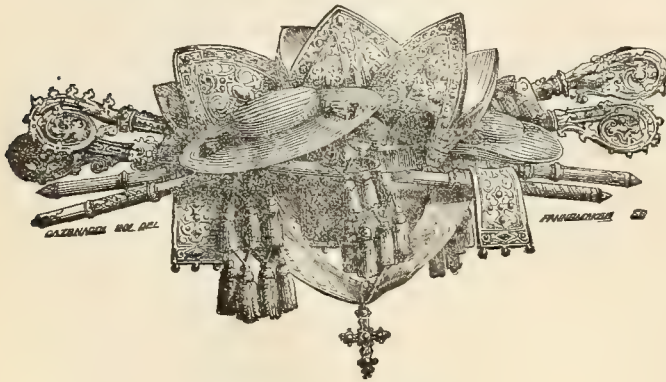
Cardinal.

CARDINAL (*cardo*, a hinge). Like most arrangements which, though made by man, carry out the Divine purpose, correspond to the wants of human society, and are destined to live, grow, and endure, the great institution of the Cardinalate sprang from small and almost unnoticed beginnings. The words *cardinalis*, *cardinare*, *incardinare*, are found in ante-Nicene ecclesiastical writers, and are used to designate the fixed permanent clergy of any church—those who were so built into it and necessary to its being that it might be said to revolve round them as a door round its hinge.* They are thus distinguished from those bishops, or priests, or deacons, whose connection with a church was loose or temporary. In the Roman Church parish churches or *Titles* seem to have been first instituted in the time of Pope Marcellus (304), and the priests to whose charge they were permanently committed were styled *cardinal priests*. The deacons of the Roman Church, as of many other important Churches, were at first seven in number, in imitation of the original Apostolic institution. They were not at first assigned to particular districts; but as time went on, and various charitable institutions for the relief of the sick and poor, with chapels attached to them, arose here and there throughout the fourteen “regions” into which the city was divided under Augustus, each deacon came to have one or more regions, with the institutions locally contained in it, assigned to his care; and from the fixed character of their charge, they were called *cardinal deacons*. For a long time there was no such thing as a cardinal *bishop*, because the Roman Pontiff himself presided in the see in that capacity. But there were several bishoprics in the immediate neighborhood of Rome—namely (Portus at the mouth of the Tiber), Ostia (on the opposite side of the river), Præneste, Sabina, Tusculum, Albano, and St. Rufina—the bishops of which appear from very early times to have sat in synod with the Bishop of Rome: a relation which, with increasing exercise and deepening comprehension of the Papal prerogatives, was naturally developed by degrees into a closer connection. History does not enable us to describe or date the stages of this change. In the eleventh century we find all the above-named sees (reduced now to six, for St. Rufina had been united to Portus) incorporated in the Roman Church, and their occupants holding their appointments directly and solely from the Pope. This is the picture which we derive from the writings

* It is interesting to observe that the use of this metaphor dates from the remotest antiquity. The five princes of the Philistines were called “axles” or “hinges” of the people. See Josue xiii. 3; Judges iii. 3.

of St. Peter Damian (d. 1071), who was himself Cardinal Bishop of Ostia. The Council held at Rome in 1059, under Nicholas II., decreed that Popes should thenceforth be elected on the *judgment* of the six cardinal bishops, with the *assent* of the Roman clergy, the applause of the people and the ratification of the Emperor. Of the Roman clergy, the cardinal priests and deacons were the most prominent and influential portion. Hence it is easy to understand, considering the instability of popular opinion and the transitory character of human sovereignty, that the election of the Pope gradually came to be vested in the cardinals exclusively, who, in their grades of bishop, priest, and deacon, represented the ancient "presbyterium" of the Roman Church in the fullest and most satisfactory manner.

In the twelfth century the number of the cardinal bishops, as already stated, was six; that of the cardinal priests, twenty-eight; and about this time



EPISCOPAL INSIGNIA.

the number of the cardinal deacons was raised from seven to fourteen, one for each region, whence they were called "regionary" deacons. The dignity of their office grew, while its functions either dwindled or were otherwise discharged; and in process of time the cardinal deacons, still deriving their titles from the

chapels formerly attached to the charitable institutions of which they had the charge (St. Hadrian, St. Theodore, etc.), ceased to have local duties, and, like the cardinals of higher rank, were drawn into the august circle of the immediate counsellors and assistants of the Roman Pontiffs. In the course of the twelfth century their number was further raised to eighteen, making a total of fifty-three cardinals; and this number remained fixed for a considerable time. Then a period of fluctuation ensued, during which the Sacred College was sometimes reduced to a mere handful of persons. The Council of Basle ordered that the number of cardinals should be fixed at twenty-four; but the decree was not ratified by the Pope, and no attention was paid to it. Leo X. raised the number to sixty-five. The final regulation, which prevails to this day, was contained in the constitution *Postquam vetus* of Sixtus V., published in 1586. By this it was ordered that the number of cardinals should never exceed seventy, thus composed: six of episcopal rank, holding the old suburban sees before mentioned; fifty described as priests, holding a corresponding number of "Titles" or parishes in Rome; and fourteen described as deacons. By a

Constitution of St. Pius V. (1567), all customs or privileges in virtue of which the name of Cardinal had been assumed by the clergy of any other church (*e. g.* by the canons of Compostella, Milan, &c.) were abrogated, and it was forbidden to apply it in future to any but the senators of the Roman Church.

The cardinals owe their appointment solely to the Pope. They have for many centuries been taken in part from all the great Christian nations of Europe, though the number of Italian cardinals has always preponderated. The appointment of a future cardinal is announced by the Pope in consistory; but the name is reserved *in petto*. At a subsequent consistory it is made public. The actual appointment, in the case of ecclesiastics residing in Rome, proceeds as follows: On a day named, the candidate goes to the Papal palace, and receives from the Pope the red berretta; afterwards, in a public consistory, at the close of an imposing ceremonial, the Pope places upon his head the famous red hat. In a second consistory he "closes his mouth" (*os claudit*)—that is forbids him for the present to speak at meetings of cardinals; in a third, he "opens his mouth"—that is, he removes the former prohibition, giving him at the same time a ring, and assigning to him his "Title." If the candidate is absent, being prevented by just cause from visiting Rome at that time, the red berretta, is sent to him, and on receiving it he is bound to make oath that he will within a year visit the tombs of the Apostles.

The duties of cardinals are of two kinds—those which devolve on them while the Pope is living, and those which they have to discharge when the Holy See is vacant. As to the first, it may be briefly said that they consist in taking an active part in the government of the universal Church; for although the Pope is in no way bound to defer to the opinions of the Sacred College, in practice he seldom, if ever, takes an important step without their counsel and concurrence. Such a school in the science and art of government in all its forms as the College of Cardinals exists nowhere else in the world. They are brought into immediate contact with the various peculiarities of national character, the prejudices and cherished aims of dynasties, the conservatism that with more or less intelligence supports, and the communism that with more or less wickedness undermines, the fabric of Christian society. In consistory, where the cardinals all meet in a kind of senate under the presidency of the Pope, and discuss affairs "*exclusa omni forma judiciali*," the powers of statement and reply are cultivated; in the various Congregations, they learn to manage in detail the vast and complicated concerns of a communion which with its one faith and, substantially, one ritual, is found congenial to every people and at home in every climate. Hence flow that largeness of temper, that breadth of view, that readiness to drop the accidental if only the essential be maintained, that conciliatory bearing, and that antique courtesy, by which the finest specimens of cardinal ambassadors have always been distinguished.

History can show few nobler pictures than that of Cardinal Consalvi confronting the force and cunning of the First Napoleon in the zenith of his power, and compelling the draughting of the Concordat in the form that the Pope, not the First Consul, required.

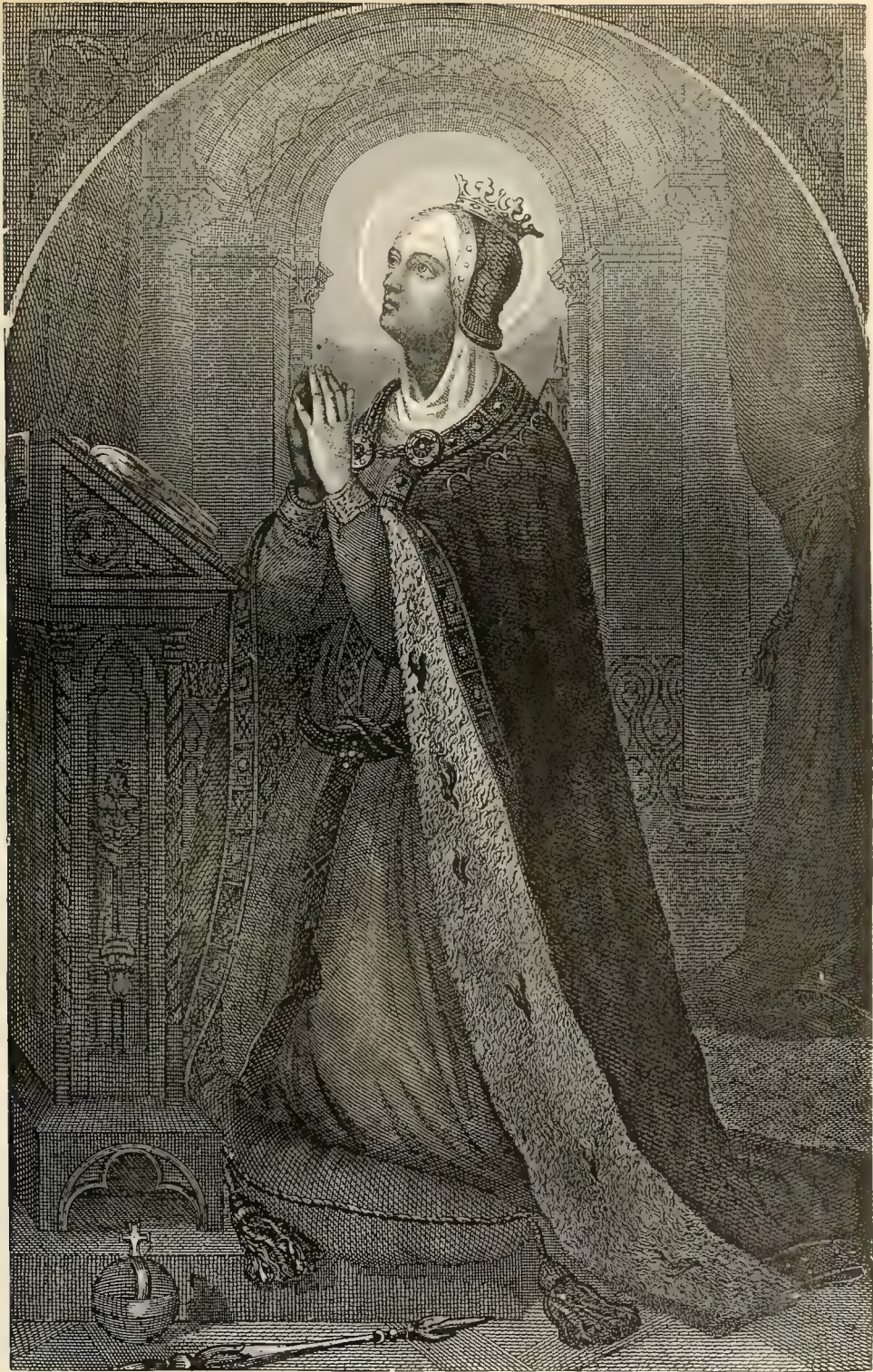
All the cardinals now take precedence of bishops, archbishops, and even patriarchs. This was not so formerly; the change was gradually introduced. They have many other privileges, which canonists—who generally hold that the rank of cardinal, in its temporal aspect, is equivalent to that of a reigning prince—have elaborately defined in their treatises. On their seals they have their own arms, with the red hat as crest; they are styled *Eminentissimi*, and *Reverendissimi*.

At a vacancy of the Holy See, the duties of the cardinals become confined to protecting the Church and maintaining all things in their due order, till a Conclave can be assembled for the election of a new Pope. [CONCLAVE.]

There are three English cardinals at the present time—Henry Edward Manning, Archbishop of Westminster, Cardinal Priest of the Title of SS Andrew and Gregory on the Cœcilian Hill; Edward Howard, Cardinal Priest of the Title of SS. John and Paul; John Henry Newman, Cardinal Deacon of St. George “in Velabro;” and one American, James Gibbons, Cardinal Priest, and Archbishop of Baltimore.

Carmelites, Order of.

IN the middle of the twelfth century a crusader named Berthold vowed at the commencement of a battle that if by the mercy of God his side was victorious, he would embrace the religious life. The victory was won, and Berthold became a monk in Calabria. Soon after, the prophet Elias is said to have appeared to him and revealed something to him in consequence of which Berthold left Italy, and repairing to Mount Carmel (1156)—that mountain, so conspicuous and so beautiful, which juts out into the sea to the south of Acre—took up his abode there. Everyone knows the connection of Carmel with some of the leading incidents of the prophet's life (3 Kings, xviii; 4 Kings, iv.). A cavern near the summit was then shown as the habitation of Elias, and the ruins of a spacious monastery, the history of which is unknown, covered the ground. An eyewitness, John Phocas, who visited the holy places in 1185, thus writes:—“Some years ago a white-haired monk, who was also a priest, came from Calabria, and through a revelation from the prophet Elias, established himself in this place. He enclosed a small portion of the ruins of the monastery, and built a tower and a little church, assembling in it about ten brothers, who, with him, inhabit at present this holy place.” Berthold, therefore, may in one sense be considered as the founder of the Carmelite order, and its first general.



St. Margaret.

QUEEN OF SCOTLAND

On the other hand, it cannot be questioned that Berthold found hermits living on the mountain when he arrived there, attracted by the peculiar sanctity which the residence of the great prophet had conferred on the spot; these appear to have joined him, and to have accepted along with him and his immediate followers the rule which was framed for them in 1209 by Albert, patriarch of Jerusalem. These hermits may have had a long line of predecessors, nor is there any historical or moral impossibility in the assumption that holy men had lived on the mountain without interruption since the days of Elias, although positive evidence is wanting. This belief in the possible succession of a long line of saintly anchorites was gradually merged in the fixed persuasion that the very order of Our Lady of Mount Carmel, such as it was in the thirteenth and following centuries, had existed there in unbroken continuity, keeping the three vows, and with hereditary succession, from the time of Elias. It was in this extreme form that the Carmelite view of the antiquity of their order was combated in the seventeenth century by the learned Papebroke, the Bollandist, who in the volumes of the "*Acta Sanctorum*" for March gave Lives of Berthold and Cyril, in which it was assumed that the former was the *first*, and the latter the *third*, general of the order. A violent controversy arose; several Carmelite writers published large treatises; other Jesuits came to the assistance of Papebroke; the Spanish Inquisition was induced to issue a decree censuring the published volumes of the "*Acta Sanctorum*;" and Rome, while refusing to adopt or ratify this censure, thought it expedient to impose silence on the disputants (1698).

The rule given to the order by the Patriarch Albert was in sixteen articles. It forbade the possession of property; ordered that each hermit should live in a cell by himself; interdicted meat altogether; recommended manual labor and silence; and imposed a strict fast from the Exaltation of the Cross (Sept. 14) to Easter, Sundays being excepted.

The progress of the Mohammedan power in Palestine, after the illusory treaty entered into by the Emperor Frederick II. in 1229 with the Sultan Kameel, made it more and more difficult for Christians to live there in peace; and under their fifth general, Alan of Brittany, they abandoned Carmel and established themselves in Cyprus (1238) and other places. They held their first chapter at Aylesford in Hampshire, in 1245, and elected St. Simon Stock to the generalship. Under him the order was greatly extended, and entered upon a flourishing period. To this Saint Our Lady is said to have shown the scapular in a vision. [See SCAPULAR.] After passing into Europe they found it necessary to live in common, and no longer as hermits. This, with other mitigations of the primitive rule, was sanctioned by Innocent IV., who confirmed them in 1247 under the title of the order of friars of Our Lady of Mount Carmel. Their habit was originally striped, but ultimately the dress by which they are so well known, the brown habit with white cloak and scapular, was

adopted. They were recognized as one of the mendicant orders; our ancestors knew them as "the White Friars." Many distinguished men and eminent ecclesiastics have worn their habit.

The later glories of the order belong chiefly to Spain, and are due to the heroic virtue of a woman, St. Teresa. Carmelite nuns had been first instituted by John Soreth, general of the order in the fifteenth century. Relaxations of the rule had crept into their convents as into those of the friars. St. Teresa lived for many years in the convent of Avila, which was under the mitigated observance. Amidst great obstacles, and in the teeth of much persecution, she carried out her object of introducing reform among the nuns by returning to the ancient rigor of the rule. She thus became the founder of the Discalced Carmelite Nuns. Nor did her zeal stop here, but extended itself to a reformation of the friars, in which also, aided by the counsel of St. Peter of Alcantara, and the labors and sufferings of St. John of the Cross, who joined the new order, she was completely successful. At the time of her death, in 1582, she had assisted in the foundation of seventeen reformed convents for women and fifteen for men. These Discalced Carmelites, whose institute rapidly spread to all the Catholic countries of Europe, and to the Spanish colonies, were at first subject to the government of the unreformed order; but Clement VIII., in 1593, gave them a general of their own. Several other reforms have been introduced since that of St. Teresa, in various countries, which we have not space here to notice. At present, in spite of the devastation wrought during the revolutionary epoch, and the spirit of unbelief which engenders and is encouraged by revolutions, a considerable number of Carmelite monasteries still exists. In France, though they were swept away at the first revolution, they had been reintroduced, and possessed some sixty houses till March 29, 1880.

In England there are one house of Discalced Carmelite Friars and six nunneries. In the United States there are Carmelites in the dioceses of Leavenworth, Newark, and Pittsburg. The Carmelite discalced nuns founded a convent at Port Tobacco in 1790, since removed to Baltimore, and have convents also at New Orleans and St. Louis. In Ireland there appear to be seven or eight Carmelite friaries, calced and discalced.

Cassock.

CASSOCK (*vestris talaris, toga subtanea, soutane*). A close-fitting garment reaching to the heels (*usque ad talos*), which is the distinctive dress of clerics. The cassock of simple priests is black; that of bishops and other prelates, purple; that of cardinals, red; that of the Pope, white. Originally the cassock was the ordinary dress common to laymen; its use was continued by the clergy while lay people, after the immigration of the Northern nations,

began to wear shorter clothes, and thus it became associated with the ecclesiastical state. The Council of Trent, De Reform. Cap. 6, requires all clerics, if in sacred orders, or if they hold a benefice, to wear the clerical dress; although in Protestant countries clerics are excused from doing so in public, on account of the inconveniences likely to arise.

Catacombs.

A SKETCH of the present state of knowledge about the Roman catacombs, considering the high religious interest of the subject, may fairly be expected in a work like the present. We shall briefly describe their position, explain their origin, and trace their history; then, after describing the catacomb of St. Callisto, as a model for the rest, we shall show, so far as our limits will allow, what a powerful light the monuments of the catacombs supply in illustration of the life, and in evidence of the faith, of Christians in the primitive ages.

The word "catacomb" had originally no such connotation as is now attached to it; the earliest form, *catacumbæ* (*kata* and *kymbe*, a hollow)—probably suggested by the natural configuration of the ground—was the name given to the district round the tomb of Cæcilia Metella and the Circus Romuli on the Appian Way. All through the middle ages "ad catacumbas" meant the subterranean cemetery adjacent to the far-famed basilica of St. Sebastian, in the region above-mentioned; afterwards the signification of the term was gradually extended, and applied to all the ancient underground cemeteries near Rome, and even to similar cemeteries at other places, at Paris for instance. The bodies of St. Peter and St. Paul were believed to have rested here nearly from the date of their martyrdom to the time of Pope Cornelius, who translated them to where they are now (Bed. "De Sex Æt. Mundi" "corpora apostolorum de catacumbis levavit noctu"); it was therefore most natural, apart from the sacred associations which the memorials of other martyrs aroused, that for this reason alone pilgrims should eagerly visit this cemetery.

I. Some twenty-five Christian cemeteries are known, and have been more or less carefully examined; but there are many others, which, either from their having fallen into ruin or being blocked up with earth and rubbish, remain unexplored. Those that are known and accessible are found on every side of Rome, but they are clustered most thickly at the south-east corner of the city, near the Via Appia and the Via Ardeatina. The most noteworthy of all, the cemetery of San Callisto, is close to the Appian Way; near it are those of St. Prætextatus, St. Sebastian, and St. Soteris. Passing on round the city by the east and north, we find the cemetery of Santi Quattro, near the Via Appia Nova, that of St. Ciriaca on the road to Tivoli, the extremely interesting cata-

comb of St. Agnes on the Via Nomentana, and that of St. Alexander, farther out from Rome on the same road. Next comes the cemetery of St. Priscilla, on the Via Salaria. Continuing on, past the Villa Borghese, we come upon the valley of the Tiber, beyond which, on the right bank of the river, we find in succession the cemeteries of Calepodius and Generosa. Crossing again to the left bank, we come upon the cemetery of St. Lucina on the Via Ostiensis, that of



ENTERING THE CATACOMBS.

SS. Nereo ed Achilleo (known also by the name of St. Domitilla) on the Via Ardeatina, and, finally, that of St. Balbina, between the last-named road and the Appian Way.

II. The origin of the catacombs is now thoroughly understood. It was long believed that they were originally mere sand-pits, *arenariæ*, out of which sand was dug for building purposes, and to which the Christians resorted, partly for the sake of concealment, partly because the softness of the material lent itself to any sort of excavation. This was the view of Baronius and of scholars in general down to the present century, when the learned Jesuit, F. Marchi, took the subject in hand. He made personal researches in the catacomb of St. Agnes, and gradually the true origin and mode of construction of these ceme-

teries broke upon his mind. His more celebrated pupil, the Commendatore de' Rossi, aided by his brothers, continued his explorations, and has given to the world a colossal work on the Roman Catacombs, which Dr. Northcote and Mr. Brownlow made the foundation of their interesting book "*Roma Sotterranea*." Padre Marchi drew attention to the fact that among the volcanic strata of the Roman Campagna three deposits are especially noticeable—a hard building stone, called the *tufa litoide*; a soft stone, the *tufa granolare*; and a sandstone of scarcely any coherency, called *pozzolano*. The sand-pits, *arenariæ*, of course, occur in the *pozzolana*; and if they had been the origin of the catacombs, the latter would have been wholly or chiefly excavated in the same beds. But in

point of fact the catacombs are almost entirely found in the *tufa granolare*, which exactly suited the purposes which the early Christians had in view. In the first place, they were obliged by the imperial laws to bury their dead outside the walls of the city. Secondly, they naturally would not place the cemeteries at a greater distance than they could help; and in fact all the catacombs above named, except that of St. Alexander, are within two miles and a half of the city walls.* Thirdly, the *tufa granolare*, being softer than the *tufa litoide*, the necessary galleries, chambers, and *loculi* (receptacles for the dead) could more easily be worked in it, while, on the other hand, it was sufficiently coherent to allow of its being excavated freely without danger of the roof and sides of the excavations falling in or crumbling away. The *pozzolano* was softer, but from its crumbling nature narrow galleries could not be run in it, nor *loculi* hollowed out, without the employment of a great deal of masonry for the sake of security, as may be seen in two or three instances of *arenariæ* turned into catacombs which do exist; thus greater expense and trouble would arise in the end from resorting to it than from excavating in the *tufa granolare*.

If it be asked why the Roman Christians did not bury their dead in open-air cemeteries, the answer is twofold. In the first place, the Church grew up amid persecution, and the Christians naturally strove to screen themselves and their doings from public observation as much as possible, in the burial of their dead as in other matters. The sepulchral inscriptions and decorations which they could safely affix to the graves of their beloved ones in the subterranean gloom of the catacombs, could not with common prudence have been employed on tombs exposed to public view. In the second place, the needs of prayer and the duty of public worship were in this manner reconciled with the duty of sepulture to an extent not otherwise, under their circumstances, attainable. The relatives might pray at the tomb of a departed kinsman; the faithful gather round the "memory" of a martyr; the Christian mysteries might be celebrated in subterranean chapels, and on altars hewn out of the rock, with a convenience, secrecy, and safety, which, if the ordinary mode of burial had been followed, could not have been secured. Nor was the practice a novelty when the Christians resorted to it. Even Pagan underground tombs existed, though the general custom of burning the dead, which prevailed under the emperors before Constantine, caused them to be of rare occurrence; but the Jewish cemeteries, used under the pressure of motives very similar to those which acted upon the Christians, had long been in operation, and are in part distinguishable to this day.

The *modus operandi* appears to have been as follows. In ground near the city, obtained by purchase or else the property of some rich Christian, an *area* or cemetery "lot" was marked out, varying in extent, but commonly having not less than a frontage of a hundred and a depth of two hundred feet. At one corner of

* The walls of Aurelian.

this *area* an excavation was made and a staircase constructed; then narrow galleries, usually little more than two feet in width, with roof flat or slightly arched, were carried round the whole space, leaving enough of the solid rock on either side to admit of oblong niches (*loculi*)—large enough to hold from one to three bodies, at varying distances, both vertically and laterally, according to the local strength of the material—being excavated in the walls. After burial, the *loculus* was hermetically sealed by a slab set in mortar, so that the proximity of the dead body might not affect the purity of the air in the catacomb. Besides these *loculi* in the walls, *cubicula*, or chambers, like our family vaults, were excavated in great numbers; these were entered by doors from the galleries, and had *loculi* in their walls like the galleries themselves. There were also *arcosolia*—when above the upper surface of a *loculus* containing the body of a martyr or confessor, the rock was excavated, so as to leave an arched vault above, and a flat surface beneath on which the Eucharist could be celebrated—and “table-tombs,” similar in all respects to the *arcosolia* except that the excavation was quadrangular instead of being arched. Openings were frequently made between two or more adjoining *cubicula*, so as to allow, while the Divine Mysteries were being celebrated at an *arcosolium* in one of them, of a considerable number of worshipers being present. When the walls of the circumambient galleries were filled with the dead, cross galleries were made, traversing the area at such distances from each other as the strength of the stone permitted, the walls of which were pierced with niches as before. But this additional space also became filled up, and then the *fossors* were set to work to burrow deeper in the rock, and a new series of galleries and chambers, forming a second underground story or *piano*, was constructed beneath the first. Two, three, and even four such additional stories have been found in a cemetery. Another way of obtaining more space was by lowering the floor of the galleries, and piercing with niches the new wall surface thus supplied. It is obvious that expedients like these could be adopted only in dry and deeply-drained ground, and accordingly we always find that it is the hills near Rome in which the cemeteries were excavated—the valleys were useless for the purpose; hence, contrary to what was once believed, no system of general communication between the different catacombs ever existed. Such communication, however, was often effected when two or more cemeteries lay contiguous to each other on the same hill, and all kinds of structural complications were the result; see the detailed account of “Roma Sotterranea” of the growth and gradual transformation of the cemetery in San Callisto.

III. With regard to the history of the catacombs, a few leading facts are all that can here be given. In the first two centuries, the use of the catacombs by the Christians was little interfered with; they filled up the *area* with dead, and decorated the underground chambers with painting and sculpture, such as their means and taste suggested. In the third century persecution became

fierce, and the Christians were attacked in the catacombs. Staircases were then destroyed, passages blocked up, and new modes of ingress and egress devised, so as to defeat as much as possible the myrmidons of the law; and the changes thus made can in many cases be still recognized and understood. On the cessation of persecution, after A.D. 300, the catacombs, in which many martyrs had perished, became a place of pilgrimage; immense numbers of persons crowded into them; and different Popes—particularly St. Damasus, early in the fifth century—caused old staircases to be enlarged, and new ones to be made, and *luminaria* (openings for admitting light and air) to be broken through from the *cubicula* to the surface of the ground, in order to give more accommodation to the pious throng. These changes also can be recognized. Burial in the catacombs naturally did not long survive the concession of entire freedom and peace to the Church; but still they were looked upon as holy places consecrated by the blood of martyrs, and as such were visited by innumerable pilgrims. In the seventh and eighth centuries Lombard invaders desecrated, plundered, and in part destroyed the catacombs. This led to a period of translations, commencing in the eighth century and culminating with Pope Paschal (A.D. 817), by which all the relics of the Popes and principal martyrs and confessors which had hitherto lain in the catacombs were removed for greater safety to the churches of Rome. After that, the catacombs were abandoned, and in great part closed; and not till the sixteenth century did the interest in them revive. The names of Onufrio Panvini, Bosio, and Boldetti are noted in connection with the renewed investigations of which they were the object; and since the appearance of the work of the Padre Marchi already mentioned, the interest awakened in all Christian countries by the remarkable discoveries announced has never for a moment waned.

IV. Having thus attempted to sketch the origin and trace the history of the catacombs, we proceed to describe what may now be seen in the most important portion of the best known among them all—the cemetery of San Callisto. Entering it from a vineyard near the Appian Way, the visitor descends a broad flight of steps, fashioned by Pope Damasus from the motive above mentioned, and finds himself in a kind of vestibule, on the stuccoed walls of which, honey-combed with *loculi*, are a quantity of rude inscriptions in Greek and Latin, some of which are thirteen and fourteen centuries old, scratched by the pilgrims who visited out of devotion the places where Popes and martyrs who had fought a good fight for Christ, and often their own kinsfolk and friends, lay in the peaceful gloom, awaiting the resurrection. By following a narrow gallery to the right, a chamber is reached which is called the Papal Crypt; for here beyond all doubt the bodies of many Popes of the third century, after Zephyrinus (203–217) had secured this cemetery for the use of the Christians and committed it to the care of his deacon Callistus, were laid, and here they remained till they were removed by Paschal to the Vatican crypts. This is

proved by the recent discovery, in and near the Papal Crypt, of the slabs bearing the original inscriptions in memory of the Popes Eutychian, Anteros, Fabian, and Lucius. A passage leads out of the crypt into the *cubiculum* of St. Cæcilia, where, as De' Rossi has almost demonstrated, the body of the saint, martyred in the first half of the third century, was originally deposited by Pope Urban, though it was afterwards removed by Paschal to her church in the Trastevere, where it now lies under the high-altar. In this *cubiculum* are paintings of St. Cæcilia and of Our Lord, the latter "according to the Byzantine type, with rays of glory behind it in the form of a Greek cross." But these paintings are late—not earlier than the tenth century. Besides the Papal Crypt and the chamber of St. Cæcilia, there are in this part of the cemetery "several *cubicula* interesting for their paintings, chiefly referable to Baptism and the Eucharist, the fish being the principal emblem of the latter. In one of these crypts is a painting of four male figures with uplifted hands, each with his name, placed over an *arcosolium*; in another are representations of peacocks, the emblem of immortality: in a third, Moses striking the rock, and ascending to the mount: in a fourth, a grave-digger (*fossor*) surrounded with the implements of his trade: in a fifth, the Good Shepherd, with the miracle of the paralytic taking up his bed: in a sixth, a banquet of seven persons, supposed to be the seven disciples alluded to in the twenty-first chapter of St. John's Gospel. These paintings, as well as the greater part of the catacomb, are referred to the last half of the third century."*

V. For a detailed answer, accompanied with proofs, to the question, what testimony the catacombs bear to the nature of the religious belief and life of the early Christians, the reader is referred to the pages of "Roma Sotterranea," or to the larger work of De' Rossi. He will there find sufficient evidence to convince him of the truth of two main propositions—(1) that the religion of those Christians was a *sacramental* religion; (2) that it was the reverse of puritanical: that is, that it disdained the use of no external helps which human art and skill could furnish, in the effort to symbolize and enforce spiritual truth. With reference to the first proposition, let him consider how the sacrament of Baptism is typically represented in the catacombs by paintings of Noe in the ark, the rock smitten and water gushing forth, a fisherman drawing fish out of the water accompanied by a man baptizing, and the paralytic carrying his bed ("Roma Sotterranea," p. 265); and also how the mystery of the Eucharist is still more frequently and strikingly portrayed by pictures in which baskets of bread are associated with fish, the fish being the well-known emblem of Our Lord.† The second proposition is so abundantly proved by the remains of

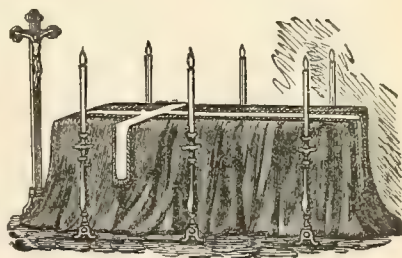
* Murray's *Handbook of Rome and its Environs*.

† There were other reasons for this; but the fact that the initials of the Greek words signifying, "Jesus Christ, Son of God, Saviour," made up the word ΙΧΘΥΣ fish, undoubtedly had much to do with the general adoption of the emblem.

Christian art of very ancient date still to be seen in the catacombs, in spite of the havoc and ruin of fifteen centuries, that it would be a waste of words to attempt to establish it at length. Adopting the general forms and methods of the contemporary Pagan art, but carefully eliminating whatever in it was immoral or superstitious, we find the Christian artists employing Biblical or symbolical subjects as the principal figures in each composition, while filling in their pictures with decorative forms and objects—such as fabulous animals, scroll-work, foliage, fruit, flowers, and birds—imitated from or suggested by the pre-existing heathen art. A type for which they had a peculiar fondness was that of the Good Shepherd. The Blessed Virgin and Child, with a figure standing near supposed to be Isaias, is represented in an exceedingly beautiful but much injured painting on the vaulted roof of a *loculus* in the cemetery of St. Priscilla. De' Rossi believes this painting "to belong almost to the apostolic age" ("Roma Sotterranea," p. 258). Another favorite type of Our Lord was Orpheus, who by his sweet music drew all creatures to hear him. The vine painted with so much freedom and grace of handling on the roof of the entrance to the cemetery of Domitilla is also, in De' Rossi's opinion, work of the first century. ("Roma Sotterranea," Northcote and Brownlow; Murray's "Handbook of Rome.")

Catafalque.

AN erection like a bier placed during Masses of the dead, when the corpse itself is not there, in the centre of the church, or in some other suitable place, surrounded with burning lights and covered with black cloth. It is also called "feretrum," "castrum doloris," &c. (Merati's "Novæ Observationes on Gavantus," Part ii. tit. 13.)



CATAFALQUE.

Catechism.

ASUMMARY of Christian doctrine, usually in the form of question and answer, for the instruction of the Christian people. From the beginning of her history, the Church fulfilled the duty of instructing those who came to her for baptism. Catechetical schools were established, and catechetical instruction was carefully and methodically given. We can still form an accurate idea of the kind of instruction given in the early Church, for Cyril of Jerusalem has left sixteen books of catechetical discourses, explaining the Creed to the candidates for baptism, and five more in which he sets forth for the benefit of the newly-baptized, the nature of the three sacraments (Baptism, Confirma-

tion, Eucharist) which they had just received. St. Augustine wrote a treatise on catechizing, at the request of Deo Gratias, a deacon and catechist at Carthage. When the world became Christian there was no longer the same necessity for instructing converts, but the children, and, indeed, the people generally, still needed catechetical instruction. Hence we find a council held at Paris in 829 deploring the neglect of catechetical instruction, while the English Council of Lambeth in 1281 requires parish-priests to instruct their people four times a year in the principal parts of Christian doctrine—viz. the articles of the Creed, commandments, sacraments, &c. The treatise of Gerson, “*De Parvulis ad Christum trahendis*,” gives some idea of catechetical instruction towards the close of the middle ages.

Catechetical instruction was one of the subjects which occupied the Council of Trent, and the Fathers arranged that a Catechism should be drawn up by a commission and be approved by the council. This plan fell through, and they put the whole matter in the Pope's hands. Pius IV. intrusted the work to four theologians—viz. Callinius, Archbishop of Zara; Fuscararius (Foscarari), Bishop of Modena; Marinus, Archbishop of Lanciano; and Fureireus (Fureiro), a Portuguese. All of them except the first were Dominicans. Scholars were appointed to see to the purity of style. St. Charles Borromeo took a great part in assisting the undertaking. In 1564 the book was finished, whereupon it was examined by a new commission under Cardinal Sirletus. Towards the close of 1566 the Catechism appeared, under the title of “*Catechismus Romanus, ex Decreto Concilii Tridentini, Pii V. Pont. Max. jussu editus. Romæ, in ædibus Populi Romani, apud Aldum Manutium*.” The original edition contains no chapters and no answers. This Catechism possesses very high, though not absolute, authority, and has been regarded as a model of clearness, simplicity and purity of language, of method and of doctrinal precision. But it was not fitted for direct use in catechetical instruction, being intended for parish priests and others who have to catechize rather than for those who receive instruction. Catechisms, therefore, of various sizes have been prepared by bishops for their dioceses, or, as in some countries, the bishops in concert approve a Catechism for use in the whole country or province.

Catechist.

A NAME originally given to those who instructed persons preparing for baptism. Catechists were in early times also called *nautologoi*, because they brought the sailors on board the ship of the Church.

Cathedra: Ex Cathedra.

CATHEDRA, in the ecclesiastical sense, means (1) the chair in which the bishop sits. It was placed in early times behind the altar, which did not stand, as it usually does now, against the wall, but was surrounded by the choir. The wooden chair which St. Peter is said to have used, is still preserved in the Vatican basilica. Eusebius relates that the chair of St. James still existed in Jerusalem down to the time of Constantine. The chair of St. Mark at Jerusalem was regarded with such religious awe that Peter of Alexandria, archbishop and martyr, did not dare to sit upon it, though it was used by his successors.

(2) Cathedra was used by a natural extension of meaning for the authority of the bishop who occupied it, so that the feast of the Cathedra or chair commemorated the day on which the bishop entered on his office. Thus we have three sermons of St. Leo on the "*natalis cathedræ suæ*"—*i. e.*, his elevation to the pontificate. The Sacramentary of St. Gregory gives a Mass for "the Chair of St. Peter," on the 24th of February. According to Belith, this feast was intended to celebrate St. Peter's episcopate both at Antioch and Rome. A feast of St. Peter's chair is mentioned in a sermon attributed to St. Augustine, and in a canon of the second Council of Tours, which met in 567. In the course of time, the feast in February was associated with St. Peter's chair at Antioch. Paul IV., in a Bull of the year 1558, complains that, although the feast of St. Peter's chair at Rome was celebrated in France and Spain, it was forgotten in Rome itself, although the feast of his chair at Antioch was kept. Accordingly Paul IV. ordered the feast of St. Peter's chair at Rome to be observed on January 18. The feast of St. Peter's chair at Antioch is kept on February 22.

(3) Cathedra is taken as a symbol of authoritative doctrinal teaching. Our Lord said that the scribes and pharisees sat "*super cathedram Moysis*"—*i. e.*, on the chair of Moses. Here plainly it is not a material chair, of which Christ speaks, but the "chair," as Jerome says, is a metaphor for the doctrine of the law. This metaphor became familiar in Christian literature. Thus Jerome speaks of the "chair of Peter and the faith praised by apostolic mouth." Later theologians use "*ex cathedra*" in a still more special sense, and employ it to mark those definitions in faith and morals which the Pope, as teacher of all Christians, imposes on their belief. The phrase is comparatively modern, and Billuart adduces no instance of its use before 1305. Theologians explained the words "*ex cathedra*" in many different ways, but a clear and authoritative meaning is given by the Vatican Council, which declares that the Pope is infallible "when he speaks '*ex cathedra*'"—*i. e.* when, exercising his office as the pastor and teacher of all Christians, he, in virtue of his supreme apostolic

authority, defines a doctrine concerning faith and morals, to be held by the whole Church." (From Ballerini, "De Primatu," and the Bull "Pastor æternus," cap. iv.)

Cathedral.

CATHEDRAL (*Kathedra*, the raised seat of the bishop). The cathedral church in every diocese is that church in which the bishop has his chair or seat; whence *see*, the English form of *siège*. It is sometimes called simply *Domus*, "the house" (*Duomo*, Ital.; *Dom*, Ger.); for, as "palace" sufficiently indicates the residence of a king, "so the Lord's house, which is the cathedral church, the palace of the king of kings, and the ordinary seat of the supreme pastor of a city and diocese, is sufficiently denoted by the single word *Domus*." (Ferraris, in *Ecclesia*.) A cathedral was in early times called the *Matrix Ecclesia*, but that name is now given to any church which has other churches subject to it.

The establishment of a cathedral church, the conversion of a collegiate church into a cathedral, and the union of two or more cathedrals under the same bishop, are all measures which cannot be legally taken without the approbation of the Pope. The temporal power has often performed these and the like acts by way of usurpation, as when the revolutionary government of France reduced the number of French dioceses from more than a hundred and thirty to sixty; but a regular and lawful state of things in such a case can be restored only by the State's entering into a convention with the Holy See, which is always ready, without abandoning principle, to conform its action to the emergent necessities of the times. Thus, in the Concordat with Napoleon in 1802, Rome sanctioned the permanent suppression of many old sees, in consequence of which the French episcopate now numbers eighty-four bishops.

The Council of Trent forbids the holding of more than one cathedral church, or the holding of a cathedral along with a parish church by the same bishop (Sess. vii. 2; xxiv. 17, *De Reform.*). It enjoins that ordinations shall, so far as possible, be publicly celebrated in cathedral churches, and in the presence of the canons (Sess. xxiii. 8, *De Reform.*).

Catholic.

CATHOLIC ("general" or universal). The word occurs in profane authors—*e. g.*, in Polybius—but among Christians it received a special or technical sense, and was applied to the true Church, spread throughout the world, in order to distinguish it from heretical sects. Thus one of the very

earliest Christian writers, Ignatius of Antioch, says, "Where Christ is, there is the Catholic Church; where the bishop is, there must the people be also." Thus "Catholic" became the recognized name of the Church. As "heresy," Clement of Alexandria tells us, denotes separation (since heresy signifies individual choice), so the words "Catholic Church" imply unity subsisting among many members. Again, St. Augustine, in his epistle against the Donatists, tells them that the question at issue is "Where is the Church?" He appeals to the traditional name, "Catholic Church," which is given to one body and to one body only; he proves that the name has been given rightly, as is shown by the very fact that the Catholic Church, unlike the Donatist sect, is diffused throughout the world; and he concludes that, as the Church is one, as this one church is the Catholic Church, as the Catholic Church is the body of Christ, therefore that he who is without its pale cannot "obtain Christian salvation."

The name "Catholic" was also applied from very early times to individual members of the Church. This use occurs *e. g.* in Cyprian, and the saying of Pacian (Ep. 1 ad Sempron.) is familiar to everybody, "Christian is my name; Catholic is my surname." Lastly, the word "Catholic" is used of the faith which the Church of God holds. We meet with the phrase "Catholic faith" in Prudentius, and frequently of course in later writers.

"Catholic" is also used in various subsidiary senses, viz.:

(1) Of letters addressed to the faithful in general, whether by the Apostles, who wrote "Catholic epistles" as distinct from epistles to the Galatians, &c., or by later bishops. (See Euseb. iv. 23).

(2) In Greek, of Cathedral churches as distinct from parish churches; of the chief church as distinct from oratories; and, in the later Byzantine period, of parish as distinct from monastic chapels.

(3) Catholicus, originally a civil title used during Constantine's time in Africa and given apparently to the "procurator fisci," was bestowed on the Bishop of Seleucia, as representing the Patriarch of Antioch, and also on the chief ecclesiastic among the Persian Nestorians. The title was also current among Armenians and Ethiopians. It is said to have denoted a primate with several metropolitans under him, but himself subject to a patriarch.

(4) "Catholic thrones" was a title given to the four patriarchal sees.

(5) "Catholic King" was a title given to Pepin (767) and other kings of France (Froissart says it was borne by Philip of Valois), who were afterwards called "Most Christian." "Catholic King" became in modern times the usual title of the Spanish sovereigns. The title "Catholic" was conferred by Alexander VI. on Ferdinand and Isabella. (Kraus, "Real Encyclopädie;" and for the title "Catholic King" see also Fleury, cxvii. 11.)

Celibacy.

CELIBACY of the clergy. The law of the Western Church forbids persons living in the married state to be ordained, and persons in holy orders to marry. A careful distinction must be made between the principles on which the law of celibacy is based and the changes which have taken place in the application of the principle.

The principles which have induced the Church to impose celibacy on her clergy are (*a*) that they may serve God with less restraint, and with undivided heart (see 1 Cor. vii. 32); and (*b*) that, being called to the altar, they may embrace the life of continence, which is holier than that of marriage. That continence is a more holy state than that of marriage is distinctly affirmed in the words of our blessed Lord ("There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it."). It is taught by St. Paul ("He that giveth his virgin in marriage doeth well, and he that giveth her not doeth better") and by St. John (Apoc. xiv. 4). Christian antiquity speaks with one voice on this matter, and the Council of Trent, Sess. xxiv. De Matr. Can. 10, anathematizes those who deny that "it is more blessed to remain in virginity or in celibacy than to be joined in marriage." Thus all Catholics are bound to hold that celibacy is the preferable state, and that it is especially desirable for the clergy. It does not, however, follow from this that the Church is absolutely bound to impose a law of celibacy on her ministers, nor has she, as a matter of fact, always done so.

There does not seem to have been any Apostolic legislation on the matter, except that it was required of a bishop that he should have been only once married. In early times, however, we find a law of celibacy, though it is one which differs from the present Western law in full force. Paphnutius, who at the Council of Nicæa resisted an attempt to impose a continent life on the clergy, still admits that, according to ancient tradition, a cleric must not marry after ordination. This statement is confirmed by the Apostolic Constitutions, vi. 17, which forbid bishops, priests, and deacons to marry, while the 27th (*al.* 25th) Apostolic Canon contains the same prohibition. One of the earliest councils, that of Neocæsarea (between 314–325), threatens a priest who married after ordination with degradation to the lay state. Even a deacon could marry in one case only—viz., if at his ordination he had stipulated for liberty to do so, as is laid down by the Council of Ancyra, in 314. Thus it was the recognized practice of the ancient Church to prohibit the marriage of those already priests, and this discipline is still maintained in the East.

A change was made in the West by the 33d Canon of Elvira (in 305 or 306). It required bishops, priests, and all who served the altar ("positis in ministerio") to live, even if already married, in continence. The Council of

Nicæa refused to impose this law on the whole Church, but it prevailed in the West. It was laid down by a synod of Carthage in 390, by Innocent I. twenty years later; while Jerome (against Jovinian) declares that a priest, who has "always to offer sacrifice for the people, must always pray, and therefore always abstain from marriage." Leo and Gregory the Great, and the Eighth Council of Toledo in 653, renewed the prohibitions against the marriage of subdeacons.

So the law stood when Hildebrand, afterwards Gregory VII., began to exercise a decisive influence in the Church. Leo IX., Nicholas II., Alexander II., and Hildebrand himself when he came to be Pope, issued stringent decrees against priests living in concubinage. They were forbidden to say Mass or even to serve at the altar; they were to be punished with deposition, and the faithful were warned not to hear their Mass. So far Gregory fought only against the corruption of the times, and it is mere ignorance to represent him as having instituted the law of celibacy. But about this time a change did occur in the canon law. A series of synods from the beginning of the twelfth century declared the marriage of persons in holy orders to be not only unlawful but invalid. With regard to persons in minor orders, they were allowed for many centuries to serve in the Church while living as married men. From the twelfth century, it was laid down that if they married they lost the privileges of the clerical state. However, Boniface VIII., in 1300 permitted them to act as clerics, if they had been only once married and then to a virgin, provided they had the permission of the bishop and wore the clerical habit. This law of Pope Boniface was renewed by the Council of Trent, Sess. xxiii. Cap 6, De Reform. The same Council, Can. 9, Sess. xiv., again pronounced the marriage of clerks in holy orders null and void. At present, in the West, a married man can receive holy orders only if his wife fully consents, and herself makes a vow of chastity. If the husband is to be consecrated bishop, the wife must enter a religious order.

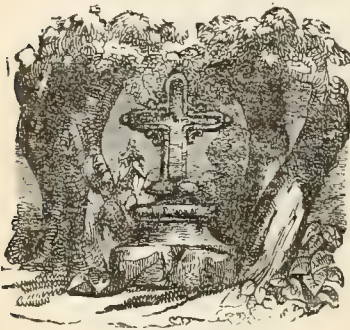
We may now turn to the East, and sketch the changes which the law of celibacy has undergone among the Greeks. In the time of the Church-historian Socrates (about 450), the same law of clerical celibacy which obtained among the Latins was observed in Thessaly, Macedonia, and Achaia. Further, the case of Synesius in 410 proves that it was unusual for bishops to live as married men, for he had, on accepting his election as bishop, to make a stipulation that he should be allowed to live with his wife. The synod in Trullo (692) requires bishops, if married, to separate from their wives, and forbids all clerics to marry after the subdiaconate. However, a law of Leo the Wise (886-911) permitted subdeacons, deacons, and priests, who had married after receiving their respective orders, not indeed to exercise sacred functions, but still to remain in the ranks of the clergy and exercise such offices (*e. g.* matters of administration) as were consistent with the marriage which they had concluded.

The practical consequences of these enactments are (1) that Greek candidates for the priesthood usually leave the seminaries before being ordained deacons, and return, having concluded marriage, commonly with daughters of clergymen; (2) that secular priests live as married men, but cannot, on the death of their wife, marry again; (3) that bishops are usually chosen from the monks. (From Hefele, "Beiträge zur Kirchengeschichte, Archäologie und Liturgik.")

Cemetery.

CEMETERY (*koimeterion*, sleeping-place). In this article only burial grounds or churchyards, "sub dio," or in the open air, will be noticed; for subterranean burial-places see CATACOMBS.

Even during the ages of persecution open air cemeteries were in use at Rome, as has been shown by De' Rossi, as well as in the provinces. Thus the cemetery named after Callistus, who was placed in charge of it by Pope Zephyrinus, was partly above and partly below ground; that at Vienne on the Rhone entirely above ground. After Constantine, subterranean interment was of course abandoned. The old Roman law, as old as the Twelve Tables, which forbade intramural sepulture, was gradually disregarded; after 619 it became common to bury at Rome within the walls; and it is only in modern times that the sounder practice of antiquity has been everywhere restored.



CEMETERY.

A cemetery or churchyard, in order to be fit to receive the bodies of Christians, must first be consecrated and set apart by the bishop for that purpose. The rite may be seen in the Pontificale. From its tenor it is evident that it contemplates the burial of none but Christians within the space to be consecrated; indiscriminate burial is therefore an abuse. The admission to ecclesiastical burial in a cemetery so consecrated is regarded as a species of communion. Hence it has ever been held that the burial of excommunicated persons, and others with whom in their life we could not communicate, in a Catholic cemetery, is unlawful. If such an interment has been violently effected, Innocent III. ordered that the remains of the excommunicated person so buried among those of the faithful should, if they could be distinguished, be exhumed; if not, that the cemetery should be reconciled by the aspersion of holy water solemnly blessed, as at the dedication of a church. In a recent instance in Canada, where the civil power, acting upon the sentence of a lay tribunal, forcibly effected the burial of an excommunicated person in the Catholic cemetery, the

Bishop of Montreal, Mgr. Bourget, laid the portion of the cemetery so desecrated under an interdict.*

Cemeteries enjoyed the same right and degree of asylum, in the case of criminals fleeing to them for shelter, as the churches to which they were attached.

The Council of Lyons (1244) ordered that all trading, marketing, adjudication, trial of criminals, and secular business of every kind, in churchyards no less than in churches, should be put an end to. (Ferraris, *Cœmeterium*.)

Censure.

CENSURE may be defined as a spiritual penalty imposed for the correction and amendment of offenders, by which a baptized person who has committed a crime and is contumacious, is deprived by ecclesiastical authority of the use of certain spiritual advantages. Thus a censure presupposes not only guilt but obstinacy; its immediate effect is the deprivation of spiritual goods; it only affects those who by baptism have become subjects of the Church. It may be true, as Fleury† says, that under Gregory VII. censures were multiplied in a manner unknown to the early Church, and this may have been necessitated by the increasing wickedness of the times. But it is certain that the use of censures dates from the very infancy of the Church.

Censures are divided, according to the nature and extent of the pains they inflict, into excommunications, suspensions, and interdicts. “*Censuræ latæ sententiæ*” are incurred on the violation of the law, *ipso facto*; “*Censuræ sententiæ ferendæ*,” only on the sentence of the ecclesiastical judge. They may be passed *ab homine*—*i. e.*, they may be issued by a mandate respecting some single action or business; or, again, *a jure*—*i. e.*, a permanent law may be passed, binding under censure. In the former case, unless already incurred, they expire with the death of the legislator; in the latter, they still continue in force. Some censures are *reserved*, others *not reserved*—*i. e.*, the superior may reserve the power of absolution from censures to himself, or he may commit it to the ordinary ministers [see ABSOLUTION].

That the Church has the power of inflicting censures appears from the words of Christ—“He that will not hear the Church, let him be unto thee as a heathen and a publican”—as well as from the constant practice of the Church herself. Censures can be imposed according to the ordinary law, by ecclesiastics possessing jurisdiction in the external courts (“*forum externum*” as dis-

* See an account of the “Guibord case,” in the *Catholic Review* of New York, September 25, 1875. A French Canadian priest writes: “The man was buried by force in the Catholic burying-ground, and the spot is considered with horror by all Catholics visiting that grand and imposing Montreal cemetery.”

† See the Discourse prefixed to livr. lx.

inct from the internal court or tribunal of confession). Thus censures may be imposed by the Pope or a general council for the whole Church; by an archbishop for his own diocese, also in the dioceses of his suffragans during a visitation, or with respect to cases brought to his tribunal by appeal from one of his suffragans; by bishops and vicar-generals in their own dioceses; by cardinals in the churches from which they take their titles; by legates in the territory of their legation; by provincial councils in the province; by chapters in the vacancy of a see till the election of a vicar-capitular, on whom the power then devolves; by generals, provincials, local superiors of regulars, according to the statutes of their order. Thus parish priests as such have no power of this kind. Still such authority may be delegated to all ecclesiastics: not, however, to women—*e. g.*, to abbesses.

Persons who have not reached the age of puberty are not included among the persons whom the censure strikes; nor again are sovereigns, unless the censure be inflicted by the Pope. Cardinals are not subjected even to Papal censures, unless they are specially mentioned as so subject. (From Gury, "Theolog. Moral.")

Chalice.

CHALICE (Lat. *calix*, Gr. *poterion*). The cup used in Mass, for the wine which is to be consecrated. The rubrics of the Missal require that it should be of gold or silver, or at least have a silver cup gilt inside. It must be consecrated by the bishop with chrism, according to a form prescribed in the Pontifical. It may not be touched except by persons in holy orders.

We know nothing about the chalice which our Lord used in the first Mass. Venerable Bede relates that in the seventh century they exhibited at Jerusalem a great silver cup, with two handles, which our Saviour himself had used in celebrating the Eucharist, but antiquity knows nothing of this chalice, and it has no better claim to be regarded as genuine than the chalice of agate which is still shown at Valencia and claims also to be that used by Christ. Probably, the first chalices used by Christian priests were made of glass. It seems likely at least, though the inference cannot be called certain, from Tertullian's words, that in his time glass chalices were commonly used in church, and undoubtedly such chalices were still common during the fifth century, as appears from the testimonies of St. Jerome and Cyprianus Gallus, the biographer of St. Cæsarius of Arles. Gregory of Tours mentions a crystal chalice of remarkable beauty, which belonged to the church of Milan.

However, even before persecution had ceased, the Church began, from natural reverence for Christ's blood, to employ more costly vessels. The Roman Book of the Pontiffs says of Pope Urban I. (226) that "he made all the holy

vessels of silver." So, too, we read in the acts of St. Laurence's martyrdom that he was charged by the heathen with having sold the altar-vessels of gold and silver, and with having given the proceeds to the poor; while St. Augustine mentions two golden and six silver chalices, which were exhumed from the crypt of the church at Cirta. Of course, such precious chalices became more common when the church grew rich and powerful. Thus St. Chrysostom describes a chalice "of gold and adorned with jewels." In 857 the Emperor Michael III. sent Pope Nicolas I., among other presents, a golden chalice, surrounded by precious stones, and with jacinths suspended on gold threads round the cup. A precious silver chalice adorned with figures belonged to the church at Jerusalem, and was presented in 869 to Ignatius of Constantinople. But it is needless to multiply instances on this head.



CHALICE.

Still for a long time chalices of horn, base metal, &c., were used, and Binterim says that a copper chalice in which Ludger, the Apostle of Münster, in the eighth century, said Mass, is still preserved at Werden, where he founded an abbey. But very soon afterwards chalices of glass, horn, base metal, &c., were prohibited by a series of councils in England, Germany, Spain, and France, though chalices of ivory and of precious stone (*e. g.*, of onyx) were still permitted. Gratian adopted in the *Corpus Juris* a canon which he attributes to a council at Rheims, otherwise unknown. The words of the canon are, "let the chalice of the Lord and the paten be at least of silver, if not of gold. But if anyone be too poor, let him in any case have a chalice of tin. Let not the chalice be made of copper or brass, because from the action of the wine it produces rust, which occasions sickness. But let none presume to sing Mass with a chalice of wood or glass. (Hefele, "Beiträge," ii. p. 322 *seq.*)

The practice of consecrating chalices is very ancient. A form for this purpose is contained in the Gregorian Sacramentary, as well as in the most ancient "Ordines Romani," and such consecration is usual among the Greeks and Copts. In the Latin Church, the bishop anoints the inside of the chalice with chrism, using at the same time appropriate prayers. The consecration is lost if the chalice be broken or notably injured, or if the inside is regilt. A decree prohibiting all except those in sacred orders to touch the paten or chalice is attributed to an early Pope, St. Sixtus, by the author of the "Liber Pontificalis." But Merati, who quotes this statement, admits that a Roman Ordo regards it as lawful for acolytes to do so. However, a Council of Braga, held in 563, confines the right of touching the sacred vessels to those who at least are subdeacons.

Besides the chalice from which the priest took the Precious Blood, the ancients also used "baptismal chalices," from which the newly-baptized received communion under the species of wine, and "ministerial chalices" ("calices ministeriales," "scyphi"), in which the Precious Blood was given to the people. This "ministerial" chalice was partly filled with common wine, and into this wine the celebrant poured a small quantity of the Precious Blood from the "calix offertorius"—*i. e.*, the chalice with which he said Mass. (Benedict XIV. "De Miss." i. cap. 4.)

Chalice=Veil.

THE veil with which the chalice is covered, called also "peplum" and "sudarium." It used to be of linen, but must now be of silk, as the rubric requires. The Greeks use three veils, one of which covers the paten, another the chalice, a third both paten and chalice. They call the third veil *aer*, because it encompasses the oblations. Cardinal Bona says this Greek custom began in the church of Jerusalem and thence spread through the East. (Benedict XIV. "De Miss." i. cap. 5.)



CHALICE-VEIL.

Benedict XIV. considers the antiquity of the chalice-veil to be proved by one of the Apostolic Canons—*viz.*, 72 (*al.* 73), which forbids the application of the church vessels or veils (*othonen*) to profane uses. Hefele thinks this canon may belong to the latter half of the third century. But there does not seem to be any reason for alleging that the veil meant is the chalice-veil. Gavantus says that the chalice-veil is mentioned in the liturgy of St. Chrysostom (which, however, has been altered since the saint's time); that silken chalice-veils were given to Pope Hormisdas (514–523), and that Amalarius mentions the Roman custom of bringing the chalice to the altar wrapped in a veil.

Chasuble.

CHASUBLE (Lat. *casula*, *pænula*, *planeta*; and in Greek, *phelonion* from *phainoles*, or *phelones*, identical with *pænula*). The chief garment of a priest celebrating Mass. It is worn outside the other vestments. Among the Greeks, it still retains its ancient form of a large round mantle. Among the Latins, its size has been curtailed, but it still covers the priest on both sides, and descends nearly to the knees. In France, Ireland, and the United States, a cross is marked on the back: in Italy, this cross is usually in front. In the West, all who celebrate Mass wear the same chasuble, but among the Greeks, the chasuble of a bishop is ornamented with a number of crosses (*phainolion polustaurion*), while an archbishop wears a different vestment altogether, viz. the *sakkos*, which is supposed to resemble the coat of Christ during his Passion. In Russia, even bishops, since the time of Peter the Great, have worn the *sakkos*.

The chasuble is derived from a dress once commonly worn in daily life. Classical writers often mention the “*pænula*,” or large outer garment which the Romans wore on journeys or in military service. “*Casula*,” from which our word chasuble is obtained, does not occur in pure Latinity. It was, however, used in later ages, as an equivalent for the “*pænula*,” or mantle. We first meet with the word in the will of Cæsarius of Arles (about 540), and in the biography of his contemporary Fulgentius of Ruspe. In both instances, “*casula*” denotes a garment used in common life. Isidore of Seville (about 630) uses the word in the same sense, and explains it as a diminutive of “*casa*,” because, like a little house, it covered the whole body. The same author tells us that “*planeta*” comes from the Greek *planao*, “to wander,” because its ample folds seemed to wander over the body. It is plain, from the examples given by Ducange, that “*planeta*,” like “*casula*” and “*pænula*,” denoted a dress worn by laymen as well as clerics.



CHASUBLE.

It is in the former half of the sixth century that we find the first traces of the chasuble as an ecclesiastical vestment. In the famous mosaic at San Vitale, in Ravenna, the archbishop, Maximus, is represented wearing a vestment which is clearly the chasuble, and over which the pallium is suspended. The chasuble has the same shape which prevailed till the eleventh century. The Fourth Council of Toledo, in 633, makes express mention of the “*planeta*,” as a priestly vestment. Germanus, Archbishop of Constantinople, about 715, uses the word *phelonion* in the same technical sense; while at the beginning of the ninth century, Amalarius of Metz speaks of the “*casula*” as the “general garment of

sacred leaders" ("generale indumentum sacrorum ducum"). Almost at the same time, Rabanus Maurus gives the derivation of "casula" quoted above from Isidore of Seville, and goes on to say that it is "the last of all the vestments, which covers and preserves all the rest." Later authors of the middle age copy their predecessors; and even Innocent III. adds nothing of his own save certain mystical meanings implied in the use of the vestment.

To sum up, the chasuble was first of all an ordinary dress; from the sixth century at latest it was adapted to the use of the Church, till gradually it became an ecclesiastical dress pure and simple. But did it at once become distinctive of the priesthood? The question admits of no certain answer. The eighth "Ordo Romanus" distinctly prescribes that acolytes, in their ordination, should receive the "planeta" or chasuble. Amalarius, in like manner, declares that the chasuble belongs to all clerics. On the other hand, almost all ancient writers who refer to the Church use of the chasuble regard it as the distinctive dress of priests. Cardinal Bona mentions this difficulty without venturing to explain it. Hefele suggests that as the Greek *phelonion* signifies (1) a chasuble in the modern sense, (2) a kind of collar, reaching from the neck to the elbows, which is worn by lectors or readers, so the Latin word "planeta" may have been also employed as the name of two distinct vestments. But even if this explanation is correct, the fact remains that even now the deacon and subdeacon in High Mass during Advent and Lent wear chasubles folded in front, laying them aside while they sing the Gospel and Epistle. This custom is mentioned by Hugo of St. Victor (d. 1140).

The form of the chasuble has undergone great alterations. The ancient chasuble, which enveloped the whole body, was found very inconvenient, and hence, in the twelfth century, it was curtailed at the sides, so as to leave the arms free. Of this kind is a chasuble said to have been used by St. Bernard. In shape, it resembles what is now known as the Gothic chasuble although the ornaments upon it are not Gothic, but Romanesque. At a later date, the chasuble was still further curtailed, till in the Rococo period all resemblance to the original type disappeared. However, even in Italy, attempts were made to recall the ancient shape, at least to a certain extent. Thus St. Charles Borromeo, in a provincial council, ordered that the chasubles for the Ambrosian rite should be about four and a half feet wide, and should reach nearly to the heels.

Various symbolical significations have been given to the chasuble. The earliest writers make it a figure of charity, which, as Rabanus Maurus says, "is eminent above all the other virtues." This is the most popular explanation of the symbolism; but we also find it regarded by an ancient writer as typical of good works; ancient Sacramentaries and Missals consider it as the figure of sacerdotal justice, or of humility, charity and peace, which are to cover and adorn the priest on every side; while the prayer in the Roman Missal connects the chasuble with the yoke of Christ. (Hefele, "Beiträge zur Kirchengeschichte, Archäologie und Liturgik," p. 195 seq.)

Cherubim.

SUPERHUMAN beings, often mentioned in Scripture. They guarded the entrance to Paradise after the fall; the images of two cherubim overshadowed the ark; God is represented in the Psalms as sitting or throned upon the cherubim; Ezechiel saw them in vision, with wings, with human hands, full of eyes and with four faces, viz. those of a man, lion, ox, and eagle. The Fathers generally are agreed in regarding them as angels; for the opinion of Theodore of Mopsuestia (Petav. *De Angelis*, lib. ii. cap. 3), who denied this, seems to be quite singular in Christian antiquity. They form the second among the nine orders of angels. What the meaning of the word is, it is difficult even to conjecture. Most of the Fathers explain the word as meaning knowledge, or the fullness of knowledge; but, as Petavius justly remarks, this derivation finds no support either in Hebrew or Chaldee. Many conjectural derivations have been suggested by modern scholars. In a cuneiform inscription copied by M. Lenormant, "Kirubu" is a synonym of the Steer-god, whose winged image filled the place of guardian at the entrance of the Assyrian palaces. With this word the Hebrew *cherub* may be connected, and the etymology may belong to some non-Semitic language. (Cheyne on Isaiah, vol. ii. p. 273.)

Choir.

CHOIR (*chorus*). From the "band" of singers at the divine worship, who were placed between the clergy in the apse and the people in the body of the church, the space between the sanctuary and the nave came to be called the *choir*. In the course of time, the superior clergy of a cathedral or collegiate church found it necessary to migrate from the confined space of the apse or sanctuary, which they occupied in primitive times, and to establish themselves in seats, called *stalls*, on either side of the choir. These stalls were often ornamented in the most exquisite manner.

The recitation of the breviary for each day takes place "in choir" in cathedrals, collegiate churches, and the great majority of convents.

Chrism.

CHRISM. Olive oil mixed with balm, blessed by the bishop and used by the Church in confirmation as well as in baptism, ordination, consecration of altar-stones, chalices, churches, and in the blessing of baptismal water. The oil, according to the Roman Catechism, signifies the fullness of grace, since oil is diffusion; the balm mixed with it, incorruption and the "good odor of Christ."

In itself the word chrism (*chrisma*) need not mean more than "anything smeared on;" but even in classical writers it denotes especially a scented unguent, while the common oil was called *elaion*. It was this simple unperfumed oil which was used in the earliest times for sacred purposes, but from the sixth century oil mixed with balm began to be employed. This balm (*balsamos*, in the classics *opobalsamon*) is a kind of perfumed resin, produced by a tree which grows in Judæa and Arabia. This Eastern balm was always used in the West till the sixteenth century, when Paul III. and Pius IV. permitted the use of a better kind of balm, brought by the Spaniards from the West Indies. The Orientals did not content themselves with simply mixing balm. Thus the Greeks mingle forty different spices, and the Maronites, before they were reunited to the Catholic Church, prepared their chrism from oil, saffron, cinnamon, essence of roses, white incense, &c.

The consecration of the oils during the Mass goes back to the earliest times. Cyprian mentions it in Ep. 70, addressed to Januarius; and St. Basil attributes the origin of this blessing to apostolic tradition. It of course included chrism in the strict sense, when that came into use. In the West this blessing was always reserved to bishops; in the East, as may be seen from Goar's "Euchologium," it was only given by the patriarchs. At first the oils used to be blessed on any day at Mass, but in a letter of Pope Leo to the emperor of the same name, in the Synod of Toledo (490), and in all the older Sacramentaries and ritual-books, Maundy Thursday is fixed for this blessing. It was only in France that the custom survived of blessing the oils on any day, till uniformity with the use of other churches was introduced by the Council of Meaux, in 845. The function took place in the second of the three Masses which used to be said on Maundy Thursday; whence the name "Missa Chrismatis." The blessing of the chrism was called "Benedictio chrismatis principalis." All the clergy of the diocese used to assist, till, in the eighth century, the custom altered and only those who lived near the cathedral came, while the others had the holy oils sent to them. The chrism used to be kept in a vessel like a paten with a depression in the middle. A "patena chrismalis" of this kind is mentioned by Anastasius, in his life of St. Silvester. (Kraus, "Real-Encyclopädie.")

Christ.

CHRIST, "Anointed" (Gr. *christos* from *chrío*), a translation of the Hebrew word מָשִׁיחַ, as is expressly stated in John i. 42: "We have found the Messiah, which is interpreted Christ." In the Old Testament the word is used of the high-priest, who was anointed for his office (*e. g.* in Levit. iv. 3); of kings, who were also anointed—*e. g.* 1 Reg. xxiv. 7, where David calls Saul "the anointed of the Lord:" in the second Psalm, "against the Lord,

and against his anointed" (where *christos* is the word in the LXX); with which we may compare other places, such as Dan. ix. 25, Hab. iii. 13, Ps. cxxxi. 17. The Hebrew word designates the king who was to come, the promised Messiah. In the doctrinal language of post-biblical Judaism, this expected deliverer is called almost with the significance of a proper name, מָשִׁיחַ, of which "Messias"* is only another form, and "Christ," as we have seen, a translation. Hence, when our Lord came, "the Christ" (*ho Christos*)† was his official title, while "Jesus" was his ordinary name. When the word occurs in the Gospels, it constantly implies a reference to the Messiah as portrayed by the prophets.

The history of Christ's life belongs to a Biblical rather than a theological dictionary; it is only the teaching of the Church on his Person and office which concerns us here. We may divide the subject into two halves, treating under (*A*) of what Christ is; under (*B*) of his work.

(*A*) *Natures and Person of Christ*.—Jesus Christ, according to the Catechism familiar to most Catholics, is "God the Son made man for us." He has therefore two natures: that of God, and that of man. As God, according to the Nicene Creed, He was born of his Father, before all worlds: He is God from God—*i. e.*, He, being true and perfect God, proceeds from God the Father, who is also true and perfect God—He is light from light; begotten, not made, as creatures. He exists from all eternity. He is almighty, omniscient, incapable of error or of sin. At the moment of his Incarnation, He further became true man, without, however, in any way ceasing to be God. This truth is vigorously expressed by St. Leo in his dogmatic epistle to Flavian, which was accepted by the Fathers of the Fourth Œcumenical Council. "The Son of God," Leo says, "enters the abasement of this world (*hæc mundi infima*), descending from his heavenly seat, and [yet] not receding from his father's glory; begotten according to a new order and by a new birth. By a new order: because being invisible in his own nature (*in suis*) He became visible in ours; being incomprehensible, He willed to be comprehended; remaining before time, he began to be from a (certain) time." Moreover, he had a true body, as the Church taught from early times against the Docetæ; a true human soul, so that as man he could fear, sorrow, reason, &c., as the Church taught against the heretic Apollinaris; a human will, as distinct from his divine will, as was defined in the Sixth General Council against the Monothelites. Thus, in the words of the Fourth General Council, "Christ Jesus [the] only begotten Son, is to be acknowledged in two natures, without confusion, without change

* The Greek word *Messias* (*Messias* or *Mesias*) is *immediately* derived, not from the Hebrew, but from the Chaldee מָשִׁיחָא, the מ being omitted between the two long vowels, as in *mida* = מִידָא, Nehem. vii. 54, and the *s* sometimes doubled, as in *Abessolom*.

† It usually has the article in the Gospels, but occurs oftener than not without it in St. Paul's Epistles.

. . . since the difference of the natures is by no means annulled on account of the union, but rather the property of each nature preserved. Lastly, those two natures are united (so the Council of Ephesus defined) in one Person. Our body and soul are united in one person, so—though, of course, the analogy is imperfect—the divine and human natures were united in one Divine Person, who acted and suffered in either nature. To believe otherwise, is to assert, with the Nestorians, that there are two Sons and two Christs.

Such are the chief definitions of the Church on the Natures and Person of Christ; but it is necessary to point out some important corollaries from these first principles of the faith. The following seem to be the most important:

(1) Christ, having a human soul, had true human knowledge, as distinct from that which belonged to Him as God. His human soul did not, and could not know God with that perfect and infinite comprehension with which God comprehends Himself. The contrary proposition, held by Augustine of Rome, was condemned by Nicholas V. Christ acquired knowledge in the same way as other men—*i. e.* experimentally; for, as we read in the Epistle to the Hebrews, He “learned obedience from the things which he suffered.” It is important, however, not to misunderstand Catholic doctrine on this head. Even in Christ as man, there was no ignorance which had to be removed by instruction or experience. On the contrary, as Christ’s soul was hypostatically united to the Word, as He was the head from which grace and glory was to flow into the members, it was fitting that he should, from the first moment of his earthly existence, see God face to face with his human soul, as the blessed do in heaven. This beatific knowledge was always present, even when the inferior part of his soul was in agony on the cross. Again, St. Thomas argues that as the soul of Christ is the most perfect of all created things, therefore “no perfection found in creatures is to be denied to it;” and he goes on to say that, besides the knowledge of God seen in his essence, and of all things seen in God, besides the experimental knowledge common to all men, the soul of Christ had a knowledge infused or poured into it, by which He knew most fully all the mysteries of grace, and every object to which human cognition extends or can extend.

(2) Christ was absolutely sinless and incapable of sin, because his actions were the actions of God, who is holiness itself; so that in Him sin was a physical impossibility. Moreover, in Him there could be no involuntary rebellion of the flesh or lower appetites, no temptation from within, because in Him human nature was united to the Word, and it was the office of the Word to rule the human nature united to it and to hold it in absolute subjection. He could, indeed, as the statements of the Gospels prove, wonder and fear and suffer mental distress, but in him these feelings were in perfect subjection to reason.

(3) Christ had the fullness of all grace—*i. e.*, over and above the grace

of the hypostatic union grace was infused into his soul so that it was most perfectly sanctified, according to the prophecy of Isaias, "the Spirit of the Lord is upon me."

(4) Christ took not only a real human body, but he took one subject to those defects which followed from the common sin of mankind, except so far as these defects were repugnant to the end of the Incarnation. The reason of his taking these defects (the capability of hunger, thirst, and the like), and no others, was that Christ became subject to infirmity, with the precise object of satisfying for the sins of human nature. Therefore he took upon Him in his own body the weaknesses caused by Adam's sin. He did not, however, assume bodily defects so far as they are incentives to sin or impediments to virtue, since this would have been inconsistent with his office as redeemer. The interesting question on the personal appearance of Christ need not be treated here.

(5) Inasmuch as divine and human nature, although remaining each of them distinct in its own properties, were united in the Person of the Word, it follows that human attributes may be predicated of or ascribed to God the Son; and, on the other hand, that divine attributes may be predicated of the man Christ Jesus. Thus, although it was his human nature which Christ took from Mary, and although she is not the mother of the Godhead, still the Council of Ephesus defined that the Blessed Virgin is really and truly the Mother of God. So, again, we may truly say, God suffered, God died, or the man Jesus Christ is the eternal God, by whom all things were made. Moreover, as Cardinal Franzelin writes in his treatise on the Incarnation, "the sacred Humanity, or human nature with all its component parts, inasmuch as it is the nature of the Word," is the object of supreme adoration, though, of course, we adore the flesh not because it is flesh but because it is united to the Word. He continues, "This is clearly and plainly taught in the definitions of councils and in the discussions of the Fathers." Thus the Fifth General Council* anathematizes those who "affirm that Christ is adored in two natures, in such sense that two adorations are introduced, one proper to God the Word, and one proper to the man [Christ] . . . and do not adore with one single adoration God the Word incarnate with his own flesh, as the Church of God has received from the beginning." Cardinal Franzelin also quotes words of St. Athanasius against the Apollinarists, "It [*i. e.* the body of Christ] is worshiped with due and divine adoration, for the Word, to whom the body belongs, is God;" and of St. John Damascene ("Fid. Orthodox." iii. 8), "Nor do we deny that the flesh [of Christ] is to be adored; nor again do we give supreme worship to a creature; for neither do we adore it as mere flesh, but as united to the Godhead." It will be observed that these principles formulated in the early Church contain within them a full justification of the adoration which the Church gives at this day to the Wounds,

* It is the ninth of the fourteen anathemas. Hefele, *Concil.* ii. p. 897.

Blood, Heart, &c., of Christ. If we may, because of the hypostatic union, adore the flesh of Christ, which is a part of his Humanity, then undoubtedly we may for the same reason adore his Heart, which is a part of his sacred flesh.

(B) *The Work and Office of Christ.*—(1) Christ came chiefly, as the Fathers declare, *to take away sin*. This great truth is constantly asserted in Scripture. “The discipline of our peace was upon him, and by his bruises we are healed.” “Christ redeemed us from the curse of the law, being made a curse for us.” “God sending his own son in the likeness of sinful flesh, even of sin, condemned sin in the flesh;” and thus in the Nicene Creed we confess that God was made man “for us men and for our salvation.” This point is treated more fully in the article on the Sacrifice and Satisfaction of Christ. Here, it is enough to say that, although God might have forgiven sin without any satisfaction at all, still it was his will that a perfect satisfaction should be made, and be made by man. Accordingly, God the Son was incarnate. He was a natural mediator between God and man, since in Him the divine and human natures were united. As man, He was able to suffer and die; because He was God, his satisfaction possessed an infinite value, more than sufficient to compensate for the infinite dishonor done to God’s majesty by sin. He of his free will offered himself to endure the penalties incurred by men who were his brethren. He could not of course, in the strict and proper sense, make our sins his own, nor was Christ as man punished. But He allowed wicked men to work their will upon Him, and as the new Adam or head of the human race, took on Himself the obligation of satisfying for the offences of mankind. It was this free will with which He suffered that gave their meritorious character to the pains which He underwent. By his passion He merited every grace which has descended or ever will descend on man, for even under the old law all grace and pardon was bestowed for the merits of Christ foreseen. By the merits of his passion He on the day of his ascension opened Heaven “to all who believe.” There He presents his five wounds and pleads the efficacy of the work He accomplished on Calvary; while on earth He continues and applies his sacrifice in the holy Mass, thus remaining a priest forever.*

(2) Christ came to *teach*, so fulfilling the prophetic as well as the priestly office. “Behold,” God says in Isaias, “I have given him for a witness to the people, for a leader and a master to the Gentiles.” He Himself declared that He came “to bear witness to the truth.” He revealed the nature of the Triune God, and, first to his apostles, then through them and their successors to the world, He explained the mysteries of the kingdom of God, and the way to heaven. He gave perfect instruction in morals, particularly in the sermon on the mount, in which He speaks with authority, as the giver of the new law.

* The opinion held by some of the ancients that Christ inherited the priesthood by descent from Aaron on his mother’s side, is refuted by Petavius, *De Incar.* xii. 15.

Lastly, He taught, as no mere man could, by example, exhibiting Himself as the model of every virtue.

(4) Christ is *the Head of the Church*, militant in this world, suffering in Purgatory, and triumphant in heaven, and this headship belongs to Christ as man, for St. Paul in Ephes. i., after mentioning the fact that God raised Christ from the dead, adds that He made "Him head over all the church." This proves that the headship belongs to Christ as man, for it was in his human nature that Christ was raised from the dead. Christ is head, not only because He is supereminent in dignity as compared with the members of his mystical body, but also because grace and glory flow from him to the members of his Church in earth and Purgatory and in heaven. Even Catholics living in mortal sin are members of Christ, connected with Christ their head by the gift of faith; and the proposition of Quesnel, that "he who does not lead a life worthy of a son of God and of a member of Christ ceases to have God within him for his father and Christ for his head," was condemned by Pope Clement XI. Moreover, Christ is head of his Church because it receives its constitution and its doctrine from Him.

(4) Christ, as man, holds a *kingly* as well as a *priestly* power. The Prophets foretold Him as king, and the "anointed king" is a recognized name of Messiah in Jewish writers. He exercises this regal power, not only over his Church, but also over all men, so far as his law binds them all. As God, of course Christ is supreme over all, both in temporal and spiritual matters. But it cannot be affirmed, at least for certain, that He, as man, possessed temporal dominion. "As man," Petavius says, "I consider that He was by no means a temporal, but only a spiritual king; especially so long as he lived a man among men. For He did not answer falsely to Pilate the governor, when he inquired concerning his kingdom: 'My kingdom is not of this world.'" Whence Augustine "thus explains the place in the second Psalm where Christ says that He, after his resurrection, was constituted king: 'But I am constituted king by him over Sion his holy mountain:' viz. by pointing out that that Sion and that mountain are not of this world. 'For what is his kingdom, except those who believe in him?' See, too, the same Father in his 12th Book against Faustus, cap. 42, where he explains more fully the kingdom of Christ from the prophecy of the Patriarch Jacob, and demonstrates that it does not belong to this world—that it is not temporal but spiritual." (Petav. *De Incarnat.* xii. 15.)

(5) Closely connected with Christ's regal dignity is his office of *Judge*. This also belongs to Christ as man.* "He has been appointed by God," in the words of St. Peter, "judge of the living and the dead." He is eminently fitted for this office by his perfect justice and integrity, his knowledge of man's heart, and his mercy.

*The Father is said to have given all judgment to the Son. Petavius says that the office of judge "resides properly in the human nature, like the office of priest, mediator, &c., though its force and value comes from the Godhead."

Christians.

CHRISTIANS (*Christianoi*). A name first given at Antioch to the followers of Christ about the year 43, as we learn from Acts xi. 26. The name can scarcely have arisen from the disciples themselves, for it seems at first to have been used contemptuously—at least this seems a fair inference from Acts xxvi. 28, 1 Pet. iv. 14–16 (the only other places of the New Testament where the word occurs), as well as from Tacitus, “Annal.” xv. 44. Still less could it have come from the Jews, who would never have admitted that the adherents of a sect which they hated and despised could rightly claim so honorable a title as “disciples of the Messiah.” On the contrary, they called Christ’s disciples “Nazarenes,” “Galileans.” Probably, the heathen at Antioch mistook “Christus” for a proper name, and called the disciples “Christiani,” just as they called those who adhered to Pompey’s party “Pompeiani.” It was at Antioch that the first church of converts from heathenism was founded, and no doubt it then became plain to the heathen that the doctrine of the disciples was distinct from Judaism, and this led to the imposition of a special name. Besides the form “Christiani,” we also find that of “Chrestiani,” many heathen, in their ignorance of the Messianic doctrine, deriving Christ’s name from *chrestos*, “good,” instead of from *chrīo*, “to anoint” (Tertull, *Apolog.* 3).

In later times the word has been used (1) for those who imitate the life as well as hold the faith of Christ (St. Thomas, 2 2, qu. 124, a. 5); (2) for Catholics; (3) for baptized persons who believe in Christ; (4) for all baptized persons.

Christmas Day.

THE 25th of December, on which the Church celebrates Christ’s birth. Whether or not the birth of our Lord really occurred on this day, ancient authorities are not agreed. Clement of Alexandria mentions the opinion of some who placed it on the 20th April, and of others, who thought it took place on the 20th of May,* while St. Epiphanius and Cassian state that in Egypt Christ was believed to have been born on the 6th of January. For a long time the Greeks had no special feast corresponding to Christmas Day, and merely commemorated our Lord’s birth on the Epiphany. St. Chrysostom in a Christmas sermon, delivered at Antioch in the year 386, says, “It is not ten years since this day [Christmas Day on December 25] was clearly known to us, but it has been familiar from the beginning to those who dwell in the West.” “The Romans, who have celebrated it for a long time, and from

* This statement is given on the authority of Benedict XIV. It is clear from Clement’s words (*Strom.* i. c. 145) that he knew of no certain tradition as to the date of Christ’s birth.

ancient tradition, have transmitted the knowledge of it to us." St. Augustine gives similar testimony as to the custom of the Latin Church. We may therefore conclude, that in the fourth century Christmas Day had been celebrated from time immemorial in the West, and about Chrysostom's day it began to be observed in the East; and it seems to have spread rapidly there, as appears from the writings of the two Gregories (of Nazianzum and of Nyssa).

Two or three points in the celebration of the Christmas festival, as at present practised, deserve special notice. It is well known that in ancient times the greater feasts were preceded by vigils, which the faithful kept in the church, spending the night in fasting and prayer. For grave reasons, the Church abolished this custom among the faithful generally, and restricted the observance of vigils in the proper sense to the religious orders, who say the night office, while to the lay people a vigil is merely an ordinary fasting-day. But when other vigils were abolished, that of Christmas was still preserved, and to this day, according to ancient custom, the people meet in the church to assist at the singing of the divine office, and at the sacrifice of the Mass, which is offered after midnight.

Next, on Christmas Day, against the rule which prevails on every other day in the year, priests are allowed to celebrate three Masses. In ancient times, however, the custom of allowing a single priest to celebrate more than one Mass was not limited to Christmas Day. Two Masses used to be said on January 1—one Mass of the octave of the Nativity, another of the Blessed Virgin. Three Masses were said on Holy Thursday—one for the reconciliation of penitents, another for the consecration of the holy chrism, a third to commemorate the solemnity of the day. Two Masses were said on the Ascension—one of the vigil, and another of the feast. A Roman Ordo mentions the custom of saying three Masses on the feast of St. John Baptist, while it appears from Prudentius that the Popes used to celebrate two Masses on the feast of St. Peter and St. Paul—one in the Vatican basilica, another in the church of St. Paul. To return to Christmas Day: the Roman Ordines prove that the Popes used on that feast to say three Masses—the first in the Liberian basilica; the second in the church of St. Anastasia, whose memory is celebrated on the same day, December 25; the third in the Vatican church. In other places, particularly in France, the same priest used to say two Masses on Christmas Day. When the Roman Ordo was received in France by the command of Charlemagne, the Roman custom of saying three Masses was introduced in France also, the privilege being given first of all to bishops only, and then to priests also. To sum up: throughout the Church, or at least in a great part of it, there were two Masses—one for the vigil of Christmas, another for the feast itself. At Rome there were three, because the feast of St. Anastasia fell on the same day; and the Roman custom spread throughout the West. Those three Masses, however, were always said, not together, but at considerable intervals—viz.: at midnight, dawn, and in the

day time—a custom still observed in cathedral and collegiate churches. A mystical explanation of the three Masses is given, and they are supposed to figure the three births of our Lord—viz.: of His Father before all ages, of the Blessed Virgin, and in the hearts of the faithful.

An old chronicler (Albertus Argentimensis) relates that during the Christmas Mass celebrated “at cock-crow,” Charlemagne stood with drawn sword and read the gospel, “A decree went forth from Cæsar Augustus.” Martene mentions the ancient custom, according to which the emperor, or, failing him, any sovereign who was present in the Papal chapel on Christmas night, used to read the fifth lesson in the office, with his sword in his hand. “At present,” says Benedict XIV., “on Christmas night the Pope blesses a ducal cap and sword, which he either gives to some prince who is there, or else sends it as a present. (Benedict XIV., “De Festis.”)

Church: Place of Christian Assembly.

CHURCHES may, in one sense, be said to be as old as Christianity itself, for places of Christian meeting are frequently mentioned in the New Testament—*e. g.* in 1 Cor. xi. 22, xiv. 34. At first no doubt private houses were used for this purpose, and thus St. Paul, Coloss. iv. 15, writes. “Salute the brethren who are at Laodicea, and Nymphas, and the Church that is in his house.” The same expression is used of Prisca and Aquila, both at Rome, in Rom. xvi. 5; and at Ephesus, 1 Cor. xvi. 19; and also of Philemon, either at Colossæ or Laodicea (Philemon, 2). This state of things continued after the Apostolic age, though it is impossible to determine exactly when the gatherings in the houses of private Christians gave way to assemblies held in buildings erected for the purpose. Justin gives a famous description of the celebration of the Eucharist among Christians of his time, but he does not make any mention of churches in the later sense. Some light is thrown on the early Christian assemblies by the words quoted by De Rossi, “*collegium quod est in domo Sergiæ Paulinæ*”* (“the club which is in the house of Sergia Paulina”); for the Christians were first recognized by the Roman government as “Collegia” or burial clubs, and protected by this legal toleration they no doubt held their first assemblies for public worship. However, at the beginning of the third century, we find clear proof that churches properly so called began to be erected. Thus Ælius Lampridius in his Life of Alexander Severus (222–235) relates that this Emperor confirmed the Christians in possession of a place of worship. St. Gregory the wonder-worker is said by his namesake of Nyssa, to have built several churches; and when the persecution of Diocletian broke out, the sight of Christian churches was familiar to all. The edict of that Emperor,

* *Roma Sotterranea*, i. p. 209, quoted by Dr. Lightfoot, Comment. on Colossians.

usually assigned to the year 302, ordered their destruction. As soon as this last persecution was over, and the peace of the Church secured by Constantine, Christians began to erect churches on a magnificent scale, and thus seized the first opportunity of manifesting that outward respect to God and his house which is characteristic of Catholics. Eusebius has left an elaborate description of the church built at Tyre between 313 and 322. He tells us of its great wall of enclosure, which has left its traces to this day; of its portico opening into the atrium, in the centre of which there was a fountain for the purification of the worshipers as they entered; of the great doors, the nave, the aisles with galleries above them; of the "thrones" for the clergy, and of "the most holy altar" surrounded with railings of exquisite work (Euseb. *H. E.* x. 4, § 37, *seq.*). In short, the Church exhibited the pomp of Catholic worship as soon as it was possible to do so.

The changes of style in church-building at different epochs do not concern us here; but it is worth while to note the arrangements of the earliest Christian churches.

According to the rule laid down in the Apostolic Constitutions (*Apost. Constit.* ii. 57), the Church was to have the sanctuary at the east end, the reason being that by this means the Christians in church were enabled to pray as they were used to pray in private, *i.e.* facing the east (Clem. Al. *Strom.* vii. 7). However, this rule was by no means universally observed. The church at Tyre, of which we have already spoken, had the entrance at the east and the sanctuary of course at the west; and ancient churches in Rome (*e.g.* St. John Lateran) are preserved in this manner. The fact is that it was impossible, according to the position which the bishop occupied, that both he and his flock should pray facing in the same direction. If the rule in the Apostolic Constitutions was followed, the people faced east, the bishop west; if the church was placed like that built at Tyre, or like those said to have been erected by Constantine at Rome, then the people had to face westwards, but the celebrant looked towards the east. The form of the church described in the Apostolic Constitutions was an oblong, terminating at the inner end in a semicircular projection, called *concha* or apse. In this apse the altar was placed; behind the altar the bishop's throne was placed; the priests occupied seats which formed a semicircle, the bishop's seat being in the midst, and the bishop and the priests being so placed as to look towards the people. Origen calls this place in which the seats of the bishops and priests were set round the altar, *presbyterium*. It corresponds to what we now call the sanctuary, a name which was not introduced till the middle ages. Of the deacons, some stood in the presbyterium, others were stationed in the body of the church to keep order among the people. In the church of St. Agnes in the Roman Catacombs, we can still discover this ancient arrangement of the presbyterium. At each side of the apse—*i.e.* at the north and south corners, if the apse looked east—there were *pastophoria*

or cells for the reservation of the Blessed Sacrament and for keeping the sacred vessels.

The laity were placed in the nave, a name which has arisen from the comparison of the Church to a ship, which we meet with even in the Apostolic Constitutions. "In the middle stood the reader on a raised place." Since the bishop also is said to have sat in the middle, although his throne really stood at the east end, we are justified in supposing that the reader's pulpit was between the north and south sides of the nave—in other words, at the east of the nave, and so, close to the presbyterium. St. Cyprian (Cyprian, Ep. xxxviii., ed. Hartel) describes the conspicuous position of the reader, as he stood on the pulpit (*pulpitum*) in the sight of the congregation.

Nearest to the presbyterium, places were reserved for the virgins, widows, and aged women.* The next part of the nave was parted off into two spaces, each with separate doors: one of these portions was for men, the doors being guarded by *ostiarii*; the other for women, the doors being placed in charge of deaconesses. We learn from the direct testimony of Origen that the last place, *i. e.* the most remote from the altar, was given to the catechumens. No doubt, however, the catechumens were placed nearer to the altar than the penitents, though it is difficult to determine the position occupied by the different classes of penitents. Tertullian (Tertull. *De Pudicit.* c. 4) speaks of criminals, who were driven not only from the threshold, but from any place under the roof of the church; and Cyprian says of penitents, "Let them come to the threshold of the church, but by no means pass over it" [Cyprian (ed. Hartel), Ep. xxx., § 6]. We may perhaps conclude that the more advanced class of penitents (the "hearers") were placed in the porch (*narthēx*), while persons under excommunication were put outside of the church altogether.

As we are considering the church from the theological or ecclesiastical, not from the architectural point of view, we say nothing of the different styles which have prevailed in the East and West. Accordingly, having described the arrangements of a Christian church in primitive ages, we may now pass on to speak of the modern regulations on the subject of church-building. We shall follow as our guide a recent writer on this subject, Msgr. de Montault, in his "*Traité pratique de la Construction des Eglises.*"

A church is a building intended for the general use of the faithful, and is for this reason distinct from a chapel, which is intended for the convenience of some family, college, &c.; or from an oratory, which is essentially domestic or private. The principal churches are called basilicas, and these again are subdivided into greater and patriarchal, and into minor basilicas. The chief church of a diocese is called a cathedral, and a cathedral may be patriarchal, primatial, metropolitan, according to the dignity of the prelate who holds it. An abbatial church is the seat of an abbot; if served by a chapter, a church is

* *Presbutides*, in the Apostolic Constitutions. There is some dispute as to the meaning of the word.

called collegiate. The title parish-church explains itself. The greater Basilicas are called "most holy," while "most illustrious" and "illustrious" (*perinsigne* and *insigne*) are names of honor given respectively to lesser basilicas and collegiate churches, by favor of the Holy See.

The place on which a church is to be built is to be designated by the bishop, as is expressly ordered both by the Pontifical and canon law. There must be an open space all round the church, but this prescription of the Pontifical does not forbid the placing of houses for the bishop or clergy at the side. There should be no window or door opening into a private house, unless permission to that effect has been obtained from Rome. There is no rule which requires the sanctuary to be placed at the east end, though Ferraris considers this arrangement more suitable. In the middle ages, pains were taken to place the sanctuary so that it looked towards the point at which the sun rose when the foundations were traced. During the last three centuries this orientation, as it is called, has been much neglected. Nor, again, need the church be of any particular style, since the Church has sanctioned by use all kinds of ecclesiastical architecture. Moreover, churches are built in all forms and shapes: that of a Latin cross, of a Greek cross (which is a cross with four equal branches), of a rectangle, circle, &c. The plans when completed must be submitted to the bishop and approved by him.

The laity are placed in the nave of the church. The separation of the sexes, which, as we have seen above, dates from the infancy of the Church, continued during the middle ages. It was the custom to place the women on the north, the men on the south side of the nave. This separation of men from women in church is now very generally neglected, but it is required by the Roman Ritual and the "Ceremonial of Bishops," when it can be managed without inconvenience.

Catholics are of course bound to show respect to the church as the house of God. Men must uncover their heads, women, according to St. Paul's rule, must have their heads covered. Ecclesiastical authority from time to time has intervened to suppress abuses contrary to this respect, and has severely interdicted unnecessary talking, the sale of pious objects, begging, &c., in the church. It is, however, to be observed that ecclesiastical authority permits certain reunions which are not of a strictly religious character to take place in church. Thus in 1669 the Sacred Congregation of Rites "declared that it was not contrary to the ecclesiastical rite, nay, that it was praiseworthy," for the medical college of Salerno to "confer the Doctor's degree in the church."

With regard to the *repair of churches*, the expense must be met, according to Benedict XIV. and other canonists: (1) from the revenues of the church, if sufficient for the purpose; (2) by those who are obliged, whether by custom or particular statute, to do so; (3) by the parish priest if his professional income allows of it, the assistant clergy being also bound to contribute on the

same condition ; (4) by the patron ; (5) failing all these, a tax must be imposed on the parishioners. For the rebuilding of churches, the Congregation of Rites sometimes permits the people of the place to work on holidays of obligation according to the discretion of the ordinary, provided that the work on these days is done gratuitously. In order to change the site of a church, very grave reasons are required, and often, particularly if a cathedral church is in question, leave must be obtained from Rome.

Churching of Women After Childbirth.

A BLESSING which the priest gives to women after childbirth according to a form prescribed in the Roman Ritual. He sprinkles the woman, who kneels at the door of the church holding a lighted candle, with holy water, and having recited the 23d Psalm, he puts the end of his stole into her hand, and leads her into the church, saying, "Come into the temple of God. Adore the Son of the blessed Virgin Mary, who has given thee fruitfulness in childbearing." The woman then advances to the altar and kneels before it, while the priest, having said a prayer of thanksgiving, blesses her, and again sprinkles her with holy water in the form of a cross. The rubric in the Ritual reserves this rite for women who have borne children in wedlock. Women are under no strict obligation of presenting themselves to be churched, though it is the "pious and laudable custom," as the Ritual says, that they should do so.

Properly speaking, the churching of women is not counted among strictly parochial rights ; still it ought to be performed by the parish priest, as appears from a decision of the S. Congregation of Rites, December 10, 1703.

This rite was suggested probably by the prescriptions of the old law in Levit. xxi. In the Christian Church, the first mention of the rite is said to be found in the so-called Arabic canons of the Nicene Council. Among the Greeks, the blessing after childbirth is given on the fortieth day after the birth of the child, and the child must be brought with the mother to the church.



CIBORIUM.

Ciborium.

CIBORIUM is the name commonly given to the pyx in which the Blessed Sacrament is kept. *Pyx* (also *Vas*) is the recognized name in our present liturgical books,

and under that head the subject will be treated. The name "Ciborium minus" is first used for the receptacle of the Blessed Sacrament, in the middle

ages. It is found in an Ordo Romanus printed in the "Bibliotheca Patr." Lugund. vol. xiii. 724. (Kraus, "Real-Encyclopädie.")

Collect.

COLLECT (*collecta*) occurs in several senses in ecclesiastical writers. (1) It signifies "collection." Thus St. Paul mentions the "collectæ quæ fiunt apud sanctos," where the Greek has *logia*. (2) For the assembly of the faithful. Thus we meet with "collectam agere," "adesse ad collectam," &c. (3) For the prayer said in the Mass after the Gloria and before the Epistle. The name so used (*collectio* or *collecta*) is found in the Mozarabic Missal and in the old Sacramentaries. Many of the collects now said in the Mass were composed by St. Gelasius or St. Gregory, though of course many are of a later date. The prayer or collect "Deus, cujus dextera beatum Petrum," is attributed to Leo II., who is said to have written it while the Neapolitans were fighting at sea with the Saracens for the defence of the Church. The same Pontiff wrote the prayer "Deus, qui beato Petro collatis clavibus," when, having founded the Leonine city, he put the bars on the gates. Innocent II. is the author of the collect "A cunctis."

As to the number of the collects: originally only one was said. Ritual writers, such as Durandus, Belet and Martene, lay it down that the number of collects must not exceed seven. According to the rubrics the number of collects said must always be unequal, the odd number, it is said, denoting unity. In the Roman Church the collect used to be followed by certain other prayers, for the Pope, Emperor, &c., which prayers were called "laudes."

Almost all the collects are addressed to the Father, and end with the words "through our Lord Jesus Christ," &c.; only a few and those of recent date are addressed to the Son; none to the Holy Ghost. "The Mass," says Cardinal Bona, "represents the oblation by which Christ offered Himself to the Father, and therefore the prayers of the liturgy are directed to the Father Himself." (Benedict XIV. "De Missa," ii. 5.)

Commandments of God.

COMMANDMENTS OF GOD (in Hebrew of Exodus xxxiv. 28, Deut. iv. 13, x. 4, "the ten words," of which "the Decalogue," *hoi deka logoi, ta deka logia, ta deka rhemata*, is a verbal translation) were given to Moses by God on Mount Sinai. They were written by the finger of God on two tables of stone, which were placed in the Ark. Thus the commandments formed the centre and kernel of the Jewish religion. They were given more directly by God than any other part of the Jewish law, and they were placed in the most

holy place, which none but the high-priest could enter, and he only once a year. The Roman Catechism (iii. 1, 1), quoting St. Augustine, points out that all the rest of the Mosaic law depends on the decalogue, while the ten commandments, in their turn, are based on two precepts—the love of God with the whole heart, and the love of our neighbor as ourselves.

Two questions about the commandments must be mentioned, the former of which concerns the binding force, the latter the division and arrangement, of the decalogue.

As to the former question, the Council of Trent defines, against antinomian heretics of ancient and modern times, that the ten commandments bind the consciences of all mankind, Christians included. “If any one say that the ten commandments have nothing to do with Christians, let him be anathema.” “If any one say that a man, though justified and ever so perfect, is not bound to observe the commandments of God and the Church, let him be anathema.” (Concil. Trident. Sess. vi. De Justif. can. 19, 20.) The reason on which this obligation rests is manifest. God did not give a new law to Moses; He only republished a law written originally on the conscience of man, and obscured by his sinful ignorance. The ten commandments, then, did not begin to bind when proclaimed to the people of Israel, and they have not ceased to do so now that Christ has done away with the Jewish law.*

The second question turns on the division of the commandments, and here there are three principal views. It is well to remind the reader, first, that there are several differences in the exact words of the commandments as given in Exodus xx. and Deuteronomy v., one of which is of special moment. In Exodus, the last prohibitions run, “Thou shalt not covet thy neighbor’s house: thou shalt not covet thy neighbor’s wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is thy neighbor’s.” In Deuteronomy, the order is changed thus: “Thou shalt not covet thy neighbor’s wife; and thou shalt not desire” [a different word in Hebrew from that translated “covet,” though the Vulgate obliterated the distinction] “his field, or his servant, or his maid, his ox, or his ass, or anything that is thy neighbor’s.” We may now proceed to consider the different modes of division.

(1) Philo and Josephus, followed by Origen and other early Christians, by the Greek Church, and all Protestants except Lutherans, divide the commandments into two tables, containing each five precepts: viz. 1, on strange gods; 2, on image-worship; 3, on taking God’s name in vain; 4, on the Sabbath; 5, on

* *Cat. Rom.* iii. 1, 3. An exception must be made of that clause in the third commandment which fixes the seventh day for divine worship. As to the apparent prohibition of images, see Petav. *De Incarn.* xv. 6. Here it is enough to say that if, with Josephus, we hold that the commandment absolutely prohibits sculpture and painting, so that Solomon broke it when he made the twelve oxen under the brazen sea or the lions for his throne, then we must also hold that this ceremonial part of the commandment no longer binds.

honoring parents; 6, on murder; 7, on adultery; 8, on stealing; 9, on false witness; 10, on covetousness.

(2) The Talmud, the Targum of Jonathan, and many rabbinical commentators, make the preface, "I am the Lord thy God," &c., the first "word;" they regard the prohibition of strange gods and images as one single "word," viz. the second; for the rest they agree with the division of Philo, &c.

(3) Augustine places in the first table three commandments, relating to God—viz. 1, on strange gods and images (so that he regards the prohibition of idols as a mere application of the principle, "Thou shalt not have strange gods before me"); 2, the name of God; 3, the Sabbath. In the second table he places seven precepts, relating to our neighbor—viz. commandment 4, on parents; 5, on murder; 6, on adultery; 7, on stealing; 8, on false witness; 9, on coveting our neighbor's wife; 10, on coveting our neighbor's goods. This division has prevailed in the Catholic Church, and has been retained by the Lutherans, except that they, following the order in Exodus, make commandment 9, on coveting our neighbor's house; 10, on coveting his wife or goods: a division to which Augustine himself in some places gives support.

What has been already said shows that ignorance alone can charge Catholics with introducing a new mode of division in order to give less prominence to the prohibition of idol-worship. The division was current long before any strife on images had arisen in the Church.

Next, the Catholics, in this division of the first and second commandments, have the whole weight of rabbinical tradition on their side.

Thirdly, the modern Catholic division is the only one consistent with the Hebrew text, as usually found in MSS. and printed editions. The text is divided into ten sections, which correspond precisely with our Catholic division. These sections are admitted to be very ancient, older even than the Masoretic text, and the Protestant scholar Kennicott found them so marked in 460 out of 694 MSS. which he collated.*

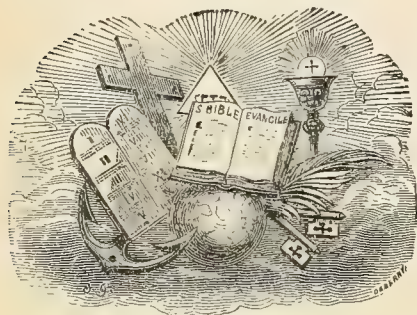
Lastly, the wording of the text both in Exodus and Deuteronomy strongly favors the Catholic division. The promises and threats, "I am the Lord thy God, mighty, jealous," &c., are much more suitable on the theory that the prohibition of strange gods and idols forms one commandment, while in Deuteronomy, after the prohibition of coveting our neighbor's wife, the change of the verb mentioned above seems to indicate the beginning of a new commandment; nor is there any difficulty in distinguishing carnal desire from coveting another man's goods. (The facts as here given will be found in Kalisch,

* There is no doubt that the prohibition of polytheism and of image-worship always forms one section. In some MSS., however, of Exodus there are only nine sections in the text of the decalogue, our ninth and tenth commandments forming one section. Kennicott, says Keil, found the division wanting in 234 out of 694 MSS. which he collated, and an examination of Kennicott's Bible confirms Keil's statement. Dillmann's assertion that Kennicott found the division between the ninth and tenth commandments wanting in most of his MSS. seems to be wholly inaccurate.

Knobel, and Keil in their commentaries on Exodus. The first is a very learned Jew, the second a Rationalist, the third an orthodox Protestant. All are opposed to the Catholic mode of division. Dillmann's Commentary (1881) has also been consulted.)

Commandments of the Church.

PARENTS, and other persons invested with lawful authority, have power to make rules for those placed under them, so that things lawful in themselves become unlawful by their prohibition. The Scripture teaches plainly that the Church has this power. We are to hear the Church (Matt. xviii. 17). The Holy Ghost has placed bishops to "rule the Church" (Acts xx. 28). St. Paul commanded Christians to keep the "precepts of the Apostles and the ancients" (xv. 41).



COMMANDMENTS OF THE CHURCH.

The Roman Catechism makes no special enumeration of the commandments of the Church; but such an enumeration is generally found in popular Catechisms, which have followed in this respect the example set by the Catechism of Canisius. Our English Catechisms, like the French ones of Fleury, &c., count six commandments of the Church. Many other Catechisms reduce them to five. In our common Catechism they are given as follows: 1, to keep certain days holy, with the obligation of resting from servile work; 2, to hear Mass on Sundays and holidays of obligation; 3, to keep the days of fasting and abstinence; 4, to confess once a year; 5, to communicate at Easter or thereabouts; 6, not to marry within forbidden degrees, or at forbidden times. The sixth commandment is omitted in many Catechisms; that of Bellarmine adds another—viz., to pay tithes.

Commendation of the Soul.

COMMENDATION OF THE SOUL (*Ordo commendationis animæ*). A form of prayer for the dying contained in the Roman Ritual. The practice of bringing the priest to the bed of dying persons is coeval with the Church itself, and Amalarius tells us that several of the ancient Antiphonaries contained prayers for the dying. Parts at least of the present form are very ancient. The words "Subvenite," &c., "Come to his help, all ye saints of God; meet him, all ye angels of God," &c., occur in the Antiphonary of St.

Gregory the Great; the beautiful address, "Go forth, O Christian soul," &c., is found in a letter of St. Peter Damian, written to a friend of his who was near death.

Communion.

THAT the body, soul and divinity of Christ are given in the Communion, and that Christ is received whole and entire under either kind—*i. e.* under the form of bread alone, or wine alone—is an article of the Catholic faith, explained and proved under the article Eucharist. In this place we shall only treat of the rite according to which Communion is given. At every Mass the celebrant is bound to communicate, because his communion is necessary for the completion of the sacrifice. [See MASS.] In the Roman rite, the priest, after the words, "Domine, non sum dignus," bowing low, but still standing, receives the body of Christ, saying "Corpus Domini nostri," &c., "May the body of our Lord Jesus Christ preserve my soul unto everlasting life." Then, having collected any particles of the Blessed Sacrament which may remain on the corporal or paten, he puts them into the chalice and takes the precious blood with the words, "May the blood of our Lord Jesus Christ," &c. Afterwards, if any of the people desire to communicate, the clerk says the Confiteor,* the priest pronounces a form of absolution, holds the Blessed Sacrament before the people, saying, "Behold the Lamb of God," &c., and finally gives them communion under the form of bread, using the words, "May the body of our Lord Jesus Christ," &c. The clergy, servers, &c., usually communicate on the altar-steps; the people at the altar-rails, on which a white cloth is placed for the communicants to hold up near the face and so to prevent any particle from falling to the ground. In some churches a small tray, carried by the clerk from one communicant to another, is substituted for the white cloth—(this is in reality a return to the more ancient custom: Benedict XIV. "De Miss." iii. 22, 3). Communion is given to all who are sufficiently old to understand the nature of the Sacrament; and, although the communion of the people is in no way essential, either to the integrity or lawfulness of the sacrifice, still the Council of Trent (Sess. xxii. cap. 6) desires that the faithful should communicate at every Mass. Of course this desire implies as a condition that the faithful should be fervent enough to communicate often with advantage. Communion may be given on all days of the year, except Good Friday—(the ancient usage permitted the faithful to communicate even on Good Friday: Benedict XIV. "De Fest." i. 339)—when it cannot be given except in dangerous sickness; and at any hour of the day: not, however, at night.† Communion may be given

* This practice came in during the thirteenth century, through the influence of the begging friars.—Benedict XIV. *De Miss.* iii. 22, 2.

† *Manual. Decret. S. Rit. Congr.* n. 969–971, where the Communion of the faithful at midnight Mass on Christmas Eve is prohibited. On Holy Saturday, Communion may be given after, but not during, Mass.—*Ib.* 1988–90.

out of Mass, by the priest, wearing a surplice and stole, and with almost the same form of words which is used in giving communion during Mass, except that he adds the antiphon "O sacred banquet, in which Christ is taken," and concludes by blessing the people. This blessing is omitted if the priest gives Communion before Mass in black vestments.

(1) The ordinary *minister* of the sacrament is the priest, nor can a mere deacon, according to the present discipline, give communion without grave necessity.* In early times, leave to administer this sacrament was given to deacons much more freely. Justin ("Apol." i. 65) speaks of them as distributing the consecrated bread and wine. A little later, Cyprian ("De Laps." 25) and the Apostolic Constitutions (viii. 12) describe the celebrant as administering the body of Christ, while the deacons gave the chalice. The Council of Nicæa, canon 18, forbids deacons to give Communion to the priests—who, according to the wont of that time, joined with the bishop in celebrating Mass—or to receive Communion themselves before a bishop who might be assisting at the sacrifice.† In times of persecution, the faithful took the Blessed Sacrament away with them, so that even women gave themselves Communion at home (Tertull. *Ad. Uxor.* ii. 5). Ordinarily, the deacons conveyed the Holy Communion to the sick, but sometimes every layman did so (Euseb. *H. E.* vi. 44). Pius V., in modern times, is said to have allowed Mary Queen of Scots to receive Communion from her own hands in prison (Billuart, *De Euch.* Diss. vii. a. 3). By the present law of the Church, the parish priest is bound to give his parishoners the opportunity of communicating, and no other priest can lawfully give Communion without his consent, except in case of necessity.

(2) All baptized persons, who are in a state of grace, and fasting, and who are sufficiently instructed, may *receive communion*. In ancient times all who assisted at Mass were obliged to communicate, and it was only the highest class of penitents who did not come under this rule [*Can. Apoc.* 9, 10. Concil. Ancyra. (anno 314), Can. 5]. However, in Chrysostom's time the charity of Christians had already grown cold, and many heard Mass without communicating. Afterwards, the faithful were only required to communicate three times in the year; and finally the Fourth Lateran Council introduced the present rule of communicating once at least in the year, and that about Easter time. Further, it is to this day the custom in the East to communicate infants just after baptism, and this use, Fleury says, continued in the West till the opening of the ninth‡ century, while even in the thirteenth Communion was given to children in danger of death. The Council of Trent (Sess. xxi. cap. 4, *De Commun.*) declares that children who have not come to the use of reason

* S. Liguori. vi. n. 237. The necessity need not be extreme.

† See the explanation of the canon in Hefele, *Concil.* i. p. 424 *seq.*

‡ Fleury, lxxxiv. 9. The remains of the sacred species were given to children at Constantinople as late as the fourteenth century. See Fleury, xxxiii. 41.

need not receive Communion. At present, children usually make their first Communion between ten and twelve years of age. Very often this first Communion is accompanied with the renewal of baptismal vows: the children hold lighted candles in their hands, and an address is made to them by their pastor, but none of these observances are prescribed by the Church.

(3) The church was the *place of administration*, although in sickness and, as we have seen, in times of persecution, Communion was given in private houses. Usually, the priests and deacons communicated at the altar, the rest of the clergy in the choir, the laity outside the choir. But in the East the Emperor, by ancient privilege, when he made his offering, approached and remained at the altar (Trull. Synd. Can. 69), while in some parts of Gaul the laity generally did the same. (Council of Tours, anno 567, an. 4.)

(4) The time for Communion was usually early in the morning, and it was always, in virtue of an Apostolic tradition, *received fasting*. The one and only exception was the practice in the African Church of celebrating Mass and giving Communion on the evening of Maundy Thursday. Natural reverence forbade Christians to receive the body of Christ after common food.

(5) The *ceremonies* in the administration have varied considerably and still are very different in different rites. At the cry "Holy things to the holy," Christians drew near with bent body but still standing, and received the Holy Sacrament in the hollow of the right hand, supporting it with the left.* When the ministrant said, "The body, the blood of Christ," the communicant answered "Amen." (Tertull. *De Spectac.* 25. *Constit. Apost.* vii. 12.) The longer form, now employed, viz: "The body of our Lord Jesus Christ, preserve thy soul unto everlasting life," came into use in the time of Gregory the Great, though even after this date the form of words was by no means uniform throughout the West. Under Pope Agapetus (†536) the custom began of placing the Blessed Sacrament in the mouth; a council of Rouen, assigned by Mansi to the middle of the seventh century, forbids it to be given in any other way (Hefele, *Concil.* ii. p. 97). Benedict XIV. (*De Miss.* ii. 21, 4.) mentions the fact that the Popes in solemn Mass used to communicate sitting on their throne and facing the people. At present, the Pope, on these occasions, communicates standing at his throne profoundly inclined; but Benedict XIV. does not say when this change in the Papal rite was made.

(6) We now come to the most important of all changes in the discipline of the Church on this matter. Down to the middle ages, the faithful throughout the whole church usually received the Eucharist under both kinds. That the celebrating priest should consecrate and receive under both kinds is of divine institution and therefore unalterable [see MASS]. But writers of the eleventh and following centuries notice the custom springing up in the Latin Church, of

* Dionys. Al. ap. Euseb. vii. 9. Tertull. *De Idol.* 7, where the reception in the hands and the standing posture are mentioned.

giving the Eucharist to all communicants except the celebrant under the form of bread alone, partly to counteract the heretical error that Christ is not received whole and entire under either kind, partly to prevent the spilling of the Precious Blood. St. Thomas (III. lxxx. 12.) (†1274) says that in his day Communion under one kind prevailed "in some churches." The Council of Constance, to meet the errors of Hus and Jerome of Prague, made this custom of universal obligation in the West; this decree was renewed by the Council of Basle against the Taborites and Calistines, and by that of Trent against the Lutherans and Calvinists. Exceptions have been made by special privilege. Thus, Clement VI. gave the kings of France leave to communicate under both kinds. In solemn Mass celebrated by the Pope, the deacon and subdeacon receive the Precious Blood, and so even in the last century the deacon and subdeacon used to on Sundays and solemn feasts in the church of St. Denis near Paris, and in the church of Clugny.*

We take for granted here that Christ is given whole and entire under either kind [see EUCHARIST]; but it is often alleged that in any case the Church has altered the custom of communicating under both kinds which was imposed by our Lord. To this we reply with the Council of Trent that there is no divine precept binding any one, except the celebrant, to receive both species. Communion under one or both kinds is a matter of discipline, which the Church may alter as she sees fit. This Catholic truth is indicated in Scripture and fully certified by tradition. It is indicated in Scripture, for our Lord says, on the one hand, "Unless ye eat the flesh of the Son of Man and drink his blood, ye will not have life in you;" "He who eateth my flesh and drinketh my blood, hath eternal life;" but also, on the other hand, "If any one eat of this bread he shall live forever;" "The bread, which I shall give, is my flesh for the life of the world," "He who eateth this bread, will live forever." It is fully certified by tradition, because the Church, from the beginning, has permitted both modes of communicating. Children received Communion under the form of wine alone (Cyprian, *De Laps.* 25); the sick, and the faithful generally, who communicated at home, under the form of bread alone.† True, Popes Leo and Gelasius emphatically condemned persons who abstained from the chalice, but this because they did so on private authority and in consequence of the Manichean error, which made them look on wine as evil. Moreover, the present use of the Greek and Oriental Churches makes it as clear as day that they do not consider it a matter of necessity to give Communion under both kinds, though it is their usual practice to do so. Thus the Church has ever faithfully maintained the same principles on this matter; her discipline has, indeed, changed from time to time, but never in any essential particular; while, on the contrary, those

* Benedict XIV. speaks of all these privileges as continuing in his time.

† Tertull. *De Orat.* 19; *Ad Uxor.* ii. 5. Dionys. Al. apud Euseb. *H. E.* vi. 44. Cyprian, *De Laps.* 25.

who charge her with innovation are themselves convicted of introducing a new principle, directly opposed to the unanimous teaching of antiquity. (In the works of Bossuet, there is a short but masterly treatise on Communion under one kind. On the whole subject of Communion much interesting matter will be found in Benedict XIV. "De Missa"; Denzinger, "Ritus Orientalium"; Chardon, "Histoire des Sacrements," &c.)

Communion of Saints.

COMMUNION OF SAINTS is mentioned in the ninth article of the Apostles' Creed, where it is added, according to the Roman Catechism, as an explanation of the foregoing words, "I believe in the holy Catholic Church." The Communion of Saints consists in the union which binds together the members of the Church on earth, and connects the Church on earth with the Church suffering in purgatory and triumphant in heaven.

(1) The faithful on earth have communion with each other because they partake of the same sacraments, are under one head, and assist each other by their prayers and good works. Even the personal merits of a just man profits his brethren, because the greater his goodness, the greater the efficacy of his prayer for others, the more fitting it is that, as he does God's will, so God should deign to do his by increasing the graces or converting the souls of those for whom he prays.

Catholic commentators understand St. Paul to refer to this communion in good works when he encourages the Corinthians to help their needy brethren at Jerusalem. "Let your abundance," he says (2 Cor. viii. 14), "supply their want, that their abundance also may be the filling up of your want"—*i. e.* that you may share in their spiritual, as they have shared in your temporal, riches.† Again, God spares his people for the sake of the saints among them, just as He was ready to spare Sodom had ten just men been found in it; or forgave Job's friends at the sacrifice and prayer of Job himself; or so often restrained his wrath against his people for his servant David's sake. Of course also many graces are given primarily for the edification of the Church.

(2) We communicate with the souls in Purgatory by praying for them. [See PURGATORY.]

(3) With the blessed in Heaven by obtaining their prayers. [See SAINTS, INTERCESSION AND INVOCATION OF.]

† See Estius, *ad loc.* Meyer, who attacks this interpretation, admits that it is the traditional one; and it has been adopted by eminent Protestants, *e. g.* by Bengel.

Conclave.

CONCLAVE (Lat. *conclave*; properly, a chamber that can be closed with one key). The term is applied both to the place where the Cardinals assemble for the election of a new Pope, and to the assembly itself. In the course of the middle ages the secular rulers of Rome made various attempts to interfere with the freedom of Papal elections. A statement even appears in the Decretals of Gratian, to the effect that Pope Hadrian granted to Charlemagne the right of electing the Pope and regulating the Apostolic See. But this canon was shown by Bellarmin to be spurious; it was probably invented by Sigismond of Gemblours, a strong supporter of imperial pretensions, and imposed upon the unwary Gratian. Another canon in Gratian states that Leo VIII. granted a similar privilege to Otho I., but Leo VIII., for the unanswerable reasons given by Baronius, is not to be accounted a true Pope. In 1059 an important decree was made by Nicholas II. in a council at Rome, assigning the election of future Popes to the Cardinal Bishops, with the consent of the other Cardinals and the clergy and people of Rome, saving also the honor due to Henry, King of the Romans, and to any of his successors on the imperial throne in whose favor the Holy See should make the same reservation. This partial recognition of a right to interfere in the election proved to be fertile in antipopes and vexations of every kind; and Alexander III., having experienced what trouble an arbitrary emperor could cause, in his long struggle with Frederic Barbarossa, resolved with a wise boldness to take away from the imperial line the *locus standi* in Papal elections which the canon of 1059 had allowed, and to vindicate her ancient freedom for the Church. In a General Council held at the Lateran in 1179, it was decreed that the election should thenceforth rest with the Cardinals alone, and that, in order to be canonical, it must be supported by the votes of two thirds of their number. In the following century, the Lateran decree was confirmed and developed at the Council of Lyons (1274) presided over by Gregory X.; and in all its substantial features the discipline then settled is still observed.

In the election of a Pope, it is obvious that there are certain conditions the exact fulfilment of which is of the utmost consequence. These are such as the following:—that all those qualified to vote, and only those, should take part in the election; that the election should not be unnecessarily *delayed*; that it should not be *precipitated*; that the electors should be in no fear for their personal safety, which would prevent the election from being *free*; lastly, that they should be subjected to no external persuasion tending to make them vote, or at least come under the suspicion of voting, from motives lower than those which ought to actuate them. All these conditions, the regulations for the conclave fixed in 1274 endeavor, so far as human forethought can ensure it, to cause to

be observed. After the death of a Pope the Cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the tenth day after the death. In whatever city the Pope dies, there the election must be held. Within the ten days the conclave must be constructed in the Papal palace, or in some other suitable edifice. The large halls of the palace are so divided by wooden partitions as to furnish a number of sets of small apartments (two for an ordinary Cardinal, three for one of princely rank), all opening upon a corridor. Here the Cardinals must remain until they have elected a Pope. On the tenth day a solemn Mass of the Holy Ghost is said in the Vatican church, and after it the Cardinals form a procession and proceed to the conclave, taking up their respective apartments as the lot has distributed them. For the rest of that day the conclave is open; crowds of persons flock in and circulate among the apartments and corridors; and the ambassadors and delegates of foreign States, besides their personal friends, visit the Cardinals for the last time. In the evening every one is turned out except the Cardinals and those authorized to remain with them, and the conclave is closed. This is done under the superintendence of two guardians of the conclave—one a prelate previously appointed by the Sacred College, who is called the *governor*; the other a lay official, designated the *marshal*. Each Cardinal is allowed to have two members of his household in personal attendance upon him; these are called *conclavists*. A number of other attendants and minor officials—a carpenter, a mason, a sacrist, a monk or friar to hear confessions, two barbers, eight or ten porters and messengers, and several others—are in the common service of the whole body of Cardinals. All the entrances to the building but one are closed: that one is in the charge of officials who are partly prelates, partly officials of the municipality, whose business it is to see that no unauthorized person shall enter, and to exercise a surveillance over the food brought for the Cardinals, lest any written communication should be conveyed to them by this channel. After three days, the supply of food sent in is restricted; if five days more elapse without an election being made, the rule used to be that the Cardinals should from that time subsist on nothing but bread, wine, and water; but this rigor has been somewhat modified by later ordinances. Morning and evening, the Cardinals meet in the chapel, and a secret scrutiny by means of voting papers is usually instituted, in order to ascertain whether any candidate has the required majority of two thirds. A Cardinal coming from a distance can enter the conclave after the closure, but only if he claim the right of doing so within three days of his arrival in the city. Every actual Cardinal, even though he may lie under a sentence of excommunication, has the right to vote, unless he has not yet been admitted to deacon's orders. Even in this case, the right of voting has sometimes been conferred by special Papal indult. There are three valid modes of election—by scrutiny, by compromise, and by what is called

quasi-inspiration. Compromise is, when all the Cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode; and although, since the thirteenth century, elections have usually been made by this mode with reasonable despatch, yet in times of disturbance, the difficulty of obtaining a two-thirds majority has been known to protract the proceedings over a long period, as in the celebrated instance of the conclave of 1799, described in Consalvi's Memoirs, which lasted six months, resulting in the election of Pius VII. (Ferraris, *Papa*; Zoepffel, "Die Papst-wahlen," Göttingen, 1871.)

Concordat.

CONCORDAT (Lat. *concordata*, things agreed upon). A treaty between the Holy See and a secular State touching the conservation and promotion of the interests of religion in that State.

It were to be wished that Christendom did not require concordats, for a treaty between two powers implies some felt divergency of sentiment and principle, which, having already resulted in opposition and contention more or less serious, dictates to the contracting parties the necessity of coming to an understanding as to the limits beyond which neither will give way to the other. Such divergency of sentiment only arises, speaking generally, when the secular State aims at excluding the Church from its rightful share of control over human affairs—an aim which familiar experience shows to be eminently pernicious and disastrous. When Ethelberts or St. Louises rule in temporals, we do not hear of concordats with the Holy See, for such rulers desire to see religion more, not less, in the ascendant among their subjects. Nevertheless, considering the actual condition of things in Europe and America, it is generally a subject of congratulation when the Pope concludes a fresh concordat; we know that, at any rate for a time, religion and its ministers will be treated with some justice and moderation in the treaty-making State; that if the Church has been robbed there in time past, some modicum of a yearly grant will now be given by way of restitution; and that the churches and convents will be made over to her—at any rate till the next revolution.

Among the more celebrated concordats of former times are the following:—

1. That of Worms in 1122, between Calixtus II. and the Emperor Henry V., by which the abusive right of appointing bishops and abbots "by ring and crosier," long usurped by the emperors, was resigned, and only the investiture by the sceptre, in token of the grant of their temporalities, retained. On the lines of this concordat the question of investiture was settled throughout Europe in such a way as to leave intact in theory the universal pastorate of the successors of Peter, however seriously it may have been here and there compromised in practice.

2. That of Frankfort or Vienna (1446-8), called the Concordat with the German Nation, by which the Popes Eugenius IV. and Nicholas V., employing Nicholas of Cusa and Æneas Sylvius as negotiators, agreed with the emperor Frederic III. to divide in a particular manner the patronage of ecclesiastical dignities in Germany, and as to the payment of first-fruits and other matters.

3. That of 1515, between Leo X. and Francis I., by which the latter agreed to abolish the pragmatic sanction of Charles VII. (limiting appeals to Rome, and pretending to set a general council above the Pope), and the former resigned to the crown of France the nomination to vacant bishoprics and abbeys, with the proviso that the persons named should be acceptable to the Holy See.

In later times, the concordat of 1801, between Pius VII. and the first Napoleon, restoring to the French nation the public practice of the religion of their fathers, which the detestable wickedness of the revolutionists had proscribed since 1790, is a treaty of primary importance. Under its terms the Holy See agreed to a new demarcation of the boundaries of French dioceses, reducing their number from over 100 to about 80, and declared (art. 13) that neither the reigning Pope nor his successors would molest the purchasers or grantees in the peaceable possession of Church lands alienated up to that date. On the other hand, the French Government agreed to the free and public exercise of the "Catholic, Apostolic, and Roman" religion in France; consented (art. 4, 5) to the canonical institution by the Pope, under the ancient discipline, of the bishops whom the Government should nominate; promised (art. 14) a suitable annual grant for the support of the French bishops and clergy; and undertook to facilitate (art. 15) fresh endowments on the part of any French Catholics desiring to make them. These were the principal articles of the concordat signed by the Papal envoys on behalf of the Holy See. The Government of Napoleon soon afterwards added to the concordat a number of clauses called "organic articles," the tenor of which was of course highly Erastian, and by which it has been often maintained by the French and other publicists that the French clergy are bound. This, however, since the Holy See never ratified the "organic articles," is not the case.

In an interesting supplementary article in vol. xxvi. of Wetzer and Welte's Dictionary on Concordats, the text of several modern conventions of this kind (with Russia, 1847; with the republic of Costa Rica, 1852; with Austria, 1855) is given in full.

(Ferraris, *Concordata*; Soglia, i. 4, *De jure novissimo*; Möhler's "Kirchengeschichte.")

Confession, Sacramental.

TO accuse ourselves of our sins to a priest who has received authority to give absolution. It is the pious custom of the faithful to accuse themselves of all post-baptismal sins, mortal or venial, so far as they can remember them, and the priest, if duly commissioned, has power to absolve from all. But there is an absolute obligation imposed, not only by the law of the Church, but also by divine institution, upon all Christians, of confessing all mortal sins committed after baptism, so far as the penitent is able to recall them by diligent examination of his conscience. So the Council of Trent has defined (sess. xiv. can. 7).

The proofs of this obligation from Scripture and tradition will be found below in the article on *PENANCE, SACRAMENT OF*. Here it suffices to say that sacramental confession must be

(1) Entire. It must include the different kinds of mortal sin committed and the number of sins under each class, so far as it can be ascertained. One mortal sin wilfully concealed vitiates the whole confession. If, however, mortal sins are omitted unintentionally and without fault, they are forgiven when absolution is pronounced; only, if they occur to the penitent's recollection afterwards, he must mention them in his next confession. Further, various causes may excuse from this completeness of enumeration. Thus in shipwreck, before a battle, when the penitent is unable to speak, or can only say very little from physical weakness, a very general confession of sin may be enough for absolution; but the confession must be completed afterwards, if the opportunity offers itself.

(2) It must be vocal, though for a grave reason the penitent may make it by presenting a written paper, or by signs.

(3) It must be accompanied by supernatural sorrow and firm purpose of amendment.

(4) It should also be humble and sincere; as short as is consistent with integrity; in language which is plain and direct, but at the same time pure and modest.

The form of confession is as follows: The penitent, kneeling at the confessor's feet, says, "Pray, Father, bless me, for I have sinned." The priest gives the blessing prescribed in the Roman Ritual, "The Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost." The penitent then recites the first part of the Confiteor, enumerates the sins of which he has been guilty since his last confession, and then adds, "For these and all my other sins which I cannot now remember I am heartily sorry; I purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my spiritual Father."

Confessional.

THE seat which the priest uses when hearing confessions. According to the Roman Ritual it ought to be placed in an open and conspicuous part of the church, and to have a grating between the priest and the penitent. "The present form of confessionals is somewhat recent in the Church, for in more ancient times people confessed in the open church (*à découvert*), kneeling before the priest or simply seated by his side, as is still usual among the Greeks. The division [of the confessional] into compartments does not appear to go back further than the sixteenth century and the time of St. Charles Borromeo, who left ordinances on that matter, but this arrangement did not become general till the following century." (Mgr. de Montault, "*Traité Pratique de la Construction, &c., des Eglises*," i. p. 233.)



CONFESSINAL.

Confirmation.

A SACRAMENT of the new law by which grace is conferred on baptized persons which strengthens them for the profession of the Christian faith.

It is conferred by the bishop, who lays his hands on the recipients, making the sign of the cross with chrism on their foreheads, while he pronounces the words, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it also sets a seal or character on the soul, so that this sacrament cannot be reiterated without sacrilege.

Protestants have universally denied that confirmation is a sacrament; either rejecting it altogether or retaining a spurious imitation of it, in which young people renew and confirm the promises made for them in baptism. In opposition to this error, the Council of Trent (Sess. vii.) defines that it is a "true and proper sacrament," and we shall endeavor to establish this point from Scripture and tradition before entering upon questions of detail.

We read in Acts viii. that when Philip the Evangelist had baptized the Samaritan converts, St. Peter and St. John, going down from Jerusalem, "laid their hands upon them, and they received the Holy Ghost." Thus the gifts conveyed to the Apostles and their first converts at Pentecost were imparted by the ministry of the Church to all Christians willing to receive them. It is true that when the Apostles imposed their hands miraculous gifts often accompanied the communication of the Holy Ghost. But this was an accident, and, just as

the miraculous signs promised at the end of St. Mark's gospel to those "who believe" afterwards ceased without prejudice to faith, so when miraculous signs no longer accompanied the imposition of hands, confirmation still bestowed the presence of the Holy Ghost in increased measure; it still gave that power and courage to make confession which will always be essential to the Christian calling. Hence in the Epistle to the Hebrews the "laying on of hands" is numbered among the elementary articles of the Christian religion, and placed in immediate proximity to baptism, in order to distinguish it from the "laying on of hands" in Holy Order. In allusion to the same sacrament of confirmation, the Epistle to the Hebrews, in the same context, describes Christians as "partakers of the Holy Ghost;" and, with at least a probable reference to confirmation, St. Paul tells Christians, that they were "sealed with the Holy Spirit of promise." (Ephes. i. 13.) Thus the miraculous gifts were intended only to make men recognize and believe in a presence of the Holy Ghost which was afterwards to be recognized by faith alone.

The Scripture is thus in perfect keeping with the Tridentine doctrine that confirmation is a "true and proper sacrament." We have the outward sign, viz., the laying on of hands; the inward grace, viz., the communication of the Holy Ghost, already given in baptism, with greater fullness; divine institution, for the Apostles could not have used an outward sign as a certain means of giving grace, unless they had received authority to do so from Christ, the author of grace; lastly, the sign and the grace which accompanied it were to continue permanently in the Church, as appears from the Epistle to the Hebrews. The earliest tradition illustrates the teaching of Scripture on this head. Thus Tertullian mentions the imposition of hands on the baptized which "called and invited the Holy Ghost" (*De Baptism*). Elsewhere (*Præscript.* 40), in a remarkable passage, he places "the sealing of the soldiers on the forehead" between baptism and the Holy Eucharist, plainly indicating that he believed confirmation to be a true sacrament. Many quotations might be added from Cyprian. In the earliest councils we meet with formal legislation on confirmation, but here one instance will suffice. The Council of Elvira, in 306, in canon 38, decrees that persons baptized in case of necessity by laymen are afterwards to be brought to the bishops and "perfected by the imposition of hands." Here the effect of the sacrament (which makes us perfect Christians), and its ordinary minister (viz., the bishop), are plainly expressed. Further, the fact that the Church never allowed the sacrament to be reiterated proves the ancient belief in the indelible character or mark with which confirmation stamps the soul.

We will now examine certain points with regard to this sacrament, following as our chief guide in the historical portion Chardon, in the second volume of his "*Histoire des Sacrements*."

(1) The ordinary minister of the sacrament is a bishop, as is defined by

the Council of Trent, and this statement is grounded on Scripture, which speaks of the Apostles, but never of simple priests, as imposing their hands to give the Holy Ghost. In the West, confirmation has always been given by bishops. Permission, however, to confirm was given to some abbots—*e. g.* to the abbot of Monte Cassino—and there was an exception to the general rule of the West in Sardinia, where Pope Gregory I. for a time forbade, but later, to avoid greater evils, permitted, simple priests to confirm. In Chrysostom's time it was customary in the East also to reserve the administration of this sacrament to bishops. But a writer of the fourth century—the author of a commentary on St. Paul, at one time attributed to St. Ambrose—remarks that “in Egypt priests confirm (*consignant*) in the bishop's absence.” This custom must have been well established before the schism, for Photius reproached Pope Nicholas with causing the Bulgarians who had been confirmed by priests to be reconfirmed. At Florence nothing was done to alter the Greek custom of allowing priests to confirm (though the Latin usage had been imposed at Constantinople by Innocent III. and in Cyprus by Innocent IV.), and at present it continues not only among the Greeks, but also among the Oriental Christians generally.

Such are the facts, and the following are the principles held by Catholic theologians on the minister of confirmation. In ordinary cases, a bishop only can confirm, but the Pope may empower, and has repeatedly empowered, a simple priest to do so, provided at least the chrism which he uses has been consecrated by a bishop. It is commonly held that the Pope alone can give simple priests this power, so that if they attempt to confirm without permission from the Pope, or in any case without his tacit consent, the act is null (Billuart, *De Confirmat.* a. 7). Confirmation given by a bishop according to the rite of the Church is always valid, but it is unlawful unless given by the bishop of the diocese, or with his leave.

(2) There has been much dispute among theologians as to the essential matter of *confirmation*. Some, with the learned Jesuit Sirmond, make it consist in the mere imposition of hands, arguing that this alone is mentioned in Scripture, and appealing to the canon of Elvira, already quoted, as well as to the Council of Orange (anno 441), canon 2, which seems to deny in express terms that anointing with chrism is necessary. (See Hefele, *Concil.* ii. p. 292.) Others, and they are much more numerous, contend that anointing with chrism is a necessary part of the sacrament. They urge that the Greeks have no special imposition of hands, apart from the unction; that St. Cyril of Jerusalem in his third “Catechesis” never mentions the imposition of hands, though this “Catechesis” is entirely occupied with confirmation; that the Greeks have always regarded the *chrismation* as the principal matter; that Cyprian makes the unction a matter of necessity; while it is prescribed in all Latin Sacramentaries. This latter opinion seems far the more probable. Unction is almost certainly needed for the validity of the sacrament, imposition of hands being also

required, but only such imposition as is implied in the act of putting the chrism on the forehead.

(3) The present form of confirmation in the West has been already given; the Greek form is, "The seal of the gift of the Holy Spirit," and this they have employed from very ancient times. The present Latin form, on the contrary, is not older than the twelfth century. In an *Ordo Romanus* of the eighth century we find the form, "I confirm thee in the Name of the Father," &c.; in a Pontifical of Egbert, Archbishop of York, "Receive the sign of the holy cross with the chrism of salvation in Christ Jesus unto eternal life;" in the *Sacramentary* of Gelasius, "The sign (*signum*) of the cross with eternal life." All of these forms have been permitted, because all sufficiently indicate the grace given, and were therefore valid.

(4) All baptized persons are capable of receiving this sacrament, though to receive it with fruit they must be in a state of grace. The Greeks and Orientals give it immediately after baptism, and in the West down to the thirteenth century a child was confirmed as soon after baptism as possible. A synod of Worcester (1240) forbids parents, under pain of exclusion from church, to leave their children without confirmation more than a year. But the Roman Catechism advises that confirmation should not be given till the age of reason, when Christians have to begin their warfare with sin, and it suggests the twelfth year as a suitable time for confirmation. This sacrament is not necessary for salvation, though so great a means of grace cannot be neglected without sin.

(5) The ceremonies accompanying confirmation are these. The bishop, who wears an amice, stole and cope, of white color, spreads his hands over those he is to confirm, praying that the Holy Ghost may descend on them; immediately after confirming them, he gives them a slight blow on the cheek, in token that they must be ready to suffer for Christ, and finally dismisses them with his blessing. Those to be confirmed are brought to the sacrament by their god-parents (specially appointed for this sacrament, each male having a god-father, and each female a god-mother), and, if old enough to do so, place their foot on the right foot of the god-parent. In ancient times, a white cloth bound round the forehead after chrismation was kept on for seven days afterwards. This custom is mentioned in Egbert's Pontifical and in many other places. The ceremony of the blow on the cheek is comparatively modern. It is usual to take another Christian name at confirmation, which, however, is not used afterwards in signing the name; and the Pontifical says the "*confirmandi*" should be fasting.

(6) The place for giving confirmation is the church. Formerly it was sometimes given in the baptistery, but occasionally the old basilicas had a special place between the baptistery and the church called "*Consignatorium*"—*i. e.* place for giving the seal of confirmation. Such a "*Consignatorium*" may still be seen at Salona.



Mary at the Preaching of Jesus.

From the Original Painting by SASSO FERRATO

Confraternity.

AN association, generally of laymen, having some work of devotion, charity or instruction for its object, undertaken for the glory of God. The Roman jurisprudence, instinct as it was with the spirit of centralization, looked with little favor on independent corporations; originally a Christian church was in its eyes a *collegium illicitum*; and in the face of this strong political sentiment it was a great thing that the Church, the diocese, and the parish, did in the course of the first four centuries succeed in establishing their right to exist, grow and energize by their own laws, and not according to the dictation of the State. The Roman empire was broken up; its centralization gave place to feudalism; under which local privileged corporations, circumscribed in area, but all the more intensely active within that area, tended to multiply themselves over the face of Europe. There now arose, by side of the organization of the parish, which on the whole had survived the storm of barbarian invasion, minor organizations, governed by by-laws and endowed with privileges, which labored earnestly to repair the ravages and reform the confusion of the times. Hence arose confraternities; which, under the names *Gildoniæ* and *Confratriæ*, appear to be first mentioned by Hincmar, Archbishop of Rheims in the ninth century. Hincmar prescribed to the members frequent oblations, alms, prayers, and Masses. They were to interest themselves in every religious work and ministration—in providing lights, ordering funerals, in the collection and distribution of alms, &c. If they desired to meet together, it was to be in the presence of the parish-priest, who was to exhort them to concord, give them bread to eat, and after one drink dismiss them (“*semel potos dimittat*”). In the three succeeding centuries little is on record as to the progress of confraternities. In the thirteenth century they received a sudden and amazing development. Odo, bishop of Paris († 1208), is recorded as having fixed the annual festival for a Confraternity of the Blessed Virgin in his diocese. In Italy the Confraternity of the Standard (*del Gonfalone*) was erected at Rome about 1260, and the example was so extensively followed that in a short time there was no city or town in Italy, and hardly even a parish, that was without its confraternity.

Canon law contains a great number of decisions given for the regulation of confraternities. Thus it is forbidden to erect more than one confraternity of the same kind in the same place; they may not have processions without the license of the ordinary; nor can the members have confessors whom he has not approved. In many other ways their free action is subjected to the assent of the bishop.

The ends which confraternities propose are extremely various: they include personal sanctification, by means of special religious practices and exercises, and

works of charity of many kinds, for the relief of the poor and sick, the payment of the last rites to the dead, the support of orphan and abandoned children, &c., &c.

When a confraternity reaches the stage at which filiations, similar to itself, are formed in other places, and adopt its rules, it takes the name of *arch-confraternity*, and acquires certain particular privileges.

The most important arch-confraternities at present existing are—that of the Most Holy and Immaculate Heart of Mary for the conversion of sinners, founded in 1837 by the Abbé Desgenettes, curé of Notre Dame des Victoires, Paris; that of the Scapular; that of the Sacred Heart; that of St. Francis Xavier, or of the Missions, instituted to assist in the work of the propagation of the faith; and that of Christian Mothers (1859), instituted by the Abbé Theodore Ratisbonne. Confraternities of the Most Holy Rosary can be established only with the sanction of the Dominican order. The Society of St. Vincent de Paul is really an arch-confraternity; and the “Conferences” of which it consists are confraternities. (Ferraris, *Confraternitas*; Thomassin, “V. et N. Disciplina Eccl.”)

Congregations, Religious.

A CONGREGATION is a community or order bound together by a common rule, either without vows (as the Oratorians, the Oblates of St. Charles, &c.), or without solemn vows (as the Passionists, the Redemptorists, &c.).

In France this term is extended to *lay* associations, whether of men or women, which, having a religious end in view, devote themselves to some work of instruction or charity. So understood, it would comprise all confraternities. In England, the use of the term is in practice more restricted, and perhaps the only lay association to which it is here applied is that of the Christian Brothers, founded by the Ven. J. B. de la Salle, which, however, since the brothers take the three vows, partakes of the monastic character. Among the more noted congregations are the following:

1. The Oratorians of St. Philip Neri, a congregation of secular priests founded in 1564.
2. The French Oratorians, founded by Cardinal de Berulle in 1611.
3. The Dames Anglaises, founded by the Countess Luigia Torelli in 1530.
4. The “Fathers of the Mission,” founded by St. Vincent of Paul in 1624; they are usually called Lazarists.
5. The Oblates of St. Charles, founded by St. Charles Borromeo.
6. The Passionists, founded in 1720 by St. Paul of the Cross.
7. The Redemptorists, founded by St. Alphonsus Liguori.

8. The Marists, founded by some priests of Lyons in 1836.

9. The Brothers of the Christian Schools, founded in 1681 by the Ven. J. B. de la Salle.

Another kind of religious congregation is a group of monasteries belonging to some great order, which agree together to practice the rule more strictly in their respective houses, and to unite themselves together by closer ties of government and discipline. Such was the great congregation of Cluny, that of Monte Cassino [BENEDICTINES], and that of La Trappe [CISTERCIANS, TRAPPISTS].

Consecration.

THE form of words by which the bread and wine in the Mass are changed into Christ's body and blood. This technical use of the word first occurs in Tertullian, "De An." 17.* The form for the consecration of the bread in the Roman Missal is, "Hoc est enim corpus meum;" that of the wine, "Hic est enim calix sanguinis mei, novi et æterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur, in remissionem peccatorum." Some reckon the following words, "Hæc quotiescunque feceritis in mei memoriam facietis," as also pertaining to the form. Probably the mere words "This is my body," "This is my blood," would suffice for validity. The opinion of Scotus, that the words immediately preceding the form, viz., "who the day before He suffered," &c; or of Touttée and Le Brun, that the validity of the consecration depends, not only on the words of Christ, "This is my body," &c., but also on the prayers of the Church, need not be discussed here. But it is necessary to say something on a special difficulty with regard to the words of consecration. It arises from the liturgies of the Greeks.

In these liturgies, as well as in those of other Orientals, we find prayers, after the consecration, imploring the Holy Ghost to descend on the gifts, making the bread the body of Christ, and the wine His blood. This has led some of the schismatic Greeks to make the consecration depend on these prayers. But

1. No mention is made of prayers after the words of consecration by any one of the synoptic evangelists or by St. Paul.

2. The earliest Fathers, Justin, Irenæus, Tertullian, Ambrose, Chrysostom,† evidently make the consecration depend on the words of consecration.

3. The Greeks themselves at the Council of Florence unanimously admitted

* St. Ambrose makes St. Lawrence say that Pope Xystus had entrusted to him, though only a deacon, "dominici sanguinis consecrationem," i. e. probably "the consecrated blood of our Lord," viz., for distribution to the people.

† Tertullian's statement is explicit, "He made the bread his body, saying, This is my body."—*Adv. Marc.* iv. 40. The difficulty in the words which follow has nothing to do with the question before us.

that the change was effected by the words of consecration, "Hoc est corpus," &c., convinced, as they said, by the words of their great doctor Chrysostom. (Hefele, *Concil.* vii. p. 740.)

4. The Oriental liturgies admit of a satisfactory interpretation. The prayers referred to are really a petition that what has been bread and wine may manifest itself by the effects produced on the souls of the communicants as the true body and blood of Christ: or, again, the prayer for the change of the gifts may be regarded as one act with the consecration. These interpretations will not appear forced to any one familiar with the language of the Eastern liturgies. Thus in a Ritual of Severus God is asked after the actual baptism to sanctify the baptized persons with the laver of regeneration. Similar examples are collected by Meratus. (A special Catholic treatise on this subject has just appeared, "Die Eucharistische Wandlung und die Epiklese," by Dr. Joseph Franz.)

Consistory.

CONSISTORY (Lat. *consistorium*). A meeting of official persons to transact business, and also the place where they meet. The word is classical, and was used of the privy council of the Roman emperors.* Before the Reformation every English bishop had his consistory, composed of some of the leading clergy of the diocese, presided over by his chancellor. The name is still retained in the Anglican Church, but the consistory is with them a court and nothing more. In the Catholic Church the term is now seldom used except with reference to the Papal consistory, the ecclesiastical senate in which the Pope, presiding over the whole body of Cardinals, deliberates upon grave ecclesiastical affairs, and communicates to his venerable brethren, and through them to Christendom, the solicitudes and intentions of the vicar of Christ as to the condition of some Christian nation, or the definition of some Catholic doctrine. The ordinary meetings of the consistory, held about once a fortnight, are secret; they are usually, but not invariably, presided over by the Pope. Public consistories are held from time to time, as occasion may require; they are attended by other prelates besides the Cardinals, and by the representatives of foreign Courts. In them the resolutions which the Pope has arrived at in secret consistory are announced, and an allocution on some matter of pressing importance is commonly delivered by the Pontiff to the assembled Cardinals.

* Ausonius (*Grat. Act.* 29), addressing the Emperor Gratian, speaks of "illa sedes, ut ex more loquimur, consistorii, ut ego sentio, sacrarii tui."

Cope.

COPE (*cappa, pluviale*). A wide vestment, of silk, &c., reaching nearly to the feet, open in front and fastened by a clasp, and with a hook at the back. It is used by the celebrant in processions, benedictions, &c., but never in the celebration of Mass, for the Church reserves the chasuble for the priest actually engaged in offering sacrifice, and thus carefully distinguishes between Mass and all other functions. The cope is used in processions by those who assist the celebrant, by cantors at vespers, &c., so that it is by no means a distinctively sacerdotal vestment. Mention is made of the cope in the ancient *Ordo Romanus* for the consecration of bishops. No special blessing is provided for the cope. (From *Gavantus and Meratus*.)



COPE.

Corporal.

THE linen cloth on which the body of Christ is consecrated. It is used to cover the whole surface of the altar, as may be gathered from an *Ordo Romanus* where the corporal is said to be spread on the altar by two deacons. The chalice also was covered by the corporal, a custom still maintained by the Carthusians. The corporal is and must be blessed by the bishop or by a priest with special faculties. It represents the winding-sheet in which Christ's body was wrapped by Joseph of Arimathea.

Council.

COUNCIL. *Concilium* and *synodos* are synonymous, and denote, first, meetings of any kind, and next, in a more restricted sense, assemblies of the rulers of the Church legally convoked, for the discussion and decision of ecclesiastical affairs. We find *concilium* employed in this technical sense by Tertullian about 200 after Christ, and *synodos* perhaps a century later in the *Apostolic Canons*. Acts xv. furnishes the first example of such a council, and we may conclude that the Apostles held it in consequence of a divine commission; otherwise they would not have dared to say, "It hath seemed good to the Holy Ghost and to us." Language of the same kind is frequently used by or

applied to later councils. Thus Constantine professed to revere the decision of the Nicene Fathers as "the sentence of the Son of God." Athanasius and Augustine express themselves in the same way, while Gregory the Great compares the authority of the first four councils with that of the four Gospels. After the Apostolic Council, held according to the most probable chronology in A.D. 51, we next hear of councils which met in Asia about 150 and were occasioned by the Montanist controversy.

I. *Classification of Councils.*

(a) *Œcumenical* councils are those to which the bishops and others entitled to vote [see below] are convoked from the whole world (*oikoumenē*) under the presidency of the Pope or his legates, and the decrees of which, having received Papal confirmation, bind all Christians. The definition assumes the possibility that a council œcumenical in its convocation may not succeed in getting its decrees acknowledged as of œcumenical authority. Such was the case with the Robber-synod of 449, and, in part, with the councils of Constance and Basle.

(b) Synods of the East or of the West. The first Council of Constantinople was originally a mere council of the East and ranks as œcumenical only because its decrees on faith were ultimately received in the West also.

(c) Patriarchal, national, and primatial Councils, representing a whole patriarchate, a whole nation, or, lastly, the several provinces subject to a primate.*

(d) Provincial councils, under the metropolitan of a province.

(e) Diocesan synods, consisting of the clergy of the diocese and presided over by the bishop or vicar-general. We may add two other kinds of council, which are abnormal, viz.:

(f) Councils held at Constantinople and consisting of bishops from any part of the world who happened to be at the time in that imperial city. They were called *sunodoi endēmousai*.

(g) Mixed councils, which met to settle both spiritual and civil matters. They were composed of secular as well as ecclesiastical dignitaries. Sometimes, though not always, the clergy and laity voted in separate chambers. Such councils were held during the early middle age in Italy, France, England, Germany, and Spain.

II. *Convocation of Councils.*—The right of the bishop to convoke diocesan, the metropolitan to convoke provincial, the patriarch or primate to convoke national synods, &c., has always been clear and undoubted. Logically and according to the nature of the thing, the convocation of general councils must proceed from the head of the universal Church, viz., from the Pope. This principle was recognized in ancient times, for Socrates tells us that Pope Julius I., about the year 341, stated the acknowledged law of Christendom to be, that "the churches must not pass laws (*kanonizein*) contrary to the judgment of the

* Another class may be added, viz., those representing certain neighboring provinces, but not all the provinces subject to the primate.

Bishop of Rome." However, in early times, the emperors, who often defrayed the traveling expenses of the bishops, were allowed to take a great part in convoking general councils. "The first eight general councils were convoked by the emperors. All the later ones, on the other hand, were called and summoned by the Popes: but even in the earlier councils we see the Popes taking a certain part in their convocation, and this share which the Popes took in summoning them appears more or less prominently in individual instances." All general councils from the ninth onwards were directly convoked by the Popes; although, even in the West, lesser councils were convoked by emperors and kings. In the Fifth Lateran Council (Sess. xi.) Leo X. put great stress on the principle that the right of convoking, removing, and dissolving general councils belongs to the Popes.

III. *Members of Councils*.—The diocesan synod must be distinguished from all other synods or councils. It consists (putting aside the bishop of the diocese), as a rule, only of the inferior clergy. The bishop alone decides, the other members having at most a consultative vote. The bishop is bound to summon the deans, arch-priests, vicars foran, the vicar-general, the clergy with cure of souls, and, according to the later canon law, the canons of the cathedral and collegiate churches, with their provosts, and the *abbates sæculares*. Cathedral prebendaries who are not canons need not be summoned, but are bound to attend if called upon to do so. The "simple clerics"—*i. e.* those without cure of souls or dignity—need not attend, unless the object of the synod is to reform the clergy, or to communicate the decrees of a provincial council. Members of exempt religious orders, if their monasteries are connected with others and placed under a general chapter, need not attend, unless they have cure of souls. In other cases, religious must be present at the synod.

As to other councils, they are composed—

(a) Of bishops. Chorepiscopi appear at early synods. Whether titular bishops are entitled to vote has been disputed. They had, however, equal rights with other bishops at the Vatican Council, where 117 such bishops were present.

(b) Priests and deacons had a decisive vote if they represented absent bishops, as appears from innumerable instances in the acts of early councils. At the Council of Trent this right was given to the procurators of absent bishops only with great limitations. At the Vatican Council such procurators were not even admitted to the Council Hall. Other clerics have been employed from early times as notaries.

(c) The archimandrites, even if priests, had no voice at the early councils. From the seventh century the practice with regard to admitting the votes of abbots began to vary; and archdeacons sometimes were allowed to vote, even if their bishop was present. At the end of the mediæval period it was generally held that Cardinals, even if not bishops, and abbots were entitled to vote, and

this right they have maintained ; while a like privilege is extended to the generals of regular orders. At the last general council Abbots Nullius (*i. e.* of quasi-episcopal jurisdiction), mitred abbots of whole orders or congregations of monasteries, generals, &c., of clerks regular, mendicant and monastic orders, were allowed to vote.

(*d*) Theologians (*e. g.* doctors in theology and canon law) were also called to consult at synods. But it was only in exceptional circumstances—*e. g.* in times of storm and confusion such as prevailed during the synods of Constance and Basle—that they voted.

(*e*) Although the earliest councils were composed merely of bishops, still in the third century laymen began to attend in Africa and Italy ; and even in 1598, the Congregation of the Council expressly declared that distinguished and well-instructed laymen might be invited to attend provincial councils. Lay people, however, were merely present to give advice, make complaints, assent to the decisions, &c. They had no claim to a decisive vote, and usually did not sign the decrees. We even find the Abbess St. Hilda present at the Council of Whitby, in 664, and her successor Ælfleda at a Northumbrian council. The Roman emperors, personally or by their representatives, attended general councils. We also find kings or their commissaries present at national and provincial synods. However, Rome holds fast to the principle that no royal commissary may be present at any council, except a general one in which “faith, reformation, and peace” are in question.

IV. *The Presidency at Councils.*—The bishop of right presides at diocesan, the metropolitan at provincial, the Pope or his legates at general councils. True, ancient authorities do undoubtedly attribute a presidency at general councils to the Emperor. However, this is but an apparent difficulty. The presidency of the emperor was a mere presidency of honor. It was his place to provide for peace and order, to assist in giving effect to the conciliar decrees ; but it was the Papal legates who presided over the council when occupied in its proper business of deciding questions on faith and discipline. Thus the Emperor Theodosius II. says, in his edict addressed to the Council of Ephesus, that he had sent Count Candidian to represent him, but that this commissary of his was to take no part in dogmatic disputes, since “it is unlawful for one who is not enrolled in the list of the most holy bishops to mingle in ecclesiastical inquiries.” That the Papal legates did as a matter of fact preside at the early councils is proved at length by Hefele. The Council of Chalcedon acknowledged that Pope Leo, by his legates, presided over it—“the head over the members.” At Nicæa, Osius, Vitus, and Vincentius, as Papal legates, signed before all other members of the council. It would be useless to multiply evidence on this point from later councils.

V. *The Confirmation of Conciliar Decrees.*—The decrees of general councils have no binding authority till confirmed by the Pope. This admits of easy

proof from the nature of the case, because a council cannot be said to represent the teaching Church till the visible head of the Church has given his approval. At the same time, the evidence on this point with regard to early councils is not always conclusive, a fact which need not surprise us when we remember that the Popes were accustomed to send legates with full instructions and that usually the Pope had already made his own mind clear on the points in debate, so that the formal approbation of the Pope did not attract special notice. Still, the principles of the early were identical with those of the present Church on this point. It cannot be denied that the Council of Chalcedon considered the Papal confirmation of its decrees a matter of absolute necessity; and the strong language in which this declaration is made shows that the Pope's right of confirmation was an understood thing in the Church. Taking this for granted, we may well believe that the Roman synod of 485 has preserved the true tradition of historical fact in its statement that the Fathers of Nicæa "reserved the confirmation and authorization of their proceedings to the holy Roman Church" ("confirmationem rerum atque auctoritatem sanctæ Romanæ ecclesiæ detulerunt"), strengthened as this statement is by the words of Julius I quoted above.

VI. The infallibility of general councils so confirmed follows from that of the Church [see the article]. "What God," says St. Athanasius, "has spoken through the Council of Nicæa remains forever." St. Leo considered the "consent" of the Council of Chalcedon to be *irretractabilis*—i.e. to exclude all further question—and denies that any one who rejected its decrees could be counted a Catholic.

VII. *Order and Method of Voting.*—Usually bishops took their places according to the rank of their sees, though in Africa they sat according to the date of their ordination. At the Vatican Council the members were arranged in accordance with their hierarchical rank. First came the five cardinal legates (unless, of course, the Pope himself was there), then the Cardinals, patriarchs, primates, archbishops, bishops (according to seniority), abbots, generals of orders, &c. As a rule, the voting at councils has always been by single voices. At Constance, however, in order to keep the Italian prelates from outweighing the rest, the voting was by nations. At Basle the members were divided into four deputations, which met separately. Decrees passed by three deputations were accepted as conciliar. At Trent the matters to be discussed were first debated and prepared for the council in special commissions, so that no disputations appear in the Tridentine acts. A similar method was pursued at the Vatican Council.

VIII. *Number and Names of Œcumenical Councils.*—(1) Nicæa, 325; (2) First of Constantinople, 381; (3) Ephesus, 431; (4) Chalcedon, 451; (5) Second of Constantinople, 553; (6) Third of Constantinople, 680; (7) Second of Nicæa, 787; (8) Fourth of Constantinople, 869; (9) First Lateran, 1123; (10) Second Lateran, 1139; (11) Third Lateran, 1179; (12) Fourth Lateran,

1215; (13) First of Lyons, 1245; (14) Second of Lyons, 1274; (15) Vienne, 1311; (16) Constance, 1414–1418. This council was œcumenical only in its last sessions (42–45 inclusive) and with respect to certain decrees of earlier sessions, approved by Martin V. (17) Basle, 1431 and following years: œcumenical only till the end of the 25th session, and of these decrees Eugenius IV. approved such only as dealt with the extirpation of heresy, the peace of Christendom and the reform of the Church, and which at the same time did not derogate from the rights of the Holy See. (18) Ferrara-Florence, 1438–1442: really a continuation of Basle. (19) Fifth Lateran, 1512–1517; (20) Trent, 1545–1563; (21) Vatican, December 8, 1869, to July 18, 1870: still unfinished.

IX. *Collections of Councils*.—Early collections by Merlin (Paris, 1523, in one folio); Crabbe (Cologne, 1538, in two folios); Surius (1567, Cologne, four folios); Binius (Cologne, 1606, four folios). The Roman edition of 1608–1612 only contains general councils; in it the Greek text of very many conciliar acts was for the first time printed. This Roman edition formed the basis of all the later collections, of which the chief are the *Collectio Regia* (Paris, 1644, in thirty-seven folios); the collection of the Jesuit Hardouin (Paris, 1715, in twelve folios); and that of Mansi, who, building on the foundations of Labbé, Cossart, and Colet, published at Florence in 1759 and the following years his great collection consisting of thirty-one folios. This is the most perfect of all the collections, but it reaches only to the fifteenth century. Hardouin, which goes down to 1714, and is more correct in the printing than Mansi, is still much used. (From Hefele's "Einleitung Concil." vol. i.)

Creed.

A SUMMARY of the chief articles of faith. Various names are used, to signify what we now mean by the word Creed, in early writers. Clement of Alexandria speaks of the *pistis* or "faith" which served as the basis of catechetical instruction.* Origen, in the Latin translation of Rufinus, describes the Creed as a "compressed word" (*"verbum breviatum"*), in allusion to Romans ix. 28. Tertullian† speaks of the "words of the oath" (*"verba sacramenti"*), perhaps with reference to the confession of faith made in baptism. Lastly, in Cyprian's (Cyprian, Epp. ed. Hartel. lxix. § 7) time we meet with the word "symbolum" or token, by which a man might be known and recognized as a Christian; and this term has been ever since familiar in the Church. Our "Credo" or Creed of course simply indicates the word with which most such professions of faith begin.

* Clem. Al. *Pædag.* i. 1, § 38. *Strom.* vii. 10, § 56. So Probst interprets these passages; but the allusion to a definite Creed seems far from certain.

† Tertullian, *Ad Martyr.* 3. Here again Probst's interpretation is precarious.

Four Creeds are at present used in the Catholic Church, viz., the Apostles' Creed, the Nicene, the Athanasian, that of Pius IV.

I. *The Apostles' Creed.*—It is certain from the Acts that persons desirous of baptism were questioned as to their faith. When the Ethiopian eunuch wished to be baptized, "Philip said: If thou believest with thy whole heart thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God." Thus even in Apostolic times a profession of faith was made in baptism, and from this no doubt the so-called "Apostles' Creed" arose. But neither Scripture nor any single writer of the first three centuries gives at length the profession of faith made at baptism. However, in Irenæus and Tertullian we meet with allusions from which we can construct a form used at baptism and approaching very nearly to the "Apostles' Creed" in its present shape. It is impossible, for example, to believe that in the following passage of Irenæus the coincidence, in words and order of ideas, with our present Creed is accidental. He says that in virtue of Apostolic tradition all who belong to the Church have the same faith, since "all teach one and the same *God the Father*, and believe the same economy of the *Incarnation of the Son of God*, and know the same gift of the *Spirit*, and meditate on the same precepts, and maintain the same form of constitution with respect to the *Church*, and look for the same *coming* of the Lord, and wait for the same *salvation* of the whole man—that is, of the soul and body" (Iren. i. 9, 4). The supposition that Irenæus had a formula like the Apostles' Creed in his mind when he wrote is confirmed by a statement which he makes elsewhere, that the catechumens received the unchangeable rule of the faith in baptism; and by the fact that other traces of the formula appear in Clement of Alexandria and in Tertullian. At a later time, Rufinus († 410) wrote an exposition of the "symbol" of the Apostles, and from this work we receive definite information on the form of words in use. Rufinus says that whereas in other churches changes were made in the Apostles' Creed in order to meet new heresies, the Roman Church, on the contrary, had preserved the original form, partly because no heresy had ever arisen in that city, partly because there the catechumens had to recite the Creed publicly before receiving baptism. The Roman form according to Rufinus ran thus: "I believe in God the Father Almighty, and in Jesus Christ, his only Son, our Lord, who was born from (*de*) the Holy Ghost, of (*ex*) the Virgin Mary, crucified under Pontius Pilate and buried, rose the third day from the dead, ascended into heaven, thence he will come to judge the living and the dead. And in the Holy Ghost, the holy Church, the forgiveness of sins, the resurrection of the flesh." Thus the articles "descended into hell," "the communion of saints," "eternal life," and the words "suffered," "catholic," "amen," were not in the original form of the Creed. They were added in the fifth century.

We are now in a position to answer the question, How far does the "Apos-

bles' Creed" deserve its name? It is rightly so called, if we understand the title to signify that it is a summary of Apostolic teaching; and there are at least probable grounds for the hypothesis that it is the extension of a form used from the Apostles' time in baptism. But, on the other hand, the legend that each of the Apostles contributed one of the twelve articles to the Creed is not supported by good evidence and is hard to reconcile with attested fact. It probably arose from a misinterpretation of the word "collatio," which Rufinus used to translate "symbolum." He explains "collatio" to mean that which several collect together ("id quod plures in unum conferunt"), so that the "symbol" was a summary of the faith common to all the Apostles. But the word "collatio" led to the notion that the Apostles actually contributed articles to the Creed; and in a sermon falsely attributed to Augustine we actually meet with the legend that St. Peter said, "I believe in God the Father," &c.; St. Andrew, "and in Jesus Christ," &c.; and St. James, "who was conceived by the Holy Ghost," &c. Traces of the story also appear in letters of St. Peter to St. James, spurious in the first instance, and then interpolated by Pseudo-Isidore. (See Probst, "Lehre und Gebet in den ersten 3 Jahrhund.")

II. *The Nicene Creed* (really the creed of Nicæa and Constantinople).—The following Creed was put forth by the Fathers of Nicæa in 325. "We believe in one God the Father Almighty, Maker of all things visible and invisible, and in one Lord Jesus Christ the Son of God, only begotten from the Father, *i. e.* from the substance of the Father: God from God, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things came into being, both the things in heaven and the things in earth; who for us men and for our salvation came down and was made flesh, became man, suffered and rose again on the third day and ascended into heaven, and is to come to judge the living and the dead. And in the Holy Ghost." * Osius of Cordova, according to St. Athanasius—Athanasius himself, according to St. Hilary—had great part in drawing up this Creed.

At Constantinople in 381 a Creed with one notable exception almost precisely identical with what we are accustomed to call the Nicene Creed was received. We say received, for Tillemont has proved that this enlarged form of the Nicene Creed was in use some years before the Council of Constantinople. Two additions to the old Nicene formula adopted at Constantinople deserve special notice. The clause "of whose kingdom there shall be no end" was added against Marcellus of Ancyra, who denied that Christ's reign would continue after the day of judgment.† Again, after "and in the Holy Ghost," the words "the Lord the life-giver, who proceedeth from the Father, who with the Father and Son," &c., were appended against the Macedonians who denied the divinity of the Holy Ghost.

* The text is taken from a letter by Eusebius of Cæsarea to his flock. See Hefele, *Concil.* i. p. 314.

† Petav. *De Incarnat.* i. 3, § 11. Hefele, *Concil.* ii. p. 9 seq., i. pp. 523, 527, 528.

The words *Filioque*, "proceeding from the Father *and the Son*," occur in Spanish confessions of faith the earliest of which was drawn up in 447. Pope Leo, attacking the anti-Trinitarian errors of the Priscillianists in a letter to Turibius, a Spanish bishop, spoke of the Holy Ghost as proceeding "from each," *i. e.* from the Father and the Son, and hence the formula "proceeding from the Father and the Son" became usual among Spanish Catholics, and was added by them to the Nicene Creed in the Synod of Toledo (anno 653). During the reign of Charlemagne the Nicene Creed was sung with the addition of the "Filioque" in the Frankish church, and the Latin monks settled on the Mount of Olives offended the Greeks by singing the Creed as they had been accustomed to hear it in the imperial chapel. As late at least as the ninth century this addition was not made to the Creed in Rome itself. In fact Leo III., though he approved the doctrine that the Holy Ghost proceeds from the Father and the Son, refused to add the words "Filioque" to the Creed, even when urged to do so. The Greeks assert that the Council of Ephesus had expressly forbidden any Creed except the Nicene. Petavius replies that the council meant simply to forbid a Creed contrary to that of Nicæa, and that a Creed in perfect agreement with that of Nicæa is not "another Creed" (*heteran pistin*) in the sense of the Fathers of Ephesus. They were referring to a new and heterodox Creed concocted by Nestorius. We may add that even if the council had meant to interdict the use of another Creed, this was a mere disciplinary rule, and that it could be set aside at any time by competent authority. At Florence it was defined that this addition was "lawfully and reasonably" made to the Creed.

On all Sundays and on the feasts of our Lord, his blessed Mother, Apostles, doctors, &c., the Creed is sung at Mass immediately after the Gospel, that the people may show their faith in the doctrine of Christ which the Gospels contain. It is fitting, St. Thomas says, that it should be sung on the feasts of our Lord, the Blessed Virgin, and the Apostles, "who founded this faith." At what time the Creed began to be recited in the Roman Mass is very doubtful. Apparently it was said as early at least as the ninth century, though it was not sung till the beginning of the eleventh. In the East this practice was introduced much earlier, *viz.*, in the fifth or sixth century.

III. *Athanasian Creed*.—By this name is commonly called the confession of faith in the breviary (known as "Quicumque vult," from its first words), which is said on Sunday at prime. In the Utrecht Psalter, a MS. of the sixth century, which contains the earliest copy known to exist, it is called *Fides Catholica*. It is attributed to St. Athanasius, but does not appear among his genuine works. A canon passed by a Council of Autun, about 640, enjoins the use of "the faith of the holy prelate Athanasius;" but some doubt exists as to the true date of this canon. The Creed was unknown in the East for many centuries after it had received wide diffusion in the West. The fact of its being written in Latin was accounted for by the Papal envoys who visited the East

in 1233, after the Latin conquest of Constantinople, on the ground that St. Athanasius composed it during the period of his exile in the West. It was after this translated into Greek, and its doctrine was admitted by the Eastern Church. In this theory of its composition while Athanasius was in exile there is nothing intrinsically improbable; only it lacks direct confirmation. Some assign its authorship to St. Hilary of Arles (about 430); to Venantius Fortunatus, bishop of Poitiers in the sixth century; or to Virgilius of Thapsus, an African bishop in the fifth century. A far more important fact about the *Quicumque* is, that its teaching is distinctly Athanasian. It is difficult to believe that if it had been written after the Council of Ephesus (431) it would not have contained words excluding more pointedly the error of Nestorius; still more that, if later than the Council of Chalcedon (451), it would not have used some expression about the "two natures," condemning more distinctly the heresy of Eutyches. Again, it is absolutely silent on the questions agitated in the great Pelagian controversy, and by the Monothelites. It seems undeniable that it might have been written by St. Athanasius, even if it was not.

IV. *The Creed of Pius IV.*—The Council of Trent (Sess. xxv. De Reform. cap. 2) required archbishops, bishops, &c., in the next provincial council to promise true obedience to the Pope, to anathematize all heresies, especially those condemned at Trent. All the clergy bound to attend the diocesan synod were required to make the same protestation at the first diocesan synod at which they were present; and from doctors, masters, &c., in universities an oath to teach according to the decrees and definitions of Trent was to be exacted at the beginning of each year. Accordingly, Pius IV., in the year 1564, published a "Profession of the Tridentine Faith." It consists of the Nicæno-Constantinopolitan Creed with a summary of the Tridentine definitions. It now also contains a profession of belief in the definitions of the Vatican Council.

Crosier or Pastoral Staff.

CROSIER OR PASTORAL STAFF (*baculus pastoralis, pedum, camptan*). The staff given to the bishop at his consecration as the symbol of the authority with which he rules his flock. It is said that such a staff is first mentioned by Isidore of Seville († 636). This staff is curved at the top, straight in the middle, and pointed at the lower end. Hence the mediæval line quoted by Gavantus, "Curva trahit, quos dextra regit; pars ultima



BISHOP'S
CROSIER.



Christ in the Temple.

JOHN VII, 28.

pungit." The Pope alone of all bishops actually ruling a diocese does not use a pastoral staff. According to some, this is because the curvature in the staff is a token of limited jurisdiction (?).

Cross.

CROSS (Sign of; Adoration of; Particles of True Cross; Feasts of, &c.).

I. "God forbid," says St. Paul, "that I should glory, save in the cross of our Lord Jesus Christ," *i. e.* in the sufferings and death of our Saviour. No wonder, then, that the mere form of the cross, which could remind the heathen only of a horrible and ignominious death, should be dear from the first to the Christian heart; no wonder that Christians began their prayer and sanctified each action, with that sign which reminds us at once of that Sacred Passion, which is the fount of all grace and mercy. "At every step and movement," Tertullian writes, "when we go in or out, when we dress or put on our shoes, at the bath, at the table, when lights are brought, when we go to bed, when we sit down, whatever it is which occupies us, we mark the forehead with the sign of the cross" (Tertull. *De Coron.* 3). From early times the image of the cross (the *crux exemplata*, as distinct from the *crux usualis*, made with the hand) was familiar to Christians. Constantine placed a cross of gold with precious stones in the chief hall of his palace (Euseb. *Vita Constant.* iii. 49). Indeed, so great was the devotion of Christians to the cross that in Tertullian's time they were charged, just as Catholics are charged now, with worshiping the cross.*

Two points with regard to the Church's use of the cross need explanation. The former of these points is connected with the Mass. It is natural that the Church, accustomed to bless everything with the sign of the cross, should so bless the unconsecrated bread and wine. But it is surprising at first sight that the sign of the cross should be frequently made over the body and blood of Christ. Many explanations have been given, but the truth seems to be that no single explanation meets all the difficulties, and that the sign of the cross is made over the consecrated species for several reasons. Usually the rite is meant to indicate the blessing which flows forth from the body and blood of Christ. At the words, "Through whom, O Lord, thou dost ever create all these good things, sancti+fiest them, givest them+life, bless+est them and bestowest them on us," the signs of the cross were originally meant to be made over the *eulogia* or blessed bread placed on the altar and then given to those who did not communicate. Lastly the signs of the cross made with the Host at the words, "Through Hi+m, and with Hi+m, and in Hi+m, is unto thee, God the Father+Almighty in the unity of the Holy+Gghost, all honor and glory," probably arose from the custom of making the sign of the cross in naming the Persons of the Trinity. Such at least is the result of Bishop Hefele's careful

* "Qui crucis nos religiosos putat."—Tertull. *Apol.* 16.

investigation of the subject. The mystical interpretations of Gavantus and Merati deserve all respect, but scarcely explain the actual origin of the practice.

The second point concerns the "adoration" of the cross on Good Friday, and the well-known statement of St. Thomas, that the cross is to be adored with latria, *i. e.* supreme worship. The word "adore" with respect to the cross occurs from early times—*e. g.* in a verse of Lactantius quoted by Benedict XIV. (*De Fest.* i. § 329). The language of St. Thomas (III. xxv. a. 3 et 4) need create no difficulty if properly understood. We may, he says, regard an image in two ways: (1) in itself, as a piece of wood or the like, and so "no reverence is given to the image of Christ;" or (2) as representing something else, and in this way we may give to the cross relatively—*i. e.* to the cross as carrying on our mind to Christ—the same honor which we give to Christ absolutely, *i. e.* in himself. We need not, as Bossuet points out, in a letter on this subject, adopt St. Thomas's mode of expression, but there is nothing in it to scandalize a person of sense and candor.

II. *Particles of the true Cross.*—From the time that the cross on which Christ died was found by Helena, mother of Constantine, Christians esteemed it a great happiness to possess a particle of its sacred wood. St. Paulinus speaks of such a particle as a "protection of present and pledge of eternal salvation." Many such minute particles of the true cross are still in the possession of religious houses, churches, or even private persons. Usually the particle is placed in a glass like a monstrance which is closed with the Papal or episcopal seal. The faithful usually show their devotion by kissing this glass; the particles may be placed on the altar, incensed at solemn Mass, used to bless the people, &c.

III. *Feasts of the Cross.*

(a) The "Finding of the Cross," a feast kept on May 3d, commemorates an event which occurred in 326. The heathen had filled up our Lord's tomb with rubbish, and Hadrian had erected a temple of Venus on the spot. Constantine wrote to Macarius, then bishop of Jerusalem, telling him that he wished to erect a costly church over the Sepulchre, and in 326 Helena, mother of Constantine, instituted a search for this holy tomb. Not only did she find the tomb itself, but also three crosses near to it, with nails and the inscription on our Lord's cross, lying apart. Macarius, unable to discover which of the three was the cross of Christ, brought a lady in the last extremity of illness to the spot, and when the last of the three crosses touched her, she was suddenly cured. Helena sent the nails, the title,* and a considerable part of the true cross, thus miraculously attested, to Constantine. The rest of the cross was left at Jerusalem, placed in a silver case, and in the succeeding age it was shown

* See, however, Fleury, cxvii. 26. It is said that the title of the cross, having fallen out of sight, was found in a vault under the church of Santa Croce at Rome in 1492.

once a year, on Good Friday, in order that it might be venerated by the faithful. This finding of the cross and the miracle are attested by authors, so many, of such high authority, and who lived so near the event (viz., Rufinus, Socrates, Sozomen, Theodoret), that we cannot reasonably refuse to believe it. (See Fleury, xi. 32, and Benedict XIV. "De Fest.," where the references are given.) The Bollandists conjecture that the feast, which is mentioned in the Sacramentary of St. Gregory, was first kept in the church of Santa Croce at Rome and that gradually the commemoration spread through the West. Gregory XI. ordered a special office to be composed for this feast. Clement VIII. raised it to a double of the second class, and removed certain parts of the old office which were founded on apocryphal "Acts."

(b) The "Exaltation of the Cross" was celebrated from ancient times in memory of the miraculous apparition which Constantine saw in the year 317 as he was preparing to fight against Maxentius. He beheld in the daylight a luminous cross, with the inscription "Conquer by this" (*touto nika*). Eusebius assures us that he had heard the story related on oath by Constantine himself (Euseb. *Vita Constan.* i. 28). Thomassin supposes that Constantine himself may have caused the feast to be instituted (Thomassin, *Traité des Fêtes*, ii. 24). The day was afterwards kept with greater solemnity when, after his victory over the Persians in 627, Heraclius recovered the true cross, which Chosroes, the Persian Emperor, had carried away when he became master of Jerusalem, three years before. Coins were struck to commemorate the recovery of the cross. Heraclius first of all replaced the cross in Jerusalem, and then for the sake of safety put it in the church of St. Sophia at Constantinople. Clement VIII. made the feast of the Exaltation (Sept. 14) a greater double.

IV. *Cross and Cross-bearers in Processions.*—The cross is carried between two acolytes bearing lights. The cross-bearer in the more solemn processions should be a subdeacon, distinct from the subdeacon of the Mass, and wearing the vestments of his order. Regulars carry the cross with a veil hanging from it, "to indicate," if Gavantus may be trusted, "their subjection and inferiority

to the secular clergy. The back of the cross should be turned to the cross-bearer, as a symbol of the duty laid on Christians of following their Master; but the Papal or archiepiscopal cross is turned towards the Pope or archbishop, to show that the thought of Christ crucified is to support them in their toils." The use of the cross in processions may be traced, Baronius says, further back than the year 398. (Gavantus, P. I. tit. 19.)



PROCESSION
CROSS.

Crucifix.

THE cross, as we have shown in an earlier article, was used in Christian worship from the earliest times; the crucifix, or representation of Christ crucified, was probably introduced much later. No crucifix has been found in the Catacombs; no certain allusion to a crucifix is made by any Christian writer of the first four centuries. It is true that in excavations made on the Palatine hill near the church of St. Anastasia, a picture was found on the wall known as the "blasphemous crucifix." A figure with the body of a man and the head of an ass is hanging on a cross, a slave stands by adoring the figure, and the inscription in Greek uncials, runs *Alexamenos sebete(ai) theon*, Alexamenus worships [his] God. This caricature belongs no doubt to the ante-Nicene age; but does it prove the use of crucifixes among Christians at that time? It might be regarded as an additional proof were other and more convincing ones forthcoming. As it is, we must suppose that a heathen, having

heard that the Christians worshiped a crucified God, and being also familiar with the common calumny that the Christians worshiped the head of an ass, combined the two ideas in his rude fresco.

In the first four centuries, then, there is no conclusive evidence that Christians ever placed a figure on the cross. In the fifth century it became usual to put the figure of a lamb or even a bust of Christ on the cross, sometimes above, sometimes below, sometimes in the middle, and many crucifixes of this kind still exist. St. Paulinus of Nola (Ep. 32) describes one of them in the words

"Sub cruce sanguinea niveo stat Christus in agno;"

so that the cross here must have been red, the figure on it white.

From the sixth century onwards crucifixes in the strict sense were in use. St. Gregory of Tours ("De Gloria Martyrum,"

1, 2, 3), towards the end of the sixth century, mentions a picture of the crucifixion in the church of St. Genesius at Narbonne. A small cross of brass with the figure of Christ on it was found in the grave of the Frankish sovereign Chilperic. A Syriac MS. of the Gospels, written in 586, and now in Florence.



CRUCIFIX.

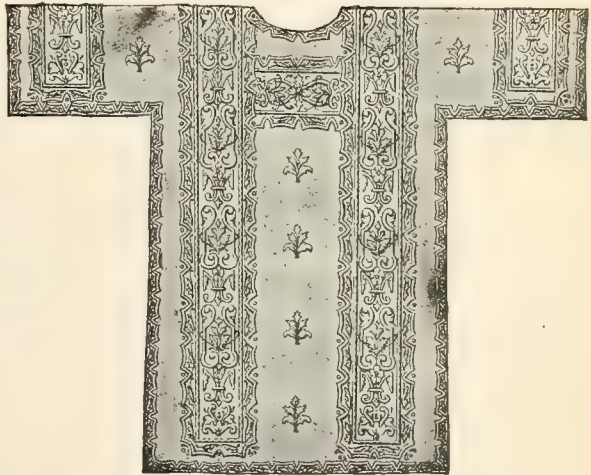
contains a picture of the crucifixion. In 692 the Synod in Trullo, recognizing a custom which had already become predominant, decreed (can. 82) that for the future, instead of the Lamb, the figure of Christ should be placed on the cross.

We pass on to speak of the form given to the crucifix. In the Syriac book of the Gospels, Christ is completely clothed, with hands and feet nailed, each foot being fastened by a separate nail. In the crucifix at Narbonne described by St. Gregory, Christ's body was almost naked. But in one point all the earliest crucifixes agreed. They all represented Christ, as nailed, indeed, to the cross, but with open eyes, in dignified repose, and without any trace of pain on his face. Sometimes a royal crown was placed on his head. When the Greeks, though not before the tenth century, painted Christ on the cross, with anatomical correctness, as dying or already dead, the innovation gave great scandal to the Latins. Cardinal Humbert attacked the Greeks for this practice in very violent language, while a synod (Hefele, *Concil.* iv. p. 737) under the schismatic patriarch Michael Cerularius speaks of godless men from the West who anathematized the orthodox church because it "did not change unnaturally the form of man" which Christ took. Gradually, however, the Greek custom prevailed even in the West, partly because it was reasonable, partly because Greek artists often settled in Western Europe; and D'Agincourt gives copies of Italian crucifixes from the twelfth and thirteenth centuries which follow the Greek fashion. (From Hefele, "Beiträge," &c.)

Dalmatic.

A VESTMENT open on each side, with wide sleeves, and marked with two stripes. It is worn by deacons at High Mass as well as at processions and benedictions, and by bishops, under the chasuble, when they celebrate Mass pontifically. The color should conform to that of the chasuble worn by the celebrant.

The word is derived from Dalmatia, and first occurs in the second century. The dalmatic (*Dalmatica vestis*) was a long under-garment of white Dalmatian wool corresponding to the Roman tunic. Ælius Lampridius blames the emperors Commodus and Helio-gabalus for appearing publicly in the dalmatic. In the Acts of



DALMATIC.

St. Cyprian we are told that the martyr drew off his dalmatic and, giving it to

his deacons, stood ready for death in his linen garment. In these instances the dalmatic was clearly a garment of every-day life.

According to Anastasius, Pope Sylvester early in the fourth century gave the Roman deacons dalmatics instead of the sleeveless garments (*kolobia*) which they had used previously. Gradually the Popes conceded the privilege of wearing the dalmatic as an ecclesiastical vestment to the deacons of other churches.* Such a concession was made by Pope Symmachus towards the close of the fifth century, to the church of Arles. In the same way, the use of the dalmatic as an episcopal vestment was first proper to the Pope and then permitted by him to other bishops. Thus Gregory the Great allowed Aregius, bishop of Gap in Gaul, to wear a dalmatic, and Walafrid Strabo testifies that in the seventh century this episcopal custom was by no means universal. But from the year 800 onwards ecclesiastical writers all speak of the dalmatic as one of the episcopal, and the chief of the deacons', vestment. The dalmatic was originally always white, but Durandus speaks of red dalmatics, symbolizing martyrdom. The Greeks have a vestment corresponding to our dalmatic, called *sticharion* or *stoicharion* from the *stichoi* (lines or stripes), with which it is adorned; its color varies, just as the dalmatic of our deacons does, with the color of the *phelonion* or chasuble, worn by the celebrant. The Greek priests also wear a *sticharion* under the chasuble, but the former is always white.

Various mystical meanings have been attached to the dalmatic. When the arms are stretched it presents the figure of a cross; the width of the sleeve is said to typify charity; the two stripes (which were originally purple, and are probably a relic of the Roman *latus clavus*) were supposed to symbolize the blood of Christ shed for Jews and Gentiles. (From Rock, "Hierurgia," and Hefele, "Beiträge," ii. 204 seq.)

Deacon.

THE word in itself (*diakonos*) means no more than "minister" or servant, and so it is used in the LXX and in the New Testament (see Esther i. 10; 1 Cor. iii. 5; 2 Cor. vi. 4). However, the word deacon received a more definite meaning in apostolic times, for the mention of deacons along with bishops in Phil. i. 1, 1 Tim. iii. 2, 8, besides the qualifications which St. Paul requires of a deacon, clearly prove that the diaconate was a church office. According to the Pontifical it is the part of a deacon "to minister at the altar, to baptize, and to preach." He is the highest of all whose office it is to serve the priest in the administration of the sacraments, and he is set apart for this work, not merely by the institution of the Church, but by the sacrament of order which he receives through the laying on of the bishop's hands. Just as

* "Quando sacerdoti ministrant."—*Rubr. Gen. Miss. tit. xix.*

the Levites were chosen by God himself for the ministry of the tabernacle, so the diaconate is appointed by Christ's institution and strengthened by a sacrament of the new law for the service of the Christian altar. The constituents of a sacrament—viz., the sensible sign, grace given, divine and permanent institution—are all found in a deacon's ordination. The laying on of hands is the sensible sign; grace is given, for the bishop says, "Receive the Holy Ghost," and the Council of Trent (Sess. xxiii. can. 4) anathematizes those who hold "that the Holy Ghost is not given by sacred ordination, and accordingly that bishops say in vain 'Receive the Holy Ghost.'" There is divine institution, for what power had the Apostles to institute a sign which should infallibly convey grace? And besides, the Council of Trent (*loc. cit.* can. 6) defines that there is "in the Catholic Church a hierarchy divinely constituted consisting of bishops, presbyters, and ministers," which last word must at least include deacons. Lastly, the form of ordination was established permanently, as appears from the practice of the Church.*

Up to this point we have been arguing on Catholic principles, but it will be well (1) to consider more closely the grounds on which the Catholic idea of the diaconate rests, passing then (2) to the history of the office, and (3) to the rite of ordination.

(1) *The Catholic Idea of the Diaconate.*—The duties of a deacon will be considered more fully afterwards. Here it is enough to say that a deacon is ordained chiefly in order that he may assist the priest in the celebration of solemn Mass, and then, on certain conditions, to preach and baptize. In other words, he is the chief minister at the altar. Against this, Protestants have often alleged that the seven deacons whose ordination is mentioned in Acts vi. were chosen in order to administer the alms of the Church, and that the New Testament gives no hint of their duties at the altar.

Now certainly the "seven" mentioned in Acts vi. were appointed on occasion of disputes which arose between two classes of Jewish converts (viz., those of foreign and those of Palestinian origin) on the distribution of alms, and were entrusted with the administration of charitable relief. Further, the seven, though not called "deacons," have almost universally been regarded as the first who held the office.† Still, the sacred text indicates that they were to be chosen for some higher work than the administration of charity. They were to be "full of the Holy Ghost and of wisdom." We find Stephen, one of their number, preaching and instructing; Philip, another member of their body, baptizing (Acts viii. 38). St. Paul (1 Tim. iii. 9) requires deacons to "hold the mystery

* That the sacrament of order is received by deacons follows so plainly from the definitions of Trent, and is so universally held, that the contrary opinion of Durandus and Cajetan, though not heretical, could not be maintained without temerity.

† This, however, was denied by the Greek Council in Trullo, can. 16; and also, Petavius says, by "certain learned and Catholic theologians."—*Diss. de Cathol. quibusdam Dogm.* lib. ii. cap. 1.

of the faith in a pure conscience," nor does he allude to this work of "serving tables"—*i. e.* of administering alms.

We can only guess the nature of the diaconate from Scripture, but the early and authentic tradition proves that the Catholic doctrine on the matter corresponds to the original teaching of the Apostles. St. Ignatius ("Ad Trall." 2) speaks of deacons as "ministers of the mysteries of Jesus Christ." "for they are not ministers (*diakonoî*) of meat and drink, but servants of the Church of God." Here the mention of the "mysteries of Jesus Christ" in contrast with ordinary meat and drink, shows that St. Ignatius alludes to the service of the altar. Justin ("Apol." i. 65) tells us that the deacons gave Holy Communion to those present at Mass, and carried it to the absent. Tertullian ("De Baptism." 17) says that deacons had the right to baptize, not, however, "without the authority of the bishop." This chain of testimony might easily be strengthened, but the testimonies given prove that the complete Catholic idea of the diaconate was accepted in the early Church.

(2) *History of the Duties, &c.*—With regard to the ministry of the altar, deacons, as we have seen, used to give the people communion under both kinds. In Cyprian's time, and in the following ages, deacons were permitted only to present the chalice to the people (Cyprian. *De Laps.* 25; *Apost. Const.* viii. 12). At present they are forbidden to give communion at all except in case of necessity, but they retain the essential part of their office as ministers of the altar by singing the Gospel at High Mass, and assisting the priest throughout the celebration. They can also, as in ancient times, preach with the leave of the bishop, and baptize solemnly with that of the parish priest.

Formerly, the deacons had other and very important functions. They had to acquaint the bishop with the state of his flock, collect the offertory at Mass, to visit the confessors in prison, write the Acts of the martyrs, so that in the Apostolical Constitutions (ii. 44) the deacon is said to be the "ear, eye, mouth, heart, and soul of the bishop." Nay, in certain cases even congregations in the country were committed to their care (Concil. Illib. Can. 77).

In many churches, of which Rome was one, the number of deacons was limited to seven, in memory of the original institution (Euseb. *H. E.* vi. 43; Concil. Neocæsar. Can. 15). It was not till the eleventh century that the number of Cardinal Deacons in the Roman Church was raised from seven to fourteen.

But the most important point in which the position of deacons has altered is that, whereas in the ancient and even mediæval Church a man often remained a simple deacon for the rest of his life, the diaconate is now regarded as a step towards the priesthood. Among the Cardinal Deacons at Rome a vestige of the ancient discipline is still preserved.

(3) *The Ordination of Deacons.*—The following is the form given in the Roman Pontifical. The bishop questions the archdeacon on the fitness of the

candidates and then asks the clergy and the people to state any grounds they have for objecting to the ordination of the person about to be promoted. After a pause, the bishop lays down the duties and qualifications of a deacon, while the candidates kneel at his feet. The candidates then prostrate themselves on their faces while the Litany of the Saints and some other prayers are recited. Next, in a kind of preface, the bishop gives thanks to God for the institution of the sacred ministry, and the most important part of the rite begins. The bishop places his right hand on each of the candidates with the words, "Receive the Holy Ghost for strength and for resisting the devil and all his temptations in the name of the Lord." Then, holding the right hand stretched out, he continues, "Send forth upon them, O Lord, we beseech Thee, the Holy Spirit, that they may be strengthened faithfully to perform the work of thy ministry by the gift of thy sevenfold grace," &c. The bishop then invests the new deacons with the stole on the left shoulder, and dalmatic, and finally makes them touch the book of the Gospels, while he says, "Receive the power of reading the Gospel in the Church of God, both for the living and the dead, in the name of the Lord."

The essence of the ordination, according to the most probable opinion, consists in the laying on of hands by a bishop with words which express the nature of the power given. This imposition of hands is mentioned in the Acts of the Apostles and in various early authorities—*e. g.* in Canon 4 of the early collection attributed to the Fourth Council of Carthage. The present form of words which accompanies this imposition of hands is not older than the twelfth century. With regard to the other ceremonies, the questions put by the bishop to the people on the fitness of the candidates are in substance of Apostolic institution (Acts vi. 3). The recitation of the Litany of the Saints is found in the oldest Pontificals; the prayer "Exaudi, Domine, preces nostras," used after giving the book of the Gospels occurs in a MS. more than twelve hundred years old; and the practice of investing the new deacon with the stole was in use, according to Assemani, long before the time of Gregory the Great. In the Greek rite, as given by Goar, the bishop makes the sign of the cross on the head of the person to be ordained, and places his hand on his head, with the words, "Divine grace which ever heals the infirm and perfects the imperfect, promotes the venerable subdeacon N. to be deacon. Therefore, let us pray for him that the grace of the Holy Spirit may come upon him." The bishop then makes on the head of the deacon the sign of the cross three times, uses two forms of prayer with fresh imposition of hands, puts the *orarium* or stole on his left shoulder, saying, "He is worthy," gives him the kiss of peace, and puts the fan for driving away flies from the holy sacrifice into his hand, again saying, "He is worthy."

Dedication of Churches.

THESE words mean, properly speaking, the act by which a church is solemnly set apart for the worship of God; and afterwards this event is commemorated by a feast of the dedication. We have to treat of both subjects.

I. *The actual Dedication of the Church.*—In the Jewish Church the tabernacle and Temple were dedicated by solemn rites, and Cardinal Bona supposes that the practice of dedicating or consecrating Christian churches dates from Apostolic times, and was formally imposed by a law of Pope Evaristus. However this may be, we find the consecration of churches mentioned just after the heathen persecution was over by Eusebius (x. 3). It was one of the charges made by the Arians against Athanasius that he had said Mass in an unconsecrated church. Many early councils—*e. g.* that of Orange in 441 (can. 10)—take the practice of dedicating churches for granted, and legislate concerning it. The present law of the Church forbids the use of a church for the celebration of Mass unless it has been first consecrated or at least blessed, for which blessing a less solemn rite is provided in the Pontifical. It is unlawful to alienate a church which has been once consecrated, according to the maxim quoted from the “*Regulæ Juris*” appended to the sixth book of the Decretals—“That which has once been dedicated to God must not be transferred to common use.”

The person who consecrates a church must be a bishop, and to him this consecration has always been and is still reserved, though a simple priest may be deputed to bless a church. Moreover, the consecrating bishop must be the bishop of the diocese or another bishop with leave from him, and this applies even to the churches of such religious as are exempt from episcopal jurisdiction, although in some cases special privileges in this matter have been granted—*e. g.* to the Friars Minor, who got powers from Honorius III. enabling them to invite another bishop to consecrate their churches, should the diocesan be unwilling to do so. In early times it was common for many bishops to assemble for the consecration of a church, and in those days many bishops might actually take part in the consecration, though the principal part was assigned to one only. At present, a bishop can by virtue of his ordinary jurisdiction consecrate any church in his diocese, but this has not been the case always and everywhere. Thus it appears from a Constitution of Gelasius, and from a letter of Gregory the Great, that Italian bishops could not consecrate churches even in their own dioceses without the Pope’s leave; while in the province of Toledo permission had to be obtained from the metropolitan. These restrictions no longer exist.

The ritual of consecration has of course been gradually developed. Originally, to judge from Eusebius (*loc. cit.*), churches were consecrated by preaching, prayer, and above all by the acceptable sacrifice of the new law. St. Ambrose mentions the custom of consecrating churches by relics as one which prevailed at Rome and was adopted by him; he also speaks of the vigil kept by the relics over-night before they were transferred to the new church. In the Sacramentary of St. Gregory and the Pontifical of Egbert we meet with the rite of consecration almost in its present form, and we may trace the minor changes introduced in the "Ordines" which Martene has collected from different ages and dioceses. The following are the chief points in the rite prescribed by the present Roman Pontifical. The consecrating bishop, who should be fasting on the day before, sets apart over-night the relics to be used in the consecration. Lights burn before them, and matins and lauds are sung in honor of the saints whose relics have been procured. Twelve crosses are also marked on the walls of the church with candles attached to them. Next day these candles are lighted, and all things needful are prepared in the church, which is left in charge of a deacon duly vested. The bishop goes in procession round the outside of the church, three times sprinkling it with holy water, knocks three times at the church door with his pastoral staff, saying, "Lift up your heads, ye princes, and be ye lifted up, ye eternal gates, and the king of glory will enter." Three times the deacon within asks, "Who is the king of glory?" Twice the bishop answers, "The Lord strong and mighty, the Lord mighty in battle," and the third time, "The Lord of armies, he is the king of glory." Thereupon the bishop enters with the clerics and others whose assistance he requires, leaving the rest of the clergy and people outside, and again closing the door. He forms a cross with the letters of the Greek and Latin alphabets, which he inscribes with his staff on ashes previously sprinkled upon the floor of the church—a rite which symbolizes the instruction to be given to catechumens in the elements of the faith. Afterwards, he proceeds with the consecration of the altars, marking five crosses on each with his thumb, which he has dipped in a preparation of water, ashes, salt, and wine, specially blessed, and sprinkling them seven times with this mixture. He also goes three times round the inside of the church and sprinkles the walls, as well as the floor of the church. Later on, the relics are borne into the church, the bishop, clergy, and people taking part in the procession. An address is first made to the people on the event of the day, and the outside of the door is anointed with chrism. The sepulchres of the altars are also anointed with chrism, and the relics placed in them. The table of the altar is anointed in the same manner and incensed, and five crosses are made on it with the oil of catechumens, as well as with chrism. Chrism is used later on to anoint the twelve crosses which have been marked on the walls, and incense is burned on the five crosses which have been previously made on the altar with blessed water, oil, and chrism. Finally, the bishop makes a cross with chrism

on the front and four corners of the altar; the cloths, vessels, ornaments, &c., are consecrated or blessed, and the dedication of the church is complete.

The meaning and use of this consecration are clearly stated by St. Thomas ("Summ." III. lxxxiii. 3). The rite, says the saint, signifies the holiness secured to the Church by Christ's passion, and required of its members. Moreover, in answer to the Church's prayers, God makes the church fit for his worship—*i. e.* He makes it a means of exciting special devotion in the faithful who enter it, if they do so with virtuous dispositions, and He drives far from it the power of the enemy. (From the Pontifical, with Catalani's commentary.)

II. The feast of the dedication ("fest. dedicationis," "encœnia;" in St. Leo's sermon on the Machabees "natale ecclesiæ") is kept in consecrated churches on the anniversary of the consecration, as a double of the first class with an octave. The bishop at the time of the consecration may for grave reasons fix a day other than the actual anniversary on which the feast of the dedication is to be kept, but after the consecration no change in the day can be made except by the Pope's leave. Here, too, the Christian has followed the use of the Jewish Church, which celebrated yearly the purging of the Temple and the rebuilding of the altar after Judas Machabæus had driven out the Syrians in 164 B.C. The observance of the anniversary of a church's dedication can be traced back at least to Constantine's time. Besides the observance of this anniversary in the church itself, the feast of the dedication of the cathedral is kept throughout the diocese, also as a double of the first class, but without an octave.* Moreover, the dedication of certain Roman basilicas (S. Mariæ ad Nives, Basilicæ Salvatoris, Basilicæ SS. Petri et Pauli) is celebrated throughout the whole Church, the feast being in each case a double or greater double. (From Gavantus, P. II. sect. viii. cap. 5.)

Diocese.

DIOCESE (*diokesis*, administration). The name by which the tract of country with its population falling under the pastorate of a Christian bishop is now universally designated belonged originally to the civil hierarchy. The bishops, taking up from the Apostles the work of teaching and converting the world, exercised their jurisdiction for the most part over the Christians of a single city and a small district surrounding it. This was their *paroikia*, the abode of the Christian *paroikoi* (1 Pet. ii. 11), who, few in number amidst the masses of the heathen, lived in the world as passing strangers and sojourners rather than as citizens. The word *diokesis* occurs several times in Cicero's letters to designate an Eastern province or district; but the widespread official use of the name seems to have been due to the organization

* The octave, however, is celebrated in the churches of the cathedral city.

of the empire begun by Diocletian and continued by Constantine. "The whole empire was divided into twelve *dioceses*, the smallest of which—Britain—consisted of four provinces, the largest—Oriens—of sixteen (*Roman Provincial Administration*, W. T. Arnold, 1879). Each diocese was governed by a Vicarius, with the rank of *spectabilis*. The word gradually acquired an ecclesiastical use, but its meaning varied. In Africa, by the end of the fourth century, it seems to have meant nearly what we mean by it now, for the fifth canon of the Second Council of Carthage (390) provides for the appointment of new bishops, the consent of the bishop of the original "diocese" being first obtained. But in the East, as shown by the canons of Chalcedon, it for a long time signified a patriarchate or tract of country containing several *eparchiai*, provinces. Hincmar, Archbishop of Rheims, writing to Pope Nicholas, uses the term as equivalent to the modern province, the jurisdiction of a metropolitan having suffragan sees under him. In England it was not till the thirteenth century that the word came into common use. Bede speaks of an "episcopatus," or a "provincia," or an "ecclesia," but never of a "diocesis;" nor can the term be found in the much later chronicles of Symeon of Durham and Henry of Huntingdon; it begins to occur, but not frequently, in the works of Matthew Paris, and then in the precise sense which we now attach to it. Ducange considers that this was an abuse of the term, and that the proper name for a bishop's diocese was *Parochia*. A much more strange abuse crept in in France in the Carolingian era, when, as we see from the canons of some French councils, and the capitularies of Charlemagne, "diocesis" was used in the sense of "parish." After the thirteenth century the present signification of the word became firmly established.

The "Mappa Mundi" of Gervase of Canterbury gives the titles of about three hundred and fifty Catholic dioceses as existing near the end of the twelfth century; but the list is imperfect by his own confession. In England and Wales, he enumerates two provinces and twenty dioceses; in Scotland, eleven dioceses; in Ireland, four provinces and thirty-three dioceses. The sees of Gloucester, Oxford, and Peterborough were erected by Henry VIII. with the authority of Parliament, but the arrangement was not confirmed by the Holy See. The sees of the ancient English and Scottish hierarchy, having become Anglican or ceased to exist, the Pope has in our own day (1850) divided England and Wales anew into fourteen dioceses,* forming one province under the Archbishop of Westminster, and Scotland (1878) into six dioceses, whereof one—Glasgow—is an archdiocese without suffragan sees, the other five form one province under the Archbishop of St. Andrews and Edinburgh. Ireland, having in spite of persecution adhered to Catholic unity, retains of course her ancient diocesan organization unimpaired, although the temporalities of the sees are lost, and some of them have been consolidated with others.

* One of these, Middlesborough, was separated from Leeds and made a distinct diocese in 1880.

The total number of Catholic dioceses at the present day, including twelve Patriarchal sees, amounts to about 900.

Diocesan statutes, passed by a bishop in Synod, are a part of the *jus canonicum speciale*, which is defined as "that law which has been enacted only for a particular place, province, diocese, or community, and is not binding outside the limits of the same" (Ferraris, "Jus," § 22).

Dispensation.

THE relaxation of a law in a particular case. The necessity of dispensation arises from the fact that a law which is made for the general good may not be beneficial in this or that special case, and therefore may be rightly relaxed with respect to an individual, while it continues to bind the community. Dispensation must be carefully distinguished from the interpretation of a law, though the two are often confused with one another in common speech. Thus, a person so ill that he cannot fast without serious injury to his health needs no dispensation, because he is by the nature of the case exempt from the law. On the other hand, though he may be able to fast, his health, occupations, &c., may make it suitable that the law should be relaxed in his favor; for this purpose a dispensation is required, and he must apply to some one possessed of authority to grant it. Any one may interpret the law who has sufficient knowledge and impartiality to do so, but jurisdiction is needed in order to dispense.

The general principle is that the lawgiver, from whom the law derives its force, has power to relax it. So again, a superior may relax the laws of his predecessors, because his power is equal to theirs, or of his inferiors, because his power is greater. But an inferior cannot dispense in the laws of his superiors unless by power delegated to him for that end.

God Himself cannot give a dispensation, in the strict sense of the word, from the natural law. "From the precepts of the decalogue," says St. Thomas, "no dispensation of whatsoever kind can be given," and to the objection that God who made the ten commandments can unmake them, he replies, "God would deny Himself if he did away with the order of his justice, since He is identical with his own justice, and therefore God cannot give a dispensation making it lawful for a man to neglect the due order to God, or exempting him from submission to the order of his justice even in those things which concern the relations of men to each other." * God, however, can change the circumstances in such a manner that the case no longer falls under the law. He could, for example, as supreme Lord and proprietor of all, make over the goods of the Egyptians to the Israelites, so that the latter could take them without commit-

* St. Thom. 1 2ndæ, qu. 100, a. 8. The opinion of Occam, D'Ailly, and Gerson that God could dispense from the precepts of the decalogue has long been abandoned. The Scotists held that God could dispense from the precepts of the second table except that against lying.

ting robbery. He could, as the Lord of all that lives, deprive Isaac of life and make Abraham the executioner. Further, just as a man may remit a debt, so God may free a man from the obligation incurred to Him by oath or vow. Lastly, God can of course dispense from the positive law which he has imposed—*e.g.* he could have dispensed a Jew from the law of circumcision, the Sabbath, &c. We may now pass on to consider the actual law of the Church on dispensations.

The Pope can dispense from obligations to God which a man has incurred of his own free will—*i.e.* by oath or vow. This power belongs to him as the successor of St. Peter to whom Christ gave the power of binding and loosing. He can also dispense in all matters of ecclesiastical law. Bishops, by their ordinary power, can dispense from the statutes of the diocesan synods, &c., and they can dispense individuals from the general laws of the Church, or from obligations under which they have placed themselves to God, in such cases as frequently occur—*e.g.* in most vows, in fasts, abstinences, observance of feasts, &c. But by reason of privilege, lawful custom or necessity, the dispensing power of the bishop is often extended. Custom has also given parish priests power to dispense individuals from fasts, abstinences, abstinence from servile work on feasts, and the like. As a rule, a person who has received power to dispense from a superior by delegation cannot sub-delegate.

A reason is always needed before a dispensation can be lawfully given. If a superior dispenses without cause in his own law or in that of an inferior, the dispensation, though unlawful, is valid. If, however, an inferior to whom dispensing power has been delegated uses it without reason, the dispensation is null and void. In all cases it is taken for granted that a dispensation is given only on the tacit condition that the statements of the person who petitions for it are true. Concealment or falsehood in an essential matter affecting the motive which induced the superior to dispense, renders the dispensation null.

A dispensation ceases if recalled; if it is renounced and the renunciation is accepted by the superior; also, in certain cases, if the cause for which the dispensation was given no longer exists. What those cases are it is not so easy to determine. According to Suarez, a dispensation from one single obligation—*e.g.* a vow—continues even when the cause for which it was granted is there no longer, provided the dispensation has been accepted and used before the cause ceased. On the contrary, dispensations which virtually relax a series of obligations—*e.g.* from fasting each day in Lent—expire with the cause which induced the superior to grant them.

Divorce.

DIVORCE, in its widest sense, signifies a separation made between man and wife on sufficient grounds and by lawful authority. It may dissolve the marriage bond altogether, so that the man or woman is free to contract a fresh marriage (*separatio quoad vinculum*); or it may simply relieve one of the parties from the obligation of living with the other (*separatio quoad torum et mensam*).

No human power can dissolve the bond of marriage when ratified and consummated between baptized persons. But

(1) The marriage bond may be dissolved, even between baptized persons, by Papal authority, if the marriage has not been consummated. Such at least is the common doctrine of canonists and theologians; nor does Billuart, who holds the opposite opinion, deny that such divorces have been granted by Martin V., Paul III., Pius IV., and Gregory XIII.

(2) It may be dissolved in similar circumstances by the solemn religious profession of either party. This point was defined at Trent, sess. xxiv., can. 6; the principle had been already laid down by Innocent III., who professed to follow the example of his predecessors, and it is justified by the example of ancient saints, who left their brides before consummation of marriage to lead a life of perpetual continence. The engagement by which they bound themselves to continence may be considered equivalent to a solemn religious profession in later times.

(3) If two unbaptized persons have contracted marriage, this marriage, even if consummated, may be dissolved, supposing one of the parties embraces the Christian religion and the other refuses to live peaceably and without insult to the Christian religion in the married state. This principle is laid down by Innocent III., and is founded on the "dispensation of the Apostle," as it is called, in 1 Cor. vii. 12-15.

In all other cases the marriage bond is indissoluble, and, besides this, married persons are bound to live together, as man and wife. They may, however, separate by mutual consent; and, again, if one party exposes the other to grave danger of body or soul, or commits adultery, the innocent partner may obtain a judicial separation, or even refuse to cohabit without waiting for the sentence of the judge, provided always that the offence is clearly proved. If the innocent party has condoned the adultery, the right of separation on that ground is forfeited—unless, of course, the offence is repeated. (From Billuart, St. Liguori, Gury "De Matrimonio.")

Doctor of the Church.

THREE things, says Benedict XIV., are required to make a Doctor of the Church. First, he must have had learning so eminent that it fitted him to be a doctor not only in the Church but of the Church ("doctor ipsius ecclesiæ") so that through him "the darkness of error was scattered, dark things were made clear, doubts resolved, the difficulties of Scripture opened." Next, he must have shown heroic sanctity. Thirdly—though, as we shall see presently, this last condition has not always been insisted on—the title of "Doctor of the Church" must be conferred by a declaration of the Pope or of a General Council. Four Doctors of the Church are named in the canon law: viz., Ambrose, Augustine, Jerome, Gregory. Besides these, other saints enjoy the title and cultus due to a Doctor of the Church without a formal declaration of Pope or council. Under this class Benedict XIV. puts Chrysostom, Gregory Nazianzen, Anselm, Isidore, Peter Chrysologus. He adds that a part of the cultus usually assigned to doctors is given to St. Hilary,* in whose office the gospel and prayer but not the antiphon, and to St. Athanasius and St. Basil, who have only the antiphon but not the gospel and prayer, proper to doctors.

Since the Reformation the title of Doctor of the Church has been conferred more freely. Pius V. added St. Thomas of Aquin to the list; Sixtus V., St. Buonaventura. During the eighteenth century the title was conferred on St. Anselm, St. Isidore, and St. Leo. Pius VIII. gave the title to St. Bernard; Pius IX. to St. Hilary, St. Alphonsus Liguori, and St. Francis of Sales. (Chiefly from Benedict XIV., "De Canoniz.," lib. iv. p. 2, cap. 11, 12.)

Dogma.

DOGMA, in its theological sense, is a truth contained in the Word of God, written or unwritten—*i.e.* in Scripture or tradition—and proposed by the Church for the belief of the faithful. Thus dogma is a revealed truth, since Scripture is inspired by the Holy Ghost, while tradition signifies the truths which the Apostles received from Christ and the Holy Spirit, and handed down to the Church.

The word itself has an interesting history. In classical writers it has three distinct senses connected with its derivation from *dokein*, "to seem." It means, accordingly, that which seems good to the individual—*i.e.* an opinion; that which seems good to legitimate authority—*i.e.* the resolution of a public assembly, or, in other words, a decree; lastly, it acquired a peculiar sense in the philosophic schools. The mere word of some philosopher (*e.g.* of Pythagoras)

* Pius IX. gave Hilary the title of Doctor, and now, of course, the antiphon "O Doctor" is recited in his office.

was considered authoritative with his disciples; and so Cicero, in the Academic Questions, speaks of "decrees," or doctrines, "which the philosophers call dogmata, none of which can be surrendered without crime." In the LXX and New Testament, the word retains the second of the two of the senses given above. Thus, in Daniel ii. 13, iii. 10, in Luc. ii. 1, xvii. 7, it is used of decrees proceeding from the State. In Ephes. ii, 15, Coloss. ii. 14, it signifies the Mosaic ordinances, and in Acts xvi. 4 (*dogmata ta kekrimena*) the disciplinary decrees issued by the Apostolic Council at Jerusalem. Nowhere in the New Testament does it bear the sense in which theologians employ it.*

This sense sprang from the third of the classical meanings given above—viz., that of a truth accepted on the authority of a philosopher. The Pythagoreans accepted tenets, which if true admitted of proof, on the authority of their master. Christians, better instructed, accepted truths beyond the reach of unaided reason which had been revealed by Christ to his Church. These truths they called dogmas. We find the earliest trace of this technical sense, still imperfectly developed, in St. Ignatius, "Magn.," 13:—"Use all zeal to be established in the doctrines (*en tois dogmasin*) of the Lord and the Apostles."† In later Fathers the word occurs in its precise, theological meaning. Thus, St. Basil mentions "the dogma of Christ's Divinity" (*to tes theologias dogma*); Chrysostom, "The dogmas (*dogmata*) of the Church;" Vincent of Lerins, "the ancient dogmas (*dogmata*) of heavenly philosophy."‡ This last illustrates the origin of the theological term.

From the definition with which we began it follows that the Church has no power to make new dogmas. It is her office to contend for the faith once delivered, and to hand down the sacred deposit which she has received without adding to it or taking from it. At the same time, the Church may enunciate fully and impose dogmas or articles of faith contained in the Word of God, or at least deduced from principles so contained, but as yet not fully declared and imposed. Hence with regard to a new definition—such, *e.g.*, as that of Transubstantiation, Christians have a twofold duty. They are obliged to believe, first, that the doctrine so defined is true, and next that it is part of the Christian revelation received by the Apostles. Again, no Christian is at liberty to refuse assent to any dogma which the Church proposes. To do so involves nothing less than shipwreck of the faith, and no Catholic can accept the Protestant distinction between "fundamental and non-fundamental articles of faith." It is a matter of fundamental importance to accept the whole of the Church's teaching. True, a Catholic is not bound to know all the definitions of

* The list of New Testament passages given in the text is exhaustive, except that Lachmann reads *to dogma tou basileos*, the decree of King Pharaoh, in Heb. xi. 23.

† See also Barnab. *Ep.* 1, *tria oun dogmata estin Kurioi*, where the old Latin version has "constitutiones."

‡ Basil, *Orat.* iv. In *Hexaem.* Chrysost., In *Galat.* cap. 1, apud Kuhn, *Dogmatik*, vol. i. p. 191.

the Church—but, if he knowingly and wilfully contradicts or doubts the truth of any one among them, he ceases to be a Catholic.

This arbitrary distinction between essential and non-essential articles, has led by natural consequence to the opinion that dogmatic belief, as such, matters little provided a man's life is virtuous and his feelings are devout. A religion of this kind is on the very face of it different from the religion of the Apostles and their successors. St. Paul anathematizes false teachers, and bids his disciples shun heretics; St. John denounces the denial of the Incarnation as a mark of Antichrist. It is not necessary to quote the utterances of the early Fathers on this matter, which has been already treated in the article on the Church, but we may refer the reader to the striking discussion of the subject in Cardinal Newman's book on "Development," ch. vii. sect. 1, § 5. We will only remark in conclusion that it is unreasonable to make light of dogmatic truth, unless it can be shown that there is no such thing in existence. If God has made a revelation, then both duty and devotional feeling must depend on the dogmas of that revelation, and be regulated by them.

Dolours of the Blessed Virgin.

ST. JOHN mentions that the Blessed Virgin, with other holy women and with St. John, stood at the foot of the cross when the other Apostles had fled. At that time the

prophecy of Simeon, "a sword will pierce thine own soul," was most perfectly fulfilled; and very naturally the sorrows of Mary have been a favorite subject of contemplation with the Saints, among whom St. Ambrose and St. Bernard deserve particular notice. They dwell specially on the intensity of her mental suffering, and on the supernatural constancy with

which she endured it. The famous hymn "Stabat Mater" celebrates Mary's sorrows at the foot of the cross in sublime language. The seven founders of the Servite order, in the thirteenth century, devoted themselves to special meditation on the Dolours of Mary, and from them the enumeration of the Seven Sorrows (*i. e.* at the prophecy of Simeon, in the flight to Egypt, at the three days' loss,

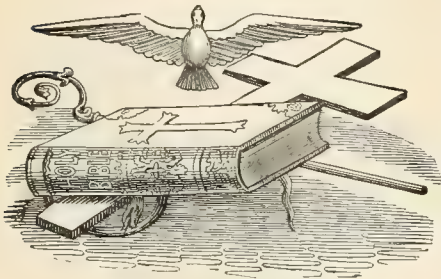


DOLOURS OF THE BLESSED VIRGIN.

at the carrying of the cross, at the crucifixion, at the descent of the cross, at the entombment) is said to have come. The feast of the Dolours was instituted at a Provincial Council of Cologne in 1423, at a time when the Hussites were destroying crucifixes and images of the Mother of Sorrows with fanatical zeal. Benedict XIII., in 1725, caused this feast to be celebrated in the States of the Church on the Friday after Passion Sunday. This feast is now observed as a greater double throughout the Church. Pius VII., in 1814, directed that a second feast of the Dolours should be kept, on the third Sunday of September. In allusion to her seven sorrows, the Blessed Virgin is represented in art transfixed by seven swords. (Benedict XIV. "De Festis"; "Manuale Decret.")

Douay Bible.

A NAME commonly given to the translation of the Holy Scriptures current among English-speaking Catholics. The name is misleading, for, as we shall presently see, the Bible was not translated into English at Douay, and only a part of it was published there, while the version now in use has been so seriously altered that it can scarcely be considered identical with that which first went by the name of the Douay Bible.



DOUAY BIBLE.

1. We begin with a history and criticism of the original version. The College of Douay was founded in 1568 by the exertions of Cardinal Allen, and, owing to political troubles, its members a few years after its foundation took refuge at Rheims. There they set to work at an English version of the Bible, made from the Vulgate, but with diligent comparison of the Hebrew and Greek

texts. The divines chiefly concerned in the translation of the New Testament were—Dr. William (afterwards Cardinal) Allen, Dr. Gregory Martin, Dr. Richard Bristow, and John Reynolds, all of them bred at the University of Oxford. Martin translated, the rest revised, Bristow and Allen wrote the annotations. Martin also translated the Old Testament, Dr. Worthington furnishing the notes. The publication was delayed by lack of means, but in 1582 the New Testament was published at Rheims, the Old in 1609–10 at Douay, both in quarto. There was a second edition (quarto) of the Old Testament in 1635, of the New (quarto), with some few changes, in 1600; a third edition of the New (16mo) in 1621, a fourth (quarto) in 1633, a fifth (folio) 1738, with the spelling modernized and a few verbal alterations; a sixth (folio) at Liverpool in 1788. In 1816–18 an edition of the whole Bible appeared in Ireland, in which the Rheims text and notes were mainly adopted for the New Testament. An eighth

edition of the Rhemish New Testament, text and notes, was published by Protestants at New York (octavo) in 1834. Thus there have been two editions of the Old Testament, eight of the New, according to the original Douay and Rheims version. This version comes to us with the recommendation of certain divines in the College and cathedral of Rheims and of the University of Douay. It never had any episcopal imprimatur, much less any Papal approbation.

What was the value of this translation of the Vulgate? It certainly had great value as preserving the old devotional language, and being the work of one man. All recognize its great merits, which we prefer to state in the words of the celebrated Protestant scholar, Dr. Westcott. Martin, he says (and Martin had the chief share in the work), was "a scholar of distinguished attainments, both in Greek and Hebrew." "The scrupulous or even servile adherence of the Rhemists to the text of the Vulgate was not without advantage. They frequently reproduced with force the original order of the Greek, which is preserved in the Latin, and even while many unpleasant roughnesses occur, there can be little doubt that this version gained on the whole by the faithfulness with which they endeavored to keep the original form of the sacred writings. . . . The same spirit of anxious fidelity to the letter of their text often led the Rhemists to keep the phrase of the original when others had abandoned it. . . . When the Latin was capable of guiding them the Rhemists seem to have followed out their principles honestly: but whenever it was inadequate or ambiguous, they had the niceties of Greek at their command. The Greek article cannot, as a rule, be expressed in Latin. Here, then, the translators were free to follow the Greek text, and the result is that this critical point of scholarship is dealt with more satisfactorily by them than by any earlier translators. And it must be said that in this respect also the revisers of King James [*i. e.* the common Protestant version] were less accurate than the Rhemists, though they had their work before them." Dr. Westcott also observes that the Douay Bible "furnished a large proportion of the Latin words, which King James's revisers adopted."

In the eighteenth century two independent translations of the New Testament appeared as substitutes for the Rhemish, one by Dr. Cornelius Nary (1718), priest of St. Michan's, Dublin; the other (1730) by Dr. Witham, president of Douay.

A new epoch was made by Dr. Challoner, who revised the Rheims and Douay text, making alterations so many and so considerable that he may really be considered the author of a new translation. His chief object seems to have been that of making the English Catholic Bible more intelligible, and in this he has succeeded, but, "undoubtedly," says Cardinal Newman, "he has sacrificed force and vividness in some of his changes." He approximates, according to the same authority, to the Protestant version. Dr. Challoner, then coadjutor to the Vicar Apostolic of London, published the first edition of his New Testa-

ment in 1749, of the whole Bible in 1750. In 1752 the New Testament appeared again; in 1763-4 the Bible; in 1772 and 1777 fresh editions of the New Testament. Early in 1781 he died, being then in his ninetieth year. In these editions many variations occur. The notes are Dr. Challoner's own.

Dr. Challoner's text was itself revised, and fresh alterations were introduced by Mr. McMahon, a Dublin priest, who published the New Testament in 12mo anno 1783, and the whole Bible (quarto) in 1791. This edition of the whole Bible was undertaken at the request of Dr. Troy, Archbishop of Dublin, and by his name this text is generally known. In 1803 and 1810 the New Testament, and in 1794 the Bible, were reprinted according to the revision of Challoner, which was also adopted in the Philadelphia edition of the Bible, anno 1805.

However, Mr. McMahon's alterations are mostly confined to the New Testament: the text of the Old, in Cardinal Newman's words, "remains almost verbatim" as Challoner left it. But subsequent editions of the New Testament vary very much, because the editors have had to choose between this or that of Challoner's three texts of the New Testament and Dr. Troy's text.

We need not follow the history of our English Bible further, for subsequent editions are mere reprints of texts already mentioned. Challoner's second edition of the Bible (1763) was reprinted at Philadelphia in 1790, and this was the first Bible printed in America for English-speaking Catholics. We have, however, still to mention an independent revision of the Rhemish and Douay texts by Archbishop Kenrick.

Doxology.

THE *greater doxology* or "ascription of glory" is usually called, from its initial words, the "Gloria in excelsis." It is not mentioned by the earliest writers, but it is found nearly, though not quite, as we now have it, in the Apostolic Constitutions (vii. 47), so that it can scarcely have been composed, as is asserted in the "*Chron. Turonense*," by St. Hilary of Poitiers, and the real author is, as Cardinal Bona says, unknown. It was only by degrees that it assumed its present place in the Mass. In Gaul, according to St. Gregory of Tours, it was recited *after* Mass in thanksgiving. St. Benedict introduced it into lauds; while it was also recited on occasions of public joy—*e. g.* in the Sixth General Council. It was sung at Mass according to the use of the Roman Church first of all on Christmas Day, during the first Mass in Greek, during the second in Latin. It was of course on Christmas night that the first words of the "Gloria in excelsis" were sung by the angels. Afterwards bishops said it at Mass on Sundays and feasts, priests only at the Mass of Easter Sunday, as appears from the Gregorian Sacramentary. This rule lasted till the eleventh

century. At present it is said in all Masses, except those of the dead, of ferias which do not occur in the Paschal season—(it is said, however, on Maundy Thursday)—Sundays from Septuagesima to Palm Sunday inclusive. It is not said in votive Masses, except those of the Angels, and the B. Virgin on Saturday.

II. *Lesser doxology*—*i. e.* “Glory be to the Father,” &c., recited as a rule after each psalm in the office and after the “Judica” psalm in the Mass. Forms resembling it occur at the end of some of the Acts of the Martyrs—*e. g.* those of St. Polycarp. St. Basil (“De Spiritu Sancto ad S. Amphilochem,” which work, however, is of doubtful authenticity) defends the formula “Glory be to the Father, and to the Son, and to the Holy Ghost,” contends that its antiquity is attested by early Fathers, Clement of Rome, Irenæus, &c., and that it is at least as ancient as the Arian form, “Glory be to the Father in” or “through the Son,” &c. Anyhow, the former part of the Gloria must date as far back as the third or fourth century, and arose no doubt from the form of baptism. The concluding words, “As it was in the beginning,” are of later origin. The Gallican Council of Vaison, in 529, ordered their use, adding that they had been already introduced in Rome, Italy, Africa, and the East against heretics who denied the Son’s eternity (Hefele, *Concil.* ii. p. 742). And the rule of St. Benedict contains directions for the recital of the Gloria after each psalm. (Benedict XIV. “De Missa,” Kraus, art. *Doxologia*.)

Easter, Feast of.

THE feast of our Lord’s resurrection. The word Easter is derived from that of the Saxon goddess Eástre, as the divinity of the dawn. Bede tells us that the Anglo-Saxons called the spring month Eostemonaðt. Naturally, therefore, they called the great Church-feast which fell at the beginning of spring Easter, and the name continued among us, like the names of the week days, long after the heathen goddess had been forgotten (Hefele, *Beiträge*, ii. p. 285). All Christians, except those of the German family, call the feast of Christ’s resurrection by some modification of *pascha*, the term which the Church herself uses in her liturgy. This term is of Jewish origin, and designated the feast of Pasch, or Passover, from which the Christian feast is in a certain sense derived.

Passover is a literal translation of the Hebrew name for the feast, viz. פֶּסַח; from this we get the Chaldee ܦܫܬܐ, and from the last the *pascha* or pasch of the New Testament and of Christian writers. The Passover, then, or Pasch, was the feast celebrated on the 14th of Nisan, instituted in commemoration of the wonderful deliverance which God wrought for the Jews on the night of their exit from Egypt. The destroying angel smote the first-born of Egypt, but passed

over (פסח) the houses of the Hebrews. This deliverance was granted on a certain condition. Each head of a Hebrew house was to slay a lamb or kid without blemish on the evening of Nisan 14. He was to sprinkle its blood on the lintel and sideposts of the door. Afterwards, the lamb was to be roasted, no bone being broken, and eaten with unleavened bread and bitter herbs by all the family, no uncircumcised person, however, being allowed to partake of it, and the feast was to be observed year by year as a perpetual ordinance of the Jewish people.

It is certain that Christ observed the Passover the night before He died, that He made it the occasion of instituting the Eucharist, and that He, in his Passion, was the true paschal lamb prefigured by the lamb of the old Hebrew feast. Thus St. John calls special attention to the fact that not a bone of our Lord was broken on the cross; and St. Paul, writing probably just before the Passover of A.D. 58, in his first Epistle to the Corinthians, v. 7, 8, "Purge out the old leaven that you may be a new lump, as you are unleavened; for also our *pascha* or passover Christ has been sacrificed for us, therefore let us keep the feast . . . in the unleavened bread of sincerity and truth." Christ, St. Paul argues, is the true paschal lamb, and the life of Christians is to be a perpetual feast of thanksgiving for the deliverance they have obtained by Christ's blood. As the Jews removed leaven from their houses at the time of Passover, so Christians are to purge away once for all the leaven of malice and wickedness.

The celebration of a special Paschal or Easter feast among Christians goes back to the remotest antiquity, though it is impossible to determine the date of its introduction. When St. Polycarp came to Rome, about 160, there were two modes prevalent among Christians of celebrating the Easter, and apostolic precedent was pleaded on each side. The Roman Church and the great majority of Christians celebrated the Pasch on the Sunday after Nisan 14—*i. e.* on the Sunday following the first full moon after the vernal equinox, because on that day Christ rose again, finished the work of redemption, and accomplished our deliverance from the Egyptian bondage of death and hell. But besides this feast they also celebrated on the previous Friday the memory of Christ's death, and for a long time this latter day also was called Pasch. Thus, Tertullian, about the year 200, distinguishes between the Pasch on which there was a strict obligation of fasting, and on which too the usual kiss of peace was omitted—*i. e.* our Good Friday—and the other Pasch, between which and Pentecost Christians stood at prayer instead of kneeling—*i. e.* our Easter Sunday (Tertull. *De Orat.* 18, *De Coron.* 3). Later writers distinguish these two days from each other as the Pasch of the crucifixion and resurrection (*pascha staurosimon kai anastasimon*).

The Roman Church claimed to follow the practice of St. Peter and St. Paul on this matter. On the other hand, the Churches of Asia Proconsularis, appealing to the authority of St. John, ended this time of fasting and kept the

feast of Passover or Pasch at the same time as the Jews—viz., 14 Nisan—on whatever day it might fall. On this day, as they maintained, our Lord kept the Pasch and instituted the Eucharist. On the same day, therefore, they celebrated the memory of the institution and of our joyful deliverance by Christ's death. As they kept the Jewish day, though not the Jewish feast, they were called "Observants" (*terountes*), and as this day fell on Nisan 14, they were also called "Quartodecimani." Polycarp and Pope Anicetus discussed the matter, and though no agreement was reached, each party was allowed to continue its own custom in peace. The matter, however, led to sharp discussion, about 190, between Pope Victor and Polycrates of Ephesus, and Victor was near excommunicating the Asiatics. The intercession of Gallic bishops, especially Irenæus, kept matters from coming to this pass (Euseb. *H. E.* v. 24). The Quartodeciman practice was finally set aside by the Nicene Council. The same council settled further the way in which Easter Sunday was to be reckoned.

Easter is, as St. Leo calls it, the "feast of feasts," the greatest of Christian solemnities. Down to the twelfth century each day in Easter week was a holiday of obligation. At present this is the case only with the first three days, and now in most countries even Easter Monday and Tuesday are days of devotion only. All movable feasts are calculated from Easter. The joyful character of the time is marked in the services of the Church—*e. g.* by the chanting of the "Vidi Aquam" instead of the "Asperges" before Mass; by the constant repetition of the "Alleluia" in Mass and office all through the Paschal season—*i. e.* till Trinity Sunday. On Easter Sunday the office is very short, because in old times the services were prolonged far into the night of Holy Saturday, so that little time was left for the matins and lauds of Easter Sunday. The short office is continued during the week, probably, as Benedict XIV. and Martene say, because the first day determined the office for the days that followed, and because there would have been a special inconvenience in changing it in a week when so many neophytes had just been baptized and were taking part for the first time in the full service of the Church. (See Benedict XIV. "De Fest.")

Elevation.

THE elevation of host and chalice immediately after consecration was introduced in detestation of the denial of transubstantiation by Berengarius.

It seems to have begun about 1100, for the ancient *Ordines Romani* and the liturgical writers are silent concerning it. The further custom of ringing a small bell at the elevation began in France during the twelfth century, was introduced into Germany in 1203 by Cardinal Gui, legate of the Holy See, and is enjoined in several English councils.

Ember Days.

EMBER DAYS (*quattuor tempora*). The Wednesday, Friday, and Saturday which follow December 13, the First Sunday in Lent, Pentecost, and September 14 (Exaltation of the Cross), are days of fasting, and are called in English Ember Days, in the Breviary and Missal "*Quattuor Tempora*," because these days of fasting recur in each quarter of the year. The Ember Days were observed at Rome in St. Augustine's time—nay, so ancient was the practice of observing them in that city that St. Leo ascribes an Apostolic origin to the fast. The same Pope says the object of the fast is that we may purify our souls and do penance as we begin each quarter of the year. The fast was introduced into England by St. Augustine, the Apostle.

Encyclical.

ENCYCLICAL (*littere encyclicæ*). An encyclical is a letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, or informs them of impediments which persecution, perverse legislation or administration, opposes in particular countries to the fulfilment by the Church of her divine mission, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education, or the relations between Church and State, or the liberty of the Apostolic See. Encyclicals are "published for the whole Church, and addressed directly to the bishops, under circumstances which are afflicting to the entire Catholic body; while briefs and bulls are determined by circumstances more particular in their nature, and have a more special destination."

Eucharist.

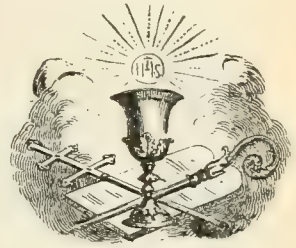
THE Catholic doctrine on the Eucharist is stated with great clearness by the Council of Trent, Sess. xiii. xxi. and xxii. The Church regards the Eucharist as a sacrament and also as a sacrifice. Considered as a sacrament, the Eucharist is the true body and blood of Christ under the appearance of bread and wine. Like the other sacraments, it was instituted by Christ, and like them, it consists of an outward part—viz., bread and wine, or the appearance of bread and wine; and an inward or invisible part—viz., the body and blood of Christ with the grace which they impart to those who communicate worthily.

I. *The Eucharist as a Sacrament.*

(1) *Its Institution, including the Matter and Form.*—Christ Himself insti-

tuted the Eucharist on the night before his Passion. The three first Evangelists and St. Paul in his first Epistle to the Corinthians give the history of the first Eucharist. Our Lord, they tell us, took bread into his hands, and having given thanks (*eucharistesas*, Luc. xxii. 19, whence the name Eucharist), He broke it and gave it to his disciples, saying, "This is my body which is given for you: this do for a commemoration of me." In the same manner He took the chalice and said, "This is the blood of the New Testament which is shed for you." From this it appears that bread and wine are the matter to be used in the sacrament. The Council of Florence declares that "wheaten bread and wine" are the matter of this sacrament, and nearly all theologians hold that no other kind of bread can be used without invalidating the sacrament, because, when bread without further qualification is mentioned wheaten bread would be commonly understood.* The Council of Florence, in the Decree of Union,

defined consecration either in leavened or unleavened bread as valid. Latin priests are bound to use the latter; Orientals, except Maronites and Armenians, use the former. The Latin Church follows the use of Christ, for leavened bread could not have been employed at the paschal supper, so that the violent attacks made on the Latin Church for its use of unleavened bread by Michael Cærularius in 1043, and often repeated by the schismatic Greeks, are clearly unwarranted. It is impos-



THE CHALICE AND HOST.

sible to ascertain with certainty the use of the ancient Church on this head. Sirmond contends that even the Latins used leavened bread for eight hundred years and more. Authorities of equal reputation—viz., Mabillon and Christianus Lupus—hold that the Latins have always used unleavened bread since Apostolic times. Bona thinks that, whereas the Greeks have always used leavened bread, the Latins in the early ages used either leavened or unleavened bread according to convenience, and that the use of the latter was not obligatory among them till the tenth century (Benedict XIV. *De Fest.* P. I. clxiv.). The wine must of course be the fermented juice of the grape. Water is mixed with it according to a custom which must have been followed by Christ (for the paschal wine, which He used in the first Eucharist, was always so mixed), and which is proved to be Apostolic, both because it is mentioned by Justin Martyr (*Apol.* i. 56) in the sub-Apostolic age, and because it is followed at this day, not only throughout the Catholic Church in all the varying rites according to which Mass is said, but also by all heretical sects which have preserved the priesthood, with the single exception of the Armenian Monophysites. But the mixture of water with the wine does not belong to the essence of the sacrament, and it must be made in small quantity, since wine, not

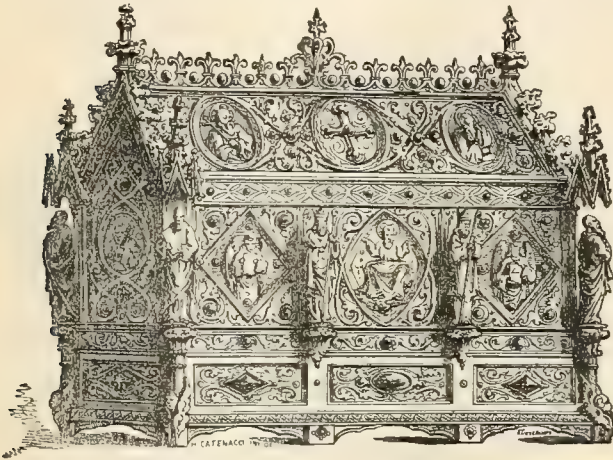
* *Ἀπὸς* is the word used by the Evangelists, and that means wheaten bread, *μᾶζα* being the word for barley bread.

wine and water, is a constituent part of the matter of the sacrament. Lastly, the bread and the wine are consecrated by the words "This is my body," "This is my blood."

(2) *The Real Presence.*—The Council of Trent, Sess. xiii. De Euch. can. 7, teaches that, after the consecration, the body and blood, together with the soul and divinity of our Lord Jesus Christ, are contained "truly, really, and substantially in the sacrament of the most Holy Eucharist," and it anathematizes those who say that Christ's body and blood are there in sign and figure only, or virtually. Christ is in the Eucharist truly—*i. e.* the words "This is my body" are not, as the Zwinglians contend, a mere figure; He is there really—*i. e.* objectively, so that his presence does not depend, as Calvin said it did, on

the faith of the recipient. He is there substantially, which word excludes the Calvinistic error that Christ's body is in heaven and nowhere else, though it exercises its virtue and power in the Eucharist.

The real presence is clearly implied in Scripture. It was taught first of all by our Lord Himself in the synagogue at Capharnaum, just a year before his Passion. On the day preceding this discourse He had fed the five thousand by the



ARK OF THE COVENANT.

miraculous multiplication of bread, and the crowd went to Capharnaum next day in quest of Him. Christ rebuked them, because they set greater value on earthly bread than on the food of the soul; and they asked Him for a "sign" in confirmation of his authority. The miracle of the yesterday was not enough. He had, after all, only fed the crowd with common bread. What was that to the miracle of the desert? "Our fathers eat the manna in the desert, as it is written, He gave them bread from heaven to eat." Christ answered that He was the true bread come down from heaven; the food of the soul to those who believed in Him, as the manna had been the food of the body. So far—*i. e.* down to verse 50—there is nothing in the discourse to prove the real presence. But Christ goes on to say, "The bread which I will give" is (not my doctrine but) "my flesh." "He who eateth my flesh and drinketh my blood, hath eternal life." The future tense (the bread which I *will* give) shows that the mysterious gift of which Christ spoke was not yet bestowed. It was possible to believe in Him, but it was not possible as yet to eat his flesh and his blood. This feeding on Christ's flesh and blood can refer only to the Holy

Eucharist. No doubt Christ might most fitly have spoken of belief in Himself as a feeding on heavenly bread; but to describe faith in Him as a feeding on his flesh and blood would be a violent and unnatural use of words in any language, and as addressed to Jews it would have been worse than unnatural. They were accustomed to use the words "eating a man's flesh" metaphorically, but the metaphor signified, not to accept a man's doctrine, but, on the contrary, to treat him with brutal cruelty. Thus the Psalmist speaks of his enemies coming near him to "eat his flesh;" and Job uses similar language of his false friends.* Our Lord, therefore, speaks of a literal, not of a metaphorical, eating of his flesh and drinking of his blood. Another argument for the Catholic interpretation is supplied by the way in which Christ's words were received.

The Jews exclaimed, "How can this man give us his flesh to eat?" Whereupon our Lord, instead of explaining that He meant only to say that they must believe in his doctrine, repeated his former assertion in the most solemn and emphatic manner: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have not life in you. . . . My flesh is



THE HOLY EUCCHARIST CARRIED IN PROCESSION.

truly food, and my blood is truly drink." Others who heard the doctrine from his disciples found it hard and intolerable. To remove the scandal they had taken, Christ appealed to that divine power which He was to manifest in his Ascension, and added, "It is the spirit which quickeneth, the flesh profiteth nothing: the words which I have spoken to you are spirit and life: but there are some of you who do not believe." In the first part of this verse Christ cannot have meant to say that his flesh was absolutely unprofitable: to do so would have been to contradict the substance of his previous discourse, even if we accept the ultra-Protestant interpretation of it. Christ was to give his flesh for the life of the world, so that He could not speak of this flesh as utterly unprofitable. His meaning is that flesh in itself, even his own flesh apart from that Spirit which God had given Him without measure (1 John iii. 34) and which was united to it, could not be of any avail. Nor again, in the latter part of the verse, "The words I have spoken to you are spirit and life," does Christ

* Ps. xxvi. (in Heb. xxvii.) 2. Job. xix. 22. The Chaldee Targum preserves the same metaphor in both passages.

contrast faith in his words with feeding on his flesh, for, apart from other objections, our Lord does not speak of his word generally, but of those particular words which He has just uttered and which some of his hearers did not believe. The discourse in the synagogue had been a scandal to them, and our Lord declares that his words, far from giving any real occasion for scandal, were spirit and life to those who received them; the fault lay not in Him or in his words, but in their unbelief.

This exposition is confirmed by the last part of the chapter. Clearly, the Evangelist did not think that Christ had softened down or explained his mysterious promise, for he goes on to tell us that from that time many of Christ's disciples went back and walked no more with Him, so that our Lord was constrained to ask the twelve Apostles if they also would go away.

At the last supper, Christ explained by the institution of the Eucharist that mysterious eating his flesh and drinking his blood which he had announced a year before in the synagogue of Capharnaum. He celebrated with the chosen twelve the paschal rite. This rite was a sacrifice commemorative of Israel's redemption; it was, indeed, the one commemorative sacrifice of the old law. Further, it was a feast upon a sacrifice, and the eating of the paschal lamb bound the Israelites together in the unity of the Jewish Church. Christ, as his disciples knew, was the true paschal lamb, come to take the sins of the world away. As He substituted his atoning death for the sacrifice of the paschal lamb, so He gave his body and blood in place of the lamb on which they had been used to feast. Just when He was about to abolish types and shadows by his death, He instituted for all time the new paschal rite which was more than a type or shadow. It was to be at one and the same time a sacrifice commemorative of the redemption, a feast on Himself, the Lamb of God, the great means of sanctification for his people, and the bond which was to unite the "Israel of God" throughout the world. He said of the bread, "This is my body," of the wine, "This is my blood," and He invited his disciples to eat and drink of the banquet prepared for them.

St. Paul, in 1 Cor. x., testifies to the same doctrine. He warns his disciples against participating in the sacrifices offered to idols, and points out the inconsistency of eating the flesh of victims offered to idols and also eating the flesh and drinking the blood of Christ. Christians are to "flee from idols" because they receive the Eucharist. St. Paul contrasts the real flesh of victims sacrificed to idols with the real flesh present in the great Christian sacrament. "I cannot partake," he says, "of the table of the Lord and the table of devils"—*i. e.* of idols. And in order that there may be no possibility of mistaking the sense of his words, he asks, "The cup of blessing which we bless, is it not a participation in (*koinonia*) the blood of Christ? the bread which we break, is it not a participation in the body of Christ?" St. Paul does not say that the consecrated bread and wine are a symbol of Christ's body and blood, but a

participation in them. He uses the very same word (*koinonoi*) to describe the "partaking" in the Jewish altar. Persons "partook" in Jewish and heathen sacrifices by really eating the flesh of the victim; just in the same way they "partook" of the Christian Eucharist. But the participation in each case was ordered to ends widely different from each other, so that it was a gross inconsistency to unite any two of the three different participations with each other.

We select a few from the mass of patristic testimonies to the doctrine of the real presence. St. Ignatius, St. John's disciple, arguing against the Docetæ, who denied the reality of our Lord's body altogether, points out the consequences of this unbelief. Not admitting that our Lord took on Himself true flesh, those men "abstained from the Eucharist and prayer, because they do not confess that the Eucharist is the flesh of our Saviour Jesus Christ" (*Ad Smyrn.* 7). Had the Church of those days believed that the Eucharist was no more than a symbol, there was nothing in the celebration of the sacrament which need have offended them. They granted that our Lord had an apparent body, and they could offer no objection to the commemoration of his death under a symbolic form. But they could not partake in a sacrament which professed to communicate the true body of Christ, for the simple reason that they denied the reality of Christ's body altogether. It may be worth while to mention in passing that the celebrated Protestant commentator Meyer (*Comm. on St. Matthew*, ed. 5, 1864) admits the force of this passage. In an historical account of the Eucharistic doctrine, appended to his commentary on St. Matthew, he allows that St. Ignatius, in opposition to the Docetæ, "undoubtedly states the doctrine that in the Eucharist Christ's flesh and blood are given in a real way." In the earliest account which we possess of the Eucharistic celebration among the primitive Christians we find the same unhesitating belief in the real presence. "This food," says Justin Martyr, who died in the year 166, "is known among us as the Eucharist. . . . We do not receive these things as common bread and common drink; but as Jesus Christ our Saviour, being made flesh by the Word of God, had both flesh and blood for our salvation, so we have been taught that the food over which thanks have been given (*eucharistetheisan*), through prayer in his words, and from which our blood and flesh are nourished in such a way as to be changed, are the flesh and blood of that Jesus who was made flesh" (*Apol.* i. 66). Justin considers the presence of Christ's flesh and blood in the Eucharist as certain as the fact that He took flesh and blood in his Incarnation. And here again we may remark that Meyer interprets St. Justin just as we do. At the close of the second century, St. Irenæus, the disciple of St. Polycarp, who was the disciple of St. John, uses the very argument against the Gnostics which St. Ignatius had employed against the Docetæ. Against the Gnostic error that the material world is evil and that Christ was not the Son of that inferior God who made the world, St. Irenæus (iv. 33, 2) argues thus: "If the Lord came from another father, how did He

act justly when, taking the bread of the creation which lies around us, He confessed that it was his own body, and affirmed that the mixture of the chalice [wine mixed with water] was his own blood?" Again, repelling the Gnostic error that the flesh is incapable of salvation, and so would not rise again, St. Irenæus (v. 2, 2) argues that on the Gnostic theory Christ would not have redeemed us with his blood, or sanctified our bodies with his own body and blood in the Eucharist. "If this flesh of ours is not saved, then clearly the Lord did not redeem us with his blood, nor is the chalice of the Eucharist the communication of his blood, nor the bread which we break the communication of his body. For there is no blood except that which comes from veins and flesh and the rest of man's substance, which human substance the Word of God truly became. He redeemed us with his blood; . . . and since we are his members and are nourished through his creatures, and since He himself bestows his creatures on us, . . . He confessed that the chalice [taken] from the creature was his proper blood, with which He bedews our blood, and the bread [taken] from the creature He affirmed with a strong affirmation to be his proper body, from which He nourishes our bodies." Let the reader observe that St. Irenæus puts the blood of Christ in the Eucharist in the same category with that shed on the cross, the former being real, just as the latter was real; next, that Irenæus tells us what he means by blood—viz., literal blood, taken from the veins; lastly, that Irenæus intimates that he is speaking of a stupendous mystery, for he tells us that our Saviour solemnly or strongly affirmed (*diebebaiosato*) that the bread was his proper body. We may conclude our patristic citations on this head with a few words from Cyril of Jerusalem (died 386). "Since then He has declared and said of the bread, 'This is my body,' who after that will venture to doubt? And seeing that He has affirmed and said, 'This is my blood,' who will raise a question and say it is not his blood?" (Cyril. Hierosol. *Cat.* xxii. *Mystag.* 4). Even if the witness of Scripture to the real presence were doubtful, the fact that a doctrine so mysterious, so difficult to reason, found such speedy and universal acceptance throughout the Church that Ignatius, a disciple of St. John, could take it for granted in his controversy with heretics, should be enough to turn the scale in favor of the Catholic interpretation.

(3) *Transubstantiation*.—It is not enough to confess Christ's real presence in the Eucharist. The Council of Trent requires us further to confess the "change of the whole substance of the bread into the body, of the whole substance of the wine into the blood [of Christ], only the appearances of bread and wine remaining; which change the Catholic Church most fitly calls transubstantiation." The word "transubstantiation" appears to have come into use during the controversy with Berengarius, and a person who rejected it as "foolish and barbarous" would not thereby fall into heresy, though his conduct, Suarez says, would be scandalous and rash, and would expose him to just

suspicion of heresy. But the word implies a truth beyond the mere fact of Christ's presence in the sacrament; and this truth is of faith. It is necessary then to begin by explaining the word.

The Church has adopted the distinction made by the Aristotelians between substance and accident. The essence or substance is that which constitutes the thing, which makes it what it is, and it is distinct from accidents or qualities which may change while the thing itself remains. Common sense teaches us this distinction. If water undergoes certain accidental changes—*e. g.*, if having been cold it becomes heated to the boiling point—we still call it water: in other words, we recognize the fact that though the water has become hot instead of cold, the substance of water is there still, and that the change is merely accidental. If, however, the water were changed by natural process into blood, or grape-juice, or again by miracle into wine, any one would see that not merely the qualities, but the thing was changed. The substance of water would have ceased to be, and would have been replaced by that of grape-juice, blood, or wine. Substance is the inner reality in which the qualities or accidents inhere, or in the more exact language of the Schools, substance is that which naturally stands by itself without any subject or substratum in which it inheres. An accident is that which naturally inheres in a substance as its subject or substratum. Now, whereas the change which the elements in the other sacraments undergo is an accidental (whereas, *e. g.*, the water in baptism remains water, and simply receives a new power to cleanse from sin), the change of the elements in the Eucharist is an essential or substantial one. The substance of bread and wine ceases to be, for it is changed into Christ's body and blood. In one respect, however, this substantial change differs from all other substantial changes. In other cases, when one substance changes into another, the accidents also change. Here the accidents of bread and wine remain unaltered; and so long as they remain, the body and blood of Christ also remain concealed beneath them. Hence it follows that in the Eucharist there is no deception of the senses. What we see, feel, or taste in the Blessed Sacrament is real, for the accidents are real entities, and the accidents are all that the senses ever do perceive. From the existence of the accidents reason infers that of the substance to which they naturally correspond, but with regard to the Eucharist this inference would be false, since faith assures us that in this case the accidents conceal the body and blood of Christ, not the substances of bread and wine. It is, moreover, because the accidents remain that the Eucharist is a sacrament. They constitute the outward part—they are the sensible sign of that refreshment of the soul which follows from a worthy reception of the Blessed Sacrament.

Taking for granted the real presence, we may fairly claim to prove the doctrine of transubstantiation from the words of consecration as given in the Gospels. On the Lutheran theory of consubstantiation—according to which the substances of bread and wine are still present after consecration, though the

substance of Christ's body is there also—Christ could not have said, "This is my body," but only "My body is here"—"My body is present with this bread." The sensible signs or accidents indicate the substance which underlies them; so long, therefore, as the substance of bread remains, the proposition "This is bread" must be true, and any other proposition—*e. g.*, "This is Christ's body"—must be false. It is of no avail to urge that Christ's body is also present. The question is not whether it is present, but whether it is directly indicated by the accidents of bread. If the substance of bread remains, the natural connection between accidents and substance remains also; and to say of bread, "This is Christ's body," is not less absurd than it would be to say of bread in which a gold coin was concealed, "This (pointing to the bread) is gold." True, we may point to a cask and say, "This is wine," because everybody knows that the cask is meant to contain liquid, and by a permissible license of speech we put the thing which contains for that which is contained in it. But the accidents of bread are not intended, on the theory of consubstantiation, either by nature or use, to contain the body of Christ; and the word "this" could only signify the substance of bread visible by its accidents.*

We pass to patristic testimonies, and here we shall have an opportunity of adding to the proofs from tradition already given for the real presence; and we shall also be able to set the doctrine of transubstantiation in a clearer light, and to show that, although the term is philosophical, the truth which it implies is very simple. The Fathers, then, imply this belief in transubstantiation when they say that the bread is changed into or becomes the body of Christ; because, on any theory except that of transubstantiation, the substance of bread remains, and is not, therefore, changed into another substance. The following quotations are taken from Cardinal Franzelin's treatise on the Eucharist. Tertullian, "Adv. Marc." iv. 40, says: "Taking bread, He *made* it his body." Cyril of Jerusalem, "Cat." iv. 1, 2: "Of old He changed water into wine, which is akin to blood, in Cana of Galilee; shall we think Him unworthy of faith now that He has *changed* wine *into* blood?" The change of water into wine was, of course, an instance of transubstantiation; so, also, according to Cyril, is the change effected in the Eucharist. "Before consecration," says St. Ambrose, "De Myster." ix. 54, "it is called something else; after consecration it is named blood; and thou sayest 'amen'—*i. e.*, it is true." St. James of Sarug writes: "From the point of time when He took bread and called it his body, it was not bread, but his body." Theodoret, on Matthew xxvi. 26: "It [the bread] is *changed* by a wonderful operation, though to us it *appears* bread. . . . Bread, indeed, it appears to us, but flesh in fact (*to onti*) it is." Against such testimonies (which might easily be multiplied) it is useless to quote passages from

* The argument given from the words of consecration is adopted by most theologians, and seems to be favored by the language of the Council of Trent, xiii. 4. However, Scotus and Durandus denied that the words *in themselves* proved transubstantiation.

Scripture or the Fathers in which the appearances which remain after consecration are called bread and wine. They are naturally called according to the outward appearance which they present; and it would be easy to prove, by the same argument, that Catholics at the present day do not believe in transubstantiation.

(4) *The Mode of Christ's Presence.*—The Council of Trent defines that Christ is contained whole and entire under either species—*i. e.*, that his body, blood, soul, and divinity are given both under the form of bread and under that of wine. Where Christ's body is, there his Godhead must be also, because by the hypostatic union the Godhead became indissolubly united to human nature. Moreover, as Christ, having died once, lives for evermore, it follows that the human soul must needs be united to that risen and glorified body which we receive in communion. Hence Christ speaks of eating his flesh as equivalent to eating Him.* Further, the same kind of reasoning certifies that Christ is given whole and entire under either kind. True, the force of the words of consecration puts the body under the appearance of bread, the blood under the appearance of wine; but Christ has no body except that glorified one united to his blood—no blood except such as is united to his body. Otherwise Christ would be slain over again every time Mass is said; for on each occasion the body would be separated from the blood. Again, the constant practice of the Church relieves us from any fear that this reasoning may be precarious. Since the Council of Constance it has been the general law in the West that all except the celebrant should communicate only under the species of bread. And the Church, though it has changed its discipline in this matter, has by no means introduced a new principle. Infants among the early Christians received communion under the form of wine, and sick persons, solitaires, &c., under the one form of bread. The principle was fixed—*viz.*, that Christ was given whole and entire under either species; it was merely the application of this principle which varied.

The Council of Trent goes on to say that whole Christ is present under every separate part of each species (*sub singulis cujusque speciei partibus, separatione facta*). What has been said in defence of Christ's presence under either species admits of obvious application here; and we will only add that Christ said of the divided host, "This is my body."

This seems the fitting place to explain what theologians mean by the spiritual presence of Christ's body in the Eucharist. It is not meant to deny that Christ's body in the Eucharist is a real one (such a denial would be heresy), but just as all bodies after the resurrection become spiritual without ceasing to be bodies, because they have certain properties of spirit; so it is with Christ's body in the Eucharist, only to a much wider extent and in a more wonderful way. At one and the same time Christ's body is in heaven and on a thousand

* John, vi. 57, 58, "He that eateth me;" . . . "He that eateth this bread."

altars. As the spirit is present entire in the whole body and in each part of it, so the body of Christ, with all its substance and qualities, is present in each host and in each part of the host. Consequently, the Eucharistic body of Christ is not extended in space—*i. e.*, one part of Christ's body does not correspond to one particular part of the host. All this, of course, involves a series of stupendous miracles. It does not, however, imply any contradiction; and nothing, we know, is impossible to God Almighty.

(5) The *Ministration* of the Eucharist is committed to priests. They alone can consecrate validly; for it was his Apostles, and not the faithful generally, to whom Christ said, "Do this for a commemoration of me." Justin, in his account of the Eucharist already referred to, speaks of the *proestos*, or president, as the celebrant; and Tertullian, "De Coron. Mil." 3, tells us that the Eucharist "was taken from the hands of nobody else except those of the presidents." The "president" is evidently another word for the bishop, who, in early times, celebrated the Eucharist while the priests around him joined in the sacred acts as *consacrificantes*. The First General Council takes for granted that priests alone can consecrate. It condemns the abuse of deacons administering the Eucharist to priests, because it was unseemly that those who cannot sacrifice should "give the body of Christ" to those who could offer it (*tous exousian me echontas prospherein tois prosperousi didonai to soma tou Christou*).

The Eucharist of course remains the body of Christ whoever administers it. But priests alone do so lawfully and by virtue of their office (Concil. Trid. xiii. 8). Deacons may administer it if empowered to do so, and at one time they did commonly give the chalice to communicants.

(6) *The Effects of the Eucharist*.—To communicate with profit we must do so without the stain of mortal sin on the soul. This appears from St. Paul's words, 1 Cor. xi. 27, "Let a man prove himself, and so let him eat of the bread and drink of the chalice;" from the constant practice of Christian antiquity, as testified by the declaration of the Fathers, the exclusion of penitents from communion, the words "sancta sanctis" in the ancient liturgies; from the nature of the sacrament, which is intended as the food of the soul, and therefore can confer no benefit on a soul dead by sin.* In a soul duly disposed the Eucharist produces effects similar to those of natural food on the body. It unites us to Christ, the author of grace and virtue. It sustains and increases the spiritual life; it repairs the injuries done to the soul by sin, for it increases the love of God and of true virtue, and fills us with spiritual sweetness; on the same grounds it preserves the Christian from future falls. It is also both to soul and

* One exception must be here made. Many theologians hold that a person who without fault of his own approaches communion in a state of mortal sin, for which he has supernatural sorrow, but not that sorrow known as perfect contrition, would be reconciled to God in the act of reception. Such a case might occur, *e. g.*, if a person erroneously supposed that he had been absolved.

body the pledge of future glory, since Christ is bestowed on us for this special end, that we may preserve and obtain that happiness which God reserves for the virtuous; while the body has a new title to a glorious resurrection. It is fitting that Christ should regard the flesh of the worthy communicant with a special interest, and conform it in due time to his own glorified body.

II. *The Eucharist as a Sacrifice.*

A sacrifice is defined as "the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify God's absolute authority over us and our entire dependence on Him." This is not the place to discuss the history and meaning of the primitive sacrifices. Catholic theologians have generally taught that in sacrifice the life of the victim—or the existence of the thing, if the oblation be of a thing without life—is substituted for the life of those in whose name it is offered. The thing offered must be visible, for sacrifice pertains to external worship, and it is only in a metaphorical sense that the prayer of the heart and the like are called sacrifices. It can be made lawfully to God alone, for no other but He is the Lord of life and death, and the very act of sacrifice must effect a change which destroys, or tends to destroy, that which is offered, for without this destruction we should fail to confess by an external act God's supreme dominion, and so to satisfy the end of all sacrifice. Such sacrifices were offered from the earliest times to the true God by the patriarchs, and among heathen nations to their false deities. God accepted and approved sacrificial worship from the first; and when the law was given to the people of Israel sacrifice was enjoined and its mode carefully regulated on divine authority. Christ offered on the cross a sacrifice for our redemption, and from that moment the Jewish sacrifices ceased to have any efficacy. They were instituted to typify the sacrifice of Christ, and now that the reality had come the types are no longer needed. The worship of sacrifice, however, was not to cease in the Church, and the Council of Trent defines that in the Eucharist or Mass a true and proper sacrifice is offered to God.

The Old Testament foretells this sacrifice of the Mass just as clearly as it predicts the sacrifice of the cross. No prophet seems to speak more lightly of the Jewish ritual than Jeremias. He looks forward to a time when the ark of the covenant will not be remade or even missed. "They will not say any more, 'The ark of the covenant of the Lord,' and it will not be thought of; they will not remember it or miss it, and it will not be made again" (iii. 16). He looks forward instead to that new covenant which God will write on the heart. But is there to be no sacrifice under this new covenant? Let the following passage answer: "In those days Judah will be saved, and Jerusalem will dwell confidently, and this is the name which they will call it [Jerusalem], the Lord our justice. For thus saith the Lord, a man shall not be cut off to David sitting on the throne of the house of Israel; and to the priests, the Levites, a man shall not be cut off from before my face presenting the holocaust and offering the

meat [or flour] offering and making sacrifice all the days. And the word of the Lord came to Jeremias saying: Thus saith the Lord, if ye will break my covenant [consisting in] the day and my covenant [consisting in] the night, so that there should be no more daytime and night in their season; then also shall my covenant be broken with David my servant, so that he should not have a son reigning on his throne, and with the Levites, the priests who minister to me. As the host of the heavens cannot be numbered, and the sand of the sea cannot be measured, so I will multiply the seed of David my servant, and the Levites who minister to me" (xxxiii. 16 *seq.*). Evidently this is a Messianic prophecy. The son of David is, as orthodox Protestants gladly admit, no other than Christ the son of David, and the son of God. Surely, then, there is no escape from the conclusion that in the Messianic kingdom—*i. e.*, in the Church—sacrifice will continue to be offered, and will last while sun and moon endure, or, in other words, till the end of the world and of the Christian dispensation. A recent Protestant writer who belongs to the sceptical school, and has scant sympathy with Catholic doctrine, admits that "taken literally, the eternity of Levitical sacrifices as expressed in xxxiii. 18, seems quite inconsistent with all else in Jeremia's prophecies," and, "taken typically, fits only the sacrifice of the Mass to which Roman Catholic expositors refer it; for the sacrifices are to be offered continually in all time.*

Malachias, in a familiar passage, expresses the same idea still more strongly and definitely. He speaks of God as rejecting the Jewish sacrifices. "I have no pleasure in you, saith the Lord of hosts, and a meat [or flour] offering I will not accept from your hands." But is sacrifice to cease? On the contrary, "from the rising of the sun even to its going down, great is my name among the Gentiles, and in every place incense is offered to my name, and a pure flour offering, since great is my name among the Gentiles, saith the Lord of hosts" (Malach. i. 10, 11). The sacrifices of the old law were offered only in Palestine; the new sacrifice of Messianic times is to be offered among the Gentiles. Jewish sacrifices could be offered only in one place; the new sacrifice is to be offered all over the world. The sacrifice here predicted cannot be that of the cross, which was made once for all on Calvary. The rabbins and Protestant scholars, whether sceptical or orthodox, have been utterly unable to explain this passage even plausibly. To say with Ebn Ezra and Kimchi † that the prophet means that the heathens would, if God commanded them to do so, offer acceptable sacrifice, is doing violence to the plain meaning of the words. Again, the whole context, which speaks of sacrifice in the literal sense, excludes the supposition that the offering of the Gentiles is to be a mere sacrifice of praise and prayer;

* Robertson Smith, *The Old Testament in the Jewish Church*, p. 402. The passage is wanting in the chief MSS. of the LXX. The LXX version of Jeremias omits some 2,700 words found in the Hebrew text, and gives many of the chapters in a different order, so that this omission need not surprise us.

† Quoted by Steiner *ad loc.* in his commentary published in 1881.

nor would a prophet of the Persian period have regarded the offering of such a sacrifice in every place as anything extraordinary.* Still more desperate is Hitzig's interpretation, which attributes to Malachias the modern and utterly un-Hebrew notion that "Jahve, Ormuzd, Zeus, and perhaps others, were only different names of the one Supreme God." The sacrifice of the Mass, and that only, satisfies the requirements of a scientific exegesis.

Christ at the last supper fulfilled these prophecies and instituted the transfigured Passover of the new law, in which He himself, the true paschal lamb, was to be continually sacrificed and eaten. When He blessed the bread and wine his eye was fixed on the morrow when He was to suffer and die; but his priesthood, begun when He assumed our human nature, was not to end with a single act of sacrifice. He was to continue it throughout time by the hands of his earthly representatives, who were to offer Him on the altars of the Church under the forms of bread and wine. He speaks of Himself under the forms of bread and wine as already in the state of a victim offered as sacrifice for men. He speaks of his body in the Eucharist as "given for you" (Luc. xxii. 19), just as He had said a year before of "the bread which I will give is my flesh, which I will give for the life of the world" (John vi. 52). He says of the chalice—*i. e.*, of the blood therein contained—that it is "shed for you" (Luc. xxii. 20). We lay no stress on the fact that it is the present and not the future tense which Christ employs; to do so would show great ignorance of Scriptural usage. But the fact remains that Christ speaks of the body *under the form of bread*, of the blood *in the chalice* as presented in a sacrificial state for the life of men. The perpetual sacrifice of the altar was to be one with the sacrifice of the cross. The one offering worthy of God was to replace the typical sacrifices prescribed in the Pentateuch. The sacrifice of the altar was to represent and commemorate that of the cross and also to supply all that was wanting in the latter. The Jews were commanded to eat of their peace offerings and so to enter into communion with God. No one could eat of the sacrifice offered on Calvary, but Christians for all time were to feed on the divine victim present in the Eucharistic oblation. The sacrifice of the cross was offered once; in the sacrifice of the altar the Christian Church was provided with the noblest form of worship, to be offered day by day. The sacrifice of the cross was "dishonored, without public testimony to its dignity and power." The sacrifice of the altar was to be the centre of the Church's worship and solemnities, the object of her unceasing veneration. It was to unite the faithful to God and to each other; it was to teach them how to offer themselves, body and soul, in sacrifice to God in union with the perfect sacrifice of Christ; it was to separate

* This interpretation, adopted by many Protestants (*e. g.* by Keil, *ad loc.*), is given in the Targum. In the Chaldee the verse is paraphrased thus: "Since from the rising of the sun and to its setting great is my name among the peoples, and in every time when you do my will, I will receive your prayer and my great name will be sanctified by means of you, and your prayer shall be as a pure oblation before me, since great is my name among the peoples, saith Jehovah of hosts."

them wholly and utterly from participation in Jewish and heathen sacrifices. This last point is clearly brought out by St. Paul in a way which shows beyond possibility of mistake his belief in the Eucharistic sacrifice. In urging the Corinthians not to partake in heathen sacrifices he reminds them, as we have seen above, that the Eucharistic bread imparts the body of Christ, the chalice of benediction his blood, and he concludes, "Ye cannot partake in the table of the Lord and the table of devils." The table of devils was of course the heathen altar, and partaking in the table of devils means eating of the sacrifices offered to false gods, whom St. Paul declares to be really demons. The Apostle therefore sets altar against altar, sacrifice against sacrifice, communion against communion.

This belief in the sacrifice of the altar has prevailed at all times and all places within the Church. St. Ignatius tells the Philadelphians they must partake of one Eucharist, since there is one flesh of our Lord Jesus Christ; one chalice which unites us to his blood; one *thusiasterion* or place of sacrifice. "The chalice," says Irenæus (iv. 17, 5, 18, 1), "which comes from this world of ours, He [Christ] confessed to be his blood and taught the new oblation of the New Testament, which oblation the Church, receiving it from the Apostles, offers in the whole world to God." "The oblation of the Church," he continues, referring to the prophecy of Malachy, "which our Lord taught to be offered in the whole world, is counted a pure sacrifice before God." He proves that Catholics alone have the right to celebrate this new oblation, heretics being excluded because a belief in the real presence is inconsistent with their other theories; Jews, because "their hands are full of blood, for they have not received the word which is offered to God." * This is nothing less than a distinct assertion of the Catholic truth that the divine victim who shed his blood for us on the cross applies to us the merits of his Passion, by offering Himself continually on the altar. We may add that the Fathers, from very early times, explained the words in Psalm cx., "Thou art a priest for ever after the order of Melchisedec," as referring to the Eucharistic sacrifice. They knew from the Epistle to the Hebrews that Melchisedec, "the king of justice and of peace," was a type of Christ. They remembered the words in Genesis xiv. 18, "Melchisedec, king of Salem, brought forth bread and wine, and he was the priest of God most high," and the prophecy in Psalm cx., "Thou art a priest for ever according to the order or manner of Melchisedec," and accordingly they found the reality typified by Melchisedec in the Eucharist when Christ offers Himself through his priests under the appearances of bread and wine. "Who," asks Cyprian, "is more truly a priest of God most high than our Lord Jesus Christ, who offered a sacrifice to God the Father and offered the same sacrifice which

* Iren. iv. 18, 4. "Verbum quod offertur;" this is the reading of the three best MSS. (Clarom., Vet. et Voss.), except that the two latter omit "Deo." The reading adopted by Harvey and Neander (*Kirchengeschichte*, i. p. 424) rests on very inferior authority.

Melchisedec offered (that is bread and wine) namely, his own body and blood?" * "His body," says St. Augustine, "is offered up instead of all those sacrifices and oblations, and it is given to the communicants." Ambrose, Chrysostom, and a multitude of other Fathers hold similar language. The ancient liturgies, written in many languages and used in many different parts of the Church, testify likewise to the universality of this belief. They speak of the "tremendous, divine, unbloody, the perpetual, the living sacrifice" of the Lamb "who, being sacrificed, never dies;" they declare that "our sacrifice is the body and blood of the priest himself, Christ our Lord." †

Having established the truth of the Church's doctrine on the sacrifice of the Mass, it only remains to state and explain that doctrine more fully, avoiding, however, as far as possible, merely scholastic questions. All that is included in the idea of sacrifice is found in the Eucharist. There is the oblation of a sensible thing—viz., of the body and blood of Christ under the appearances of bread and wine. The oblation is made by a lawful minister—viz., by Christ Himself acting through earthly priests, who are his representatives. There is a mystical destruction of the victim, for Christ presents Himself on the altar "as in a state of death, because He is deprived of those functions of natural life which He exercised on earth, and because He is there with the signs of death through the mystical separation between body and blood" ‡ made by the words of consecration. There is the protestation of God's supreme dominion, for the Mass is and can be offered to God alone. Moreover, it fulfils the form and ends of sacrifice. Like the holocausts, it offers homage to God; like the sin-offerings, it propitiates Him by the very fact that it is an oblation of Christ, the victim for our sins. Like the peace-offerings, it pleads for grace, for we offer here the victim of our peace. In this sacrifice of thanksgiving we offer God the most excellent gift He has bestowed on us—namely, the Son in whom He is well pleased. Lastly, the sacrifice of the altar is one with that of the cross. True, no blood is shed on the altar, nor does Christ die any more, so that it is by the sacrifice of the cross, not of the Mass, that we were redeemed from sin and its penalties. But on the cross and altar we have the same victim and the same priest, and therefore, in the words of the Council of Trent, the sacrifice of the Mass, though a commemoration, is "not a mere commemoration of the sacrifice on the cross." It is truly "propitiatory" (Sess. xxii. can. 3), and may be offered for the living and dead, for sins and penalties, for satisfaction and other needs, spiritual and temporal. "Moved," says the same council, "by offering up this sacrifice, the Lord, granting grace and the gift of repentance, forgives crimes and

* "Suum scilicet corpus et sanguinem;" Cyprian, Ep. 63. See also Clem. Al. *Strom.* iv. 25.

† See the quotations in Franzelin, *De Euch.* p. 319 seq.

‡ Le Brun, *Explication de la Messe*, i. 22. The words of consecration would of themselves put the body only under the form of bread, the blood only under that of wine, were it not for the fact of concomitance explained above. But theologians hold different theories as to what constitutes the essence of the sacrifice.

sins, even if they be great" (Ib. cap. 2); and in another place that it is the most efficacious means of helping the souls in Purgatory" (Sess. xxv. De Purgat.). The Mass is offered for the salvation of all the living and of all the dead who still suffer in the state of purgation; but it may also be applied specially for the needs of individuals. It is necessary that the priest should communicate in every Mass which he celebrates, for consumption of the species forms an integral part of the sacrifice, but it is not necessary that any one else should do so. The Council of Trent does, indeed, express a desire that in each Mass the faithful who assist, as well as the priest, should communicate; but it "does not condemn, as private and unlawful, those Masses in which the priest alone communicates sacramentally, but approves and even commends them, since such Masses should be considered public (*communes*), partly because the people in them communicate spiritually, partly because they are celebrated by a public minister of the Church, not for himself only, but for all the faithful who belong to the body of Christ" (Sess. xxv. cap. 6).

III. *Adoration, Reservation, &c., of the Blessed Sacrament.*

Several other subjects connected with the Eucharist are treated of under separate articles—*e. g.* BENEDICTION, COMMUNION. But it will be well to state here one or two dogmatic principles relating to these matters. Christ gives Himself in this sacrament to be the food of the soul; and every host is consecrated in order that ultimately it may be received by the communicant. Thus the host which is used for Benediction is, after a few days, received by the priest at Mass, and the particles reserved in the tabernacle are all given to communicants and replaced by other particles. However, as food has the qualities which nourish before it is eaten, the actual reception being only the condition without which it will not actually nourish, so the Eucharist, so long as the appearances of bread and wine remain, is always the true body and blood of Christ. This truth appears from the words of institution. Our Lord said of the bread, "This is my body;" not "This will be my body the moment you receive it;" and it is defined by the Council of Trent, Sess. xiii., can. 4. In consequence of this belief, the Church has from the earliest times treated the Blessed Sacrament with the most anxious reverence. "We are full of anxiety," says Tertullian (*De Corona Mil.* 3), "lest anything of our chalice and bread should fall to the ground." Severe penalties were imposed, both in East and West, upon the ministers of the altar, if through their negligence any accident happened to the Blessed Sacrament. Again, the Church commands, and at the same time regulates by stringent laws, the reservation of the Blessed Sacrament for the sick. Lastly, Catholics pay to the Eucharist, present on the altar, reserved in the tabernacle, or carried in procession—to the Eucharist, in short, wherever it may be present—that supreme worship which is due to God alone. "The Eucharist," says the Council of Trent (Sess. xiii.), "is not the less to be adored because Christ instituted it in order that it might be received; for we

believe that that same God is present in it of whom the eternal Father, bringing Him into the world, said, 'Let all the angels of God adore Him;' that God whom the Magi adored falling down before Him; who, finally, was adored by the Apostles in Galilee as the Scripture bears witness."

Evangelists.

THE authors of the four gospels, Matthew, Mark, Luke, and John. The breviary office of Evangelists, says Gavantus, is the same as that of Apostles, except that they differ from each other in the prayer and in the lessons of the three nocturns; and he adds that the same arrangement is to be found in the most ancient MSS. of the Breviary (Gavant. tom. II. § viii. cap. 1).

From the second century at latest the living creatures mentioned in Ezekiel and the Apocalypse, were believed to typify the four evangelists. Commonly Matthew is supposed to be signified by the man, since he begins with the human origin of Christ; Mark by the lion, on account of the "voice of one crying" in the desert, at the opening of his gospel; Luke by the ox, the beast offered in sacrifice, since he sets out with the history of the priest Zacharias; John by the eagle, because he wings his flight at once beyond all created things to the contemplation of the eternal Word. This interpretation is found in Jerome (*Proem. in Matt.*), and has been generally adopted. Irenæus (iii. 11, 8), however, assigns the lion to John, the ox to Luke, the man to Matthew, the eagle to Mark. Augustine, followed by Bede, makes Matthew the lion, Mark the man, Luke the ox, John the eagle. These symbols appear for the first time in Christian art on the mosaic of St. Pudenziana, assigned by De Rossi to the time of Pope Siricius, 384–398 (Kraus *Encycl.-Real.*).

Excommunication.

AN ecclesiastical censure by which a Christian is separated from the communion of the Church. It is a power included in the power of the keys, or of binding and loosing, given by Christ to Peter and the Apostles, and may be deduced from our Saviour's words (Matt. xviii. 17)—"If he will not hear the Church, let him be to thee as the heathen and publican." For to treat a man as a heathen and a publican is to repel him from the Church and all things sacred—that is, to excommunicate him. We find it put in practice by St. Paul (1 Cor. v. 3), when he said of the incestuous Corinthian—"I . . . have already judged . . . him that hath so done, in the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan," &c. St. Augustine explains: "Because

outside the Church is the devil, as within it is Christ, and accordingly he who is separated from the communion of the Church is as it were delivered to the devil."

Excommunication is of two kinds, the major and the minor. The minor kind is an ecclesiastical censure, by which a Christian is deprived of the right to participation in sacraments.

The major excommunication deprives of all ecclesiastical communion, and is equivalent in substance to *anathema*, from which it only differs in regard to the formalities by which the latter is surrounded. For the major excommunication can be inflicted by mere force of law, or by the written sentence of a judge, whereas an anathema is publicly pronounced, and "*cum strepitu*."

Those under major excommunication again fall into two classes: *tolerati*, whom the faithful are not bound to avoid; and *non tolerati* (*i. e.*, those excommunicated by name and publicly denounced, and those notoriously guilty, by themselves or others, of violence to clerics), with whom the faithful are forbidden to hold either religious or civil communication. Civil intercourse is, however, permitted, for the sake of the faithful themselves, under various circumstances and to various classes of persons.

Excommunications are also divided—and this is a most important distinction—into those *ferendæ sententiæ*, and those *latæ sententiæ*. In the case of the former it is enjoined that a sentence of excommunication be pronounced (*e. g.*, "we forbid this on pain of excommunication; whoever does it, let him be excommunicated," or "will incur excommunication," &c.), but the delinquent does not actually incur the sentence till it has been inflicted by a competent judge. In the second case, the words of the law or other instrument are so chosen that upon a given act being done the doer of it falls at once under the ban of the Church, as when it is said—"let him incur excommunication *ipso facto*." Nor are such sentences unjust, as some have argued, on the ground that the delinquents who incur them have not been duly warned, as the Gospel requires, of the nature of their offence; for the law itself, which they must be presumed to know, is a standing and perpetual warning. At the same time, the excommunication *latæ sententiæ* is operative only in the internal forum and in the sight of God; to make it effectual in the external forum also it is necessary that the guilt be proved before, and declared by, a competent judge.

Excommunications are also divided into those reserved to the Pope, and those not reserved. Those of the first class now in force are enumerated in the constitution "*Apostolicæ Sedis*," issued by Pius IX., in 1869, in which are also specified all excommunications *latæ sententiæ* and *ipso facto* incurred henceforth in vigor.

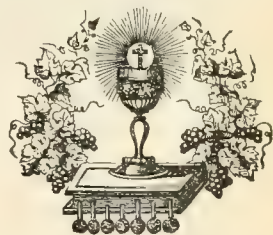
If it be asked, Who can excommunicate? it may be answered, those who possess ordinary or delegated jurisdiction in the external forum in regard to those subject to them; but not parish priests (who have as such only jurisdic-

tion in the forum of conscience), and never laymen or women. To the question, Who can be excommunicated? the answer is, that only Christians, alive and of sound mind, guilty of a grave offence and persisting in it, and subject to the judge giving sentence, can be excommunicated. Not Jews, therefore, nor Pagans, nor the unbaptized heathen, nor the dead; but the sentence may justly be inflicted on heretics or schismatics.

The effects of excommunication are thus summed up. "As man by baptism is made a member of the Church, in which there is a communication of all spiritual goods, so by excommunication he is cast forth from the Church and placed in the position of the heathen man and the publican, and is deprived accordingly of sacraments, sacrifices, sacred offices, benefices, dignities, ecclesiastical jurisdiction and power, ecclesiastical sepulture—in a word, of all the rights which he had acquired by baptism—until he make amends, and satisfy the Church" (Soglia, lib. iv. cap. 4).

Exposition of the Blessed Sacrament.

THE Church has adored Christ in the Eucharist ever since that great sacrament was instituted, as has been shown in another article (see EUCHARIST), but it is only in times comparatively modern that the most Holy Sacrament has been publicly exposed for the veneration of the faithful. In the learned and laborious work of Thiers on this subject, all that is known on the history of this devotion has been collected, and we take the following details from his book.



The procession of the Blessed Sacrament on Corpus Christi was probably introduced some time after the institution of the feast, under Pope John XXII., who died in 1333. We cannot be sure that even then the Blessed Sacrament was exposed, for the earliest vessels in which it was carried seem to have hidden it completely from view. However, Thiers found in a vellum Missal* dated 1373 a miniature picture of a bishop carrying the Host in procession, the monstrance in which it is borne having sides partly of glass. We may thus reasonably conclude that in the fourteenth century the Host was exposed at least on Corpus Christi. In the sixteenth century it became common to expose the Host at other times—on occasions, *e. g.*, of public distress—and generally the Blessed Sacrament was exposed for forty continuous hours. This devotion is still familiar to Catholics throughout the world as the usual form for the more solemn exposition of the Blessed Sacrament. The Host after high Mass (the Mass of Exposition) is placed on a throne above the altar in the monstrance.

* The Missal is a Roman one. and the MS. written by a native of Bologna.

Persons are appointed to relieve each other night and day in watching and praying before it. On the second day a Mass "for peace" is sung, and the third the Host is again placed in the tabernacle after a high Mass (that of Deposition).

The first introduction of this devotion was due, so far as can be ascertained, to Fr. Joseph, a Capuchin of Milan (died 1556). He arranged the forty hours' exposition in honor of the time that our Lord spent in the tomb. In 1560, Pius IV. approved the custom of an association called the Confraternity of Prayer or of Death. They exposed the Host for the forty hours every month. In 1592 Clement VIII. provided that the public and perpetual adoration of the Blessed Sacrament exposed on the altars of the different churches at Rome. The forty hours in one church succeeded to those in another, so that the Blessed Sacrament was always exposed in some church the whole year round. Earlier than this, in 1556, the Jesuits in Macerata exposed the Blessed Sacrament for forty hours in order to meet the danger of disorders prevalent at that time, and St. Charles adopted this devotion for Carnival with great zeal. At present the forty hours' prayer is observed during Lent in very many of the dioceses in Great Britain and America.

In the "Instruction" of Clement XI. and the decrees of the Congreg. Rit. there are numerous rules with regard to public exposition of the Blessed Sacrament. It cannot take place even in the churches of regulars without leave from the bishop or Apostolic indult. Twelve lights at least must burn before the Host. Relics and images must be removed from the altar of exposition, and no Mass celebrated there, so long as the Blessed Sacrament is exposed, except the Mass of Deposition, and the bell is not rung at the Masses which are said during the exposition at the other altars.

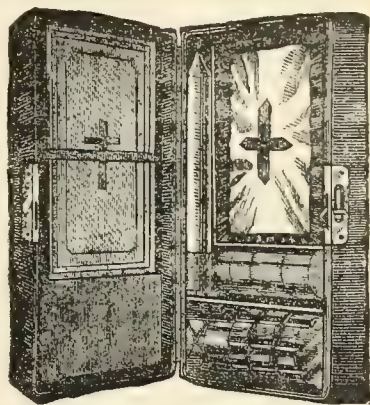
Extreme Unction.

EXTREME UNCTION may be defined as a sacrament in which the sick in danger of death are anointed by a priest for the health of soul and body, the anointing being accompanied by a set form of words.

St. James (v. 14, 15) describes the nature and effects of this sacrament. "Is any man sick among you? Let him call to himself (*proskalestastho*) the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord will raise him up, *and if* he has committed sins, it shall be forgiven him." Let us see what the passage implies.

Oil was an ordinary means of healing familiar to the Jews, as appears from Luc. x. 34 (*cf.* the "balm" in Jerem. viii. 22; xlv. 11). However, it is plain that St. James does not here recommend an ordinary application of the medical

art, for if so, apart from the objection that unction could only be of use in certain kinds of illness, he would have advised the sick man to summon the physician and not the presbyters of the Church. Nor, again, can we reasonably suppose that the Apostle is referring to those extraordinary gifts of healing (the *Charismata iamatōn*, 1 Cor. xii. 9) common in the primitive Church. There is not the faintest reason for believing that presbyters generally possessed any such powers; and it was imposition of hands, not unction by which, as a rule,* the extraordinary grace of healing was conveyed.† Nor does St. James make any allusion to the *Charismata*, or grace of healing in this place. The unction, then, of which St. James speaks was intended primarily to heal the soul. The chief effect of the rite is definitely stated: "The Lord will raise him up; and if he has committed sins, it shall be forgiven him." No doubt bodily cure is indicated also as an effect of the unction, for the words "the prayer of faith will save the sick man," "the Lord will raise him up," include bodily healing. But as St. James saw the first generation of Christians dying out before his eyes, he cannot have supposed that this unction of the sick was an infallible remedy for disease. In short, we have all the constituents of a sacrament in these two verses of St. James. There is the outward sign—viz., unction by the priest accompanied with prayer. There is the grace given on condition of faith and repentance—viz., forgiveness of sins, the renewed health and strength of the soul and, if God sees fit, of the body. There is institution by Christ, for St. James could not have asserted that the unction would convey grace unless Christ, the author of grace, had promised that the grace of forgiveness and spiritual healing should accompany the use of the oil. Lastly, the effective sign of grace was to be employed permanently in the Church, for St. James recommends its use to Christians generally without distinction of time or place, and we find clear though scarcely abundant traces of its use in Christian antiquity. "Origen," says Chardon (tom. iv. p. 383), "rightly considering this last sacrament as a complement to that of penance, marks it out (Hom. 2 in Levit.) as a means which God has put into our hands in order that we may cleanse ourselves from our sins. St. John Chrysostom ('De Sacerdot.' i. p. 384) uses the passage of St. James already quoted, to show that priests have received from Jesus



VADE MECUM.

* Mark xvi. 18; but sometimes supernatural cures of the body were effected by unction. See Mark vi. 13.

† Probably it is not the sacrament of unction which is mentioned in Mark vi; but we may reasonably believe that it foreshadowed the sacrament, and was meant to prepare the disciples for Christ's further teaching on this point.

Christ the power to remit sins. Pope Innocent I., the contemporary of this last Father, speaks of the sacrament still more clearly in his letter to Decentius. . . . He puts extreme unction among the sacraments, telling Decentius it should not be given to penitents (still unreconciled), because it is a kind of sacrament." We can now pass on to consider one by one different points in the administration and doctrine of the sacrament.

1. The *matter* of the sacrament, according to the Council of Trent (sess. xiv. cap. 1), is "oil blessed by the bishop." Most theologians hold that this blessing is essential, though it suffices for validity if the blessing has been given by a priest who has received jurisdiction to do so.* Innocent, in the letter already referred to, says priests are permitted to administer the sacrament if the oil has been blessed by the bishop. The Council of Florence, in the Decree of Union, prescribes that the unction is to be given with olive oil on eyes, ears, nostrils, mouth, hands, feet, and reins, and such is the present custom of the Church, except that the *unctio renum* is omitted in the case of women. Some theologians hold that without unction of the five senses the sacrament is invalid. On the other hand, Chardon proves that the discipline of the Church on this matter has varied at different places, and in different times, to an extraordinary degree. The common practice was to anoint the five senses, but sometimes the unction was given only on one place—*e. g.*, on the breast or on the seat of the malady. According to the Roman ritual the oil is applied in the form of a cross. The outside of a priest's hands are anointed, the inside of a lay person's, probably because the inside of the priest's hands have already been anointed in ordination.

2. The *form* of words used in the Roman Ritual is (at the unction of the eyes), "By this holy unction, and by his most tender mercy, may the Lord forgive thee whatsoever sin thou hast committed by sight," the same words being repeated at each unction, except that for "by sight," "by hearing," &c., is substituted. The Greek unction is also accompanied by prayer. Still, although a vast number of mediæval theologians have maintained that the words must be precatory, and although both Latins and Greeks † do in fact employ a form of the kind, the ancient Rituals contains sometimes precatory, sometimes absolute forms, sometimes such as are partly precatory, partly absolute; and hence the best critics (Menard, Martene, Chardon, &c.) deny that a precatory form belongs to the essence of the sacrament. It seems to be enough if the unction is given "in the name of the Lord" and the words indicate the grace conferred.

3. The *minister* of the sacrament is a priest. "Let him bring in the presbyters of the Church." It is certain that a priest only can give this sacrament,

* The Greek priests bless the oil of the sick by commission from the bishop, and this custom of theirs was approved by Clement VIII. in a Constitution dated 1598. See Billuart, *De Extrem. Unct.* art. 2.

† The Greek form is *Pater hagio, iatre tōn psychon, etc.*: "Holy Father, physician of souls and bodies, heal this thy servant from that infirmity of body and soul which possesses him."

and the present discipline of the Church forbids any one but the parish priest, or some other priest with his leave to do so. Some difficulty has been caused by the letter of Innocent, in which he lays down the principle that the oil of the sick is to be blessed by the bishop and then used by all Christians in their need: "*Quod*" (sic apud Chardon) "ab episcopo confectum, non solum sacerdotibus sed et omnibus uti Christianis licet, in sua aut in suorum necessitate inungendum." At first sight, no doubt, these words seem to mean that Christians generally could apply the holy oil, and Tillemont thought it impossible to take them otherwise. Chardon, however, and many other authors, explain the words to mean that with the oil consecrated by the bishop all Christians might be anointed in their need—viz., by the priest. In ancient times all over the world several priests jointly administered the sacrament, though examples are not wanting of the administration by a single priest, so that clearly the ancient Church did not consider the presence of more than one priest essential. Among the Greeks the sick man is anointed by seven, or if that is impossible, by three priests. "Sometimes," says Chardon, speaking of ancient usage, "one priest applied the holy oil while the other pronounced the form of prayer; sometimes all together anointed the different parts of the body, each reciting the same form. Sometimes several priests anointed one part, others other parts, the prescribed prayers being recited by the anointing priests in each case."

4. *The persons who may receive the sacrament.* (a) They must be sick, as St. James declares, and the Council of Trent understands the Apostle to speak of dangerous sickness. Hence the sacrament is not intended for persons ill but not dangerously ill, or, again, for such as are in danger of death but not from sickness. After a sick man, among the Orientals, has been anointed, the priests anoint each other and the bystanders with the holy oil, but Renaudot points out that the prayers are said only over the sick man, so that evidently there is no intention of administering the sacrament except to him. (b) The sacrament being intended to remit sin, it cannot be received, according to the common opinion, except by those who have committed sin after baptism. Infants, therefore, and all such other persons as have never had the use of reason, are incapable of the sacrament. (c) In order that it may be received with profit, the recipient must be in a state of grace. All the Oriental Rituals, according to Renaudot, prescribe previous confession.

4. The effects of the sacrament are thus stated by the Council of Trent (sess. xiv. cap. 2): "The inner part (*res*) and effect of this sacrament is set forth in these words—'And the prayer of faith will save the sick, and the Lord will raise him up, and if he be in sins they will be forgiven him.' For this inner part (*res*) is the grace of the Holy Spirit, whose unction wipes away sins, if any are still to be atoned for, and the remains of sin" (*i. e.*, the proneness to evil, torpor, and weakness left by past and forgiven sins), "raises and

strengthens the soul of the sick man, by awakening a great confidence in the divine mercy, by which confidence the sick man being relieved bears more patiently the troubles and pains of his sickness, more easily resists the temptations of the devil, . . . and sometimes obtains health of body when it is expedient for the health of the soul."

Of course the sacrament cannot be contemned without great sin, and very often a person may be under a grave obligation of receiving it, on account of the care he is bound to take of his eternal salvation. Still, the sacrament is not in itself necessary to salvation, and this may account for the fact that we hear so little of it in the first ages of the Church, when the heathen persecution made its administration a matter of serious difficulty. Some authors of the twelfth century held that it could be received only once by the same person; and, on the other hand, some ancient Rituals show that it was once customary in certain parts of the Church to reiterate the unction during seven successive days. Chardon refers to several ancient Rituals in proof, and St. Rembert, bishop of Hamburg, was anointed, as we learn from a contemporary Life, on several consecutive days. It is now certain, from the words of the Tridentine Council, that the sacrament may be received again and again by the same person if he recovers from a dangerous illness and afterwards falls into another; but once only by the same person while he remains under the same danger of death.

5. *The time of administration.* The present custom of the Church is to give it after the reception of Viaticum. Formerly, it was usual to administer it before Viaticum, and Chardon gives numerous instances from the churches of England, France, and Germany, in which this order was observed. St. Thomas evidently was accustomed to see extreme unction administered first, for he says ("Sum." iii. 65, a. 3), "By extreme unction a man is prepared worthily to receive Christ's body."

Fathers of the Church.

THE appellation of Fathers is used in a more general and a more restricted sense. In a general sense it denotes all those Christian writers of the first twelve centuries who are reckoned by general consent among the most eminent witnesses and teachers of the orthodox and Catholic doctrine of the Church. Taken in this sense, it includes some names on which there rests more or less the reproach of heterodox doctrine. Origen, whose works, as we have them, contain grave errors frequently condemned by the highest authority in the Church, is one of these. Nevertheless, his writings are of the highest value for their orthodox contents. Eusebius of Cæsarea is another. Tertullian became an open apostate from the Catholic Church; yet his writings as a

Catholic are among the most excellent and precious remains of antiquity. There are some others included among the Fathers in this greater latitude of designation who have not the mark of eminent sanctity.

In its stricter sense the appellation denotes only those ancient writers whose orthodoxy is unimpeachable, whose works are of signal excellence or value, and whose sanctity is eminent and generally recognized. The following list includes the names of the most illustrious Fathers, according to the most exclusive sense of this honorable title:—

First Century—St. Clement of Rome. Second Century—St. Ignatius, St. Justin, St. Irenæus. Third Century—St. Cyprian, St. Dionysius of Alexandria. Fourth Century—St. Athanasius, St. Hilary of Poitiers, St. Cyril of Jerusalem, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Ephrem, St. Ambrose, St. Optatus, St. Epiphanius, St. John Chrysostom. Fifth Century—St. Jerome, St. Augustine, St. Cyril of Alexandria, St. Leo the Great, St. Prosper, St. Vincent of Lerins, St. Peter Chrysologus. Sixth Century—St. Cæsarius of Arles, St. Gregory the Great. Seventh Century—St. Isidore of Seville. Eighth Century—Ven. Bede, St. John Damascene. Eleventh Century—St. Peter Damian, St. Anselm. Twelfth Century—St. Bernard. A complete collection of the works of the Fathers contains many more names than these. Moreover, it is plain that the Fathers of the first six centuries, by the mere fact of their priority in time, are much more valuable witnesses to primitive faith and order, and that their writings are in a stricter sense sources of theological tradition, than the works of those who came later, however illustrious the latter may be. There is also a gradation of rank among the Fathers, some having a much higher authority than others. As private doctors, no one of them has a final and indisputable authority taken singly, except in so far as his teaching is warranted by some extrinsic and higher criterion, or supported by its intrinsic reasons. As witnesses, each one singly, or several concurring together, must receive that credence which is reasonably due in view of all the qualities and circumstances of the testimony given. Their morally unanimous consent concerning matters pertaining to faith has a decisive and irrefragable authority. It has always been held that God raised up in the earlier ages of the Church these highly gifted, learned, and holy men, and endowed them with special and extraordinary graces, that they might be the principal teachers of the mysteries and doctrines of the faith. Their writings are the great source of light and truth in theology, after the Holy Scriptures. The authority of their doctrine, in the proper sense of that word, is nevertheless derived from the sanction of the Ecclesia Docens, the only supreme and infallible tribunal.

Freemasonry.

THE system of the Freemasons, a secret order and pantheistic sect, which professes, by means of a symbolical language and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemasons proper, but also to all secret organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Freemasonry is disputed. The Freemasons themselves, in the language of their rituals, assume the sect to have begun its existence at the building of Solomon's Temple, but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the pagan mysteries and Freemasonry. Some writers trace Freemasonry to the heresies of Eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gnostics, Manicheans, and Albigenses, some of whose mischievous tenets are, no doubt, apparent in the sect. The suppressed order of the Knights Templars, too, has been taken to have been the source of the sect.

But it seems more in consonance with many known historical facts to trace the sect to the mediæval guild of stonemasons, who were popularly called by the very name of Freemasons. During the middle ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies. No one was permitted to follow a trade for wages or profit, as apprentice, journeyman, or master, until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolical way in the ceremonies of initiation and promotion—that is to say, in entering an apprentice, and at the end of his time declaring him a worthy fellow-journeyman or craftsman, &c. The guild of Freemasons was singular in this: that it was a migratory one, its members traveling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to they are found grouped about the monasteries.

The south of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is easy in this way to understand how the symbolical allusions to Solomon and his Temple might have passed from the Knights into the Masonic formulary. In Germany the guild was numerous, and was formally

recognized by a diploma granted in 1489 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Freemasons were really working stonemasons; but the so-called Cologne Charter—the genuineness of which seems certain—drawn up in 1535 at a reunion of Freemasons gathered at Cologne to celebrate the opening of the cathedral edifice, is signed by Melanchthon, Coligny, and other similar ill-omened names. Nothing certain is known of the Freemasons—now evidently become a sect—during the seventeenth century, except that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Freemasons—a society which mingled in a fantastic manner the jargon of alchemy and other occult sciences with pantheism. This order soon became affiliated to some of the Masonic lodges in Germany, where there was constant founding of societies, secret or open, which undertook to formulate a philosophy or a religion of their own.

As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France, professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of “cohens,” or priests, which was afterwards developed into a system by Saint-Martin, and is known as French Illuminism. Adam Weishaupt, Professor of Canon Law at the University of Ingolstadt, in Bavaria, gave a definite shape to the anti-Christian tendencies of Freemasonry. In 1776, two years after the expulsion of the Jesuits from the university, he brought together a number of his pupils, and organized the Illuminati, which he established on the already existing degrees of Freemasonry. The avowed object of the Illuminati was to bring back mankind—beginning with the Illuminated—to their primitive liberty by destroying religion, and by reshaping ideas of property, society, marriage, &c. One of the Illuminati, a Sicilian, Joseph Balsamo, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Misraim. He it was who in 1783 predicted, as the approaching work of the Freemasons, the overthrow of the French monarchy. Freemasonry was very active in the French Revolution, and assisted in bringing about many calamities.

Freemasonry meanwhile had split into numerous sects, or “rites,” all working to destroy a belief in the divine revelation of Christianity. In 1781 a great assembly of all the Masonic rites was held at Wilhelmsbad, in Hanover, under the presidency of the Duke of Brunswick, which refused to recognize Weishaupt's system, but permitted the most mischievous tenets of Illuminism to be engrafted on the higher degrees of Freemasonry. About this time the Scotch

Rite was established at Charleston, S. C., by some officers of the French auxiliary army. The York Rite had been introduced by English colonists.

Freemasonry in continental Europe has been the hatching-ground of revolutionary societies, many of which were affiliated to the higher Masonic degrees. In France the sect was officially recognized by Napoleon III. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Macé, of the University, was finally abolished in the convention of Freemasons held at Paris, September 14, 1877.

A recent French writer maintains that Freemasonry is—unknown to most of the craft—managed by five or six Jews, who bend its influence in every possible way to the furtherance of the anti-Christian movement that passes under the name of Liberalism. Throughout continental Europe, in the Spanish-American States, and in Brazil, Freemasonry is very active. If the war against the Catholic Church in Germany, or *Culturkampf*, was not directed from the lodges, at least nearly all its leaders were Freemasons. During “the Commune” of Paris, in 1871, Masonic lodges took part as a body in the insurrection, marching out to the fight with their red banners. In France and Belgium the lodges have officially commanded their members to assist the *Ligue de l'Enseignement*—to bring about the complete secularization of the primary public schools.

Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic rituals veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt.

Five bulls have been directed against Freemasonry by name—viz., “In eminenti,” Clement XII., 1738; “Providas,” Benedict XIV., 1751; “Ecclesiam Jesu Christi,” Pius VII., 1821: “Qui graviora,” Leo XII., 1826; “Quanta cura,” Pius IX., 1864.

Genuflexion.

GENUFLEXION (the bending of the knee) is a natural sign of adoration or reverence. It is frequently used in the ritual of the Church. Thus the faithful genuflect in passing before the tabernacle where the Blessed Sacrament is reserved; the priest repeatedly genuflects at Mass in adoration of the Eucharist, also at the mention of the Incarnation in the Creed, &c. Genuflexion is also made as a sign of profound respect before a bishop on certain occasions. A double genuflexion—*i. e.*, one on both knees—is made on entering or leaving a church, where the Blessed Sacrament is exposed.

The early Christians prayed standing on Sundays, and from Easter till

Pentecost, and bent the knee only in sign of penance; hence a class of penitents were known as Genuflectentes. A relic of this penitential use of genuflection survives, according to Gavantus (P. I. tit. 16), in the practice enjoined by the rubric of genuflecting at the verse "Adjuva nos," in the Tract of Masses during Lent.

Girdle.

GIRDLE (*cingulum, balteum, zone*). A cord with which the priest or other cleric binds his alb. It is the symbol of continence and self-restraint, as is said by Innocent III., and implied in the prayer which the priest about to celebrate Mass is directed to use while he ties the girdle round his waist. The Congregation of Rites (January 22, 1701) lays it down that the girdle should be of linen rather than of silk, though it may also be (S.R.C., December 23, 1862) of wool. Usually it is white, but the use of colored girdles, varying with the color of the vestments, is permitted (S.R.C., January 8, 1709).

As to the origin of the girdle, its use was common among Greeks and Romans in their daily life, and thence took its place, as a matter of course, among the liturgical vestments; but it is not till the beginning of the middle ages that we meet with liturgical girdles richly adorned. Anastasius, in the ninth century, mentions *murænulæ*—i. e., jeweled girdles in the shape of lampreys or eels. We also read of girdles variegated with gold, and of others (*zonæ literatæ*) with letters or words woven in. The Greek girdle is shorter and broader than ours, and often richly adorned.

God.

IN the Apostles' and in the Nicene Creed, we begin by professing our belief in one God, creator of heaven and earth, and the Fourth Lateran Council explains more fully what we know by reason and revelation of his nature and attributes. The Vatican Council, although to a great extent it merely reiterates the Lateran definition, adds at least two important truths concerning God's relation to us and ours to Him. For, after stating that there is one true and living God, creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intellect and will and in every perfection; concerning whom, seeing that He is one, singular, altogether simple and unchangeable spiritual substance, we must assert that He is in reality and essence distinct from the world, most blessed in Himself and from Himself, and infinitely exalted above all that is or can be thought of besides Himself, the council adds that God, "by his most free counsel," constrained by no necessity of any kind,

created the world, and then, in the next chapter, that we can, by the natural light of reason, and from the consideration of created things, attain a "sure" knowledge of God, who is the beginning and end of all. It is the object of this article to explain the Vatican definition, and to show its perfect consistency with reason and with the previous teaching of theologians. It is obvious that we cannot attempt, in the space at our command, anything like a full and philosophical treatment of the subject, or even try to explain many of the difficulties which are often urged. The utmost which we hope to do consists in indicating the general line which Catholic philosophers and theologians have taken in proving the existence of God, and treating of his attributes.

We begin with a definition sufficient to explain the sense we give to the word God, and which would be accepted probably both by theists and atheists, at least in civilized countries. By God we understand the one absolutely and infinitely perfect spirit who is the creator of all; and, taking this definition for granted, we proceed to state the following propositions.

I. It is certain from mere reason, apart from revelation, that God exists; and this may be proved, according to the council, from a consideration of created things. "His invisible things," St. Paul says (Rom. i. 20), "from the creation of the world, are clearly seen, being understood by the things that are made. His eternal power also and divinity: so that they" (*i. e.*, the heathen, who did not believe in the true God) "are inexcusable." Every one knows the popular form in which the argument is put, and has been put from the time of the Fathers of the Church. There are, it is said, plain marks in the mechanism of created things which show that they are the work of an intelligent being. The laws, for example, which govern the physical world must come from an intelligence of some kind, for they display a high degree of wisdom united to immense power. Plainly this intelligence does not reside in the things themselves. The world, therefore, was created and is supported and governed by an intelligent being whom we call God. Nor does there seem to be any valid answer to this argument. True, there are many things in the world which are not, so far as we can see, arranged to wise ends, and others which even seem to contradict the supposition that they come from a wise and benevolent Creator. All this may be admitted, but it cannot do away with the fact that we do on every side discern unmistakable traces of intelligent design. When these traces abound, it is not only humility, but common sense which prompts us to acknowledge a wise Creator, and to believe that all is created for a good end, though in many cases our ignorance prevents us from discerning it. A man who does not understand the mechanism of an engine is still within his rights when he concludes that it is due to an intelligence possessed of understanding which he himself lacks, and he would most certainly transgress the plainest rules of common sense, if he attributed all the parts of the machinery which he could not understand to mere chance, or, again, to a want of knowledge or power on the part

of the constructor. Accordingly, we may fairly conclude that the argument from design will always keep its place among the proofs of God's existence. It has the great advantage of being easily grasped, and no valid objection can be urged against it.

While, however, St. Thomas gives this argument, he places it last among the five which he adduces at the beginning of the "Summa," and though it is the most popular, it does not seem the most cogent. His other arguments are more metaphysical and subtle, but they have the advantage of leading the mind more directly and more conclusively to the belief in an absolutely perfect being. His first argument is from motion, and it assumes no more than the patent fact that movement exists. Whence does it come? Not simply from the things themselves, for nothing can in the same respect be at once the cause and the subject of motion. Motion implies passivity: in other words the thing moved must be under the influence of something distinct from itself which causes the movement or change. Life offers no instance to the contrary, for though, no doubt, we say, and rightly, that living things have the cause of motion in themselves, this only means that one part in living organisms communicates movement to other parts. The heart sends the blood through the frame, but the heart itself receives the first impulse from the parent to whom life is due. Nor are even intellectual beings the independent cause of their own movements. The will is influenced by the thoughts, the mind cannot think unless objects are proposed or have been originally proposed to it from without. Hence, even if we assume an infinite series of created things, still, so long as they all are subject to motion and change, this motion and change calls for explanation, and we are forced to the belief (a sublime one truly) of a first mover, Himself immovable, of a Being who is at once the perfection of activity and life and the perfection of rest, the cause of movement and change, while He Himself changes not.

The second proof is taken from the activity, as the former from the passivity, of things. Certain causes in the world produce certain effects, and we find these causes existing in a regular series or order. Causes are themselves the effects of other causes; the parent is the cause of his child's being, and he himself owes his being to his own parents. Here again, if we prolong the series to infinity, we cannot escape from the conclusion that there is a God. Even in such a series, there is no cause which is not itself the effect of another cause—which does not require a cause outside of itself as the origin of its being. No explanation can be devised except that of a first cause, who is Himself uncaused.

The third argument is drawn from the contingency of things. Existence does not belong to the essence of things; they are not in their own nature determined to be, for most of them fade and die: of them all it may be said, once they did not exist. Besides, then, the series of contingent entities (and here again we may, without prejudice to the argument, multiply the series to infinity), there is a necessary and absolute being.

We cannot do justice in a work of this kind to the fourth argument of St. Thomas, taken "*ex gradibus bonitatis*"—*i. e.*, from the degrees of perfection in things. It is perhaps the most subtle and difficult of all, and the commentators are not agreed about its meaning. The following account, however, may be given as the substance of the reasoning. We find by observation that creatures are more or less wise, noble, good, and the like. These qualities do not belong to their essence, for if so, there could be no question of more or less. Socrates and Plato were both men: humanity constituted their nature, and in the strict sense neither could be more truly and perfectly a man than the other, since the definition of man may be predicated of each. The very fact, then, that one man or angel is more wise, noble, powerful than another proves that wisdom, nobility, power, do not belong to the human or angelic natures as such or in themselves. As they are not wise, &c., in themselves, or in virtue of their mere existence, their perfection must come to them from without, and we end with the idea of a Being absolutely and perfectly wise, holy, strong, &c., because wisdom, holiness and strength are in Him more than mere attributes—are, in short, identical with his nature. Thus St. John says, not merely that God is charitable or loving, but that He is clarity. Such a statement is untrue of any being except God.

St. Thomas's fifth argument, *viz.*, from design, has been already stated.

The reader will find another from conscience—*i. e.*, from the fact attested by experience, that man has by nature a sense of right and wrong altogether distinct from the knowledge that certain actions are hurtful to others, hurtful to or unworthy of himself, drawn out with surpassing genius by Cardinal Newman, in his "*Grammar of Assent*." This argument has the advantage of leading us more directly than any of those given from St. Thomas to a true conception of God's character, as a just, holy, and merciful God.

Such are the chief arguments by which Catholic theologians prove God's existence. But are any arguments necessary? Have we not an intuitive perception of God's existence? Or again, can we not be sure of his existence, the moment we understand the meaning which the word God is intended to convey? The great majority of theologians answer this question in the negative. St. Thomas holds that the mode of cognition corresponds to the nature of him who knows. Our soul, he says, informs a material body. By nature, therefore, it can only know directly things which are themselves partly, at least, material. It recognizes the existence of purely spiritual beings only by a process of inference. But instead of explaining and developing this Thomist (or rather Aristotelian principle), we will take the simpler course of pointing out the flaw in the reasoning of those who have advocated the theory that the knowledge of God's existence is self-evident. St. Anselm, who has been followed in modern times by Descartes, began with the assumption that all men, theists and atheists alike, understand the name of God to denote the most perfect

being that can be conceived, and so far we may allow that he was right. When, however, he goes on to argue that the idea of the utmost perfection implies existence, he confuses, as St. Thomas justly objects, between the real and the imaginary. The mere fact that we can form a notion of a being the most perfect that can be conceived, cannot prove that such a being has existence except in our imagination. Nor have the attempts of ontologists in our own day to show that the belief in God is intuitive been more successful. We begin, they say, with the notion of being, and this notion of existence, without which we can understand nothing, is nothing else than the divinity. The obvious answer is that, although we do begin with the vague and abstract notion of existence, the existence which we predicate of the things around is wholly distinct from the self-existent and all-perfect spirit whom we call God. In 1861 the Roman Inquisition decided that ontologism as it has just been expounded could not be "safely taught" ("tuto tradi").

II. *The Nature of God.*—All human conceptions of God's nature are of course imperfect; still, since reason enables us to ascertain God's existence, it also enables us to know something of his nature. We learn what God is, partly by removing from the idea we form of Him all imperfections which belong to creatures, partly by attributing to Him, in a more excellent form, all the perfection we find in them. The schoolmen set out with the notion of God as "pure actuality," which notion is immediately derived from the proof given for the divine existence. Creatures have potentiality, or the power of becoming what they are not, in different modes and degrees. There was a time when they were not, and merely had the capacity of existence: once existing, they are capable of further perfections, which determine their nature; and again they are subject to the possibility of falling away from the perfection of their nature, or of ceasing to exist altogether. All these capacities are expressed by the Aristotelian word "potentia," which is opposed to "actus," or actuality. Now, because capacity can be reduced to act only by something which is already in act, God as the first cause, as the mover of all, Himself immovable and changeless, as the necessary and self-existent being, must be pure actuality. He is infinite in all perfection, for otherwise He would be subject to the capacity of change and improvement. His essence, as we have already seen, is one with his existence. His attributes also, such as goodness, justice, and the like, are identical with his nature. Goodness, justice, &c., perfect an intellectual or rational creature, but nothing can perfect the infinite and perfect nature of God. His justice is really one with his mercy and love, and although we rightly distinguish the one from the other, this is only because He, notwithstanding the absolute simplicity of his nature, produces in his government of the world a variety of effects equivalent to those which would be produced by distinct attributes in creatures. All the pure perfections of creatures are found in Him, and though certain qualities of creatures, such as bodily form, are

wanting in God, who is a pure spirit, this is because these qualities involve imperfection, because, *e.g.*, a corporeal being cannot, from the nature of the case, be infinite or perfectly simple. Lastly, all these perfections belong to the one, true God. If there were more gods than one, there must be something to constitute the individuality, to distinguish the one deity from the other. Either, then, the distinguishing attribute must be a defect, or else a perfection proper to the one deity and absent in the other. Each alternative is inconsistent with infinite perfection.

III. An important conclusion results from the principle that God by natural reason can be known as the author of the world. Men may be excused on the plea of invincible ignorance, if they in good faith reject certain truths of faith. But all men who have come to the use of reason are bound to know, love, and obey God.

(An admirable exposition of St. Thomas's arguments for the existence of God will be found in the last part of Kleutgen's "Theologie der Vorzeit.")

Gospel, Liturgical Use of.

THE practice of reading the gospels in the Christian assemblies is mentioned by Justin Martyr, and prescribed in all the liturgies. The First Council of Orange, in 441, and that of Valentia in Spain, order the Gospel to be read after the Epistle and before the offertory, in order that the catechumens might listen to the words of Christ and hear them explained by the bishop. We give here first of all the ceremonies with which the Gospel is sung at High Mass according to the Latin rite, adding illustrations from history and the other liturgies. We conclude with an account of the way the Gospel is read at Low Mass.

I. *The Gospel at High Mass.*—The deacon places the book of the Gospels on the altar, kneels and prays that God may purify his lips, as He purified those of Isaias, takes the book of the Gospels, asks the priest's blessing, and then goes to a place in the sanctuary on the right hand* of the altar, where the Gospel is to be sung. The deacon is accompanied by acolytes bearing lights; he announces the title of the Gospel, the choir singing, "Glory to Thee, O Lord;" he makes the sign of the cross on the book, then on his forehead, lips, and breast; he incenses the book, the incense having been previously blessed, and sings the Gospel, which the priest has previously read in a low voice on the right side of the altar. Finally, he incenses the priest, to whom the book is presented open, and who kisses it, saying, "By the words of the Gospel may our sins be blotted out."

The singing of the Gospel was not always reserved to the deacon, as has

* *I.e.*, the right hand of the crucifix or of one who stands with his back to the altar.

been shown in the article under that word, and, according to Benedict XIV., the lector still recites the Gospel in the Greek Mass. In ancient times the book of the Gospels was carried in procession to the altar at the beginning of Mass, a custom noted in the liturgies of St. Basil and St. Chrysostom, and observed for a long time in the West. This procession fell into disuse when missals containing all that is said or sung at Mass replaced the old Gospel-book, sacramentaries, lectionaries, and antiphonaries, which contained different parts of the Mass, each in a separate form. All the ancient liturgies recognize the use of incense at the Gospel. It signifies the "good odour of Christ." The lights at the Gospel were familiar to St. Jerome, and St. Isidore, who says they were carried in sign of joy, and to signify that Christ is the light of souls. In the old churches, which were usually turned to the east, the south side was occupied by the men, and down to the middle of the ninth century the deacon turned towards them when he reached the "ambo" or place where the Gospel was sung. On the other hand, Remi of Auxerre, who wrote about 882, assumes that the Gospel is read towards the north, the region of darkness, in order to signify the power Christ's words have to annul evil influences. Le Brun thinks that this mystical reason was commonly adopted; that then a similar evil signification was attributed to the left side of the priest (*i.e.*, his left when he faces the altar), and that hence it became usual to move the missal which the priest uses to his left, before he reads the Gospel. In the older Ordines, the missal is not changed to the left till the offertory,* when convenience obviously requires the moving of the book. The people stand at the singing or reading of the Gospel, to indicate their alacrity in obeying Christ's words; and for a like reason members of military orders stand with drawn swords. In the earliest of the Roman Ordines, all the clergy kiss the book of the Gospels, and Jonas, Bishop of Orleans in the ninth century, speaks of this rite as an ancient one even in his day. It appears from Remi of Auxerre that the people made the sign of the cross at the end as well as at the beginning of the Gospel.

II. At Low Masses the book is moved to the Gospel side at the end of the Gradual, the priest says the prayer "Munda," &c., in the middle of the altar, and begs a blessing from God, saying "Jube, Domine, benedicere," "Pray, Lord, a blessing," whereas the deacon uses the form, "Jube, domne," &c., "Pray, Sir, a blessing." He then signs the book, &c., as has been described above, the server saying, "Gloria tibi, Domine." At the end the server says, "Praise be to thee, O Christ," and the priest kisses the book, with the prayer "By the words of the Gospel," &c. The old custom was to say "Amen" at the end of the Gospel, as is still done in the Mozarabic Mass. Alexander of Hales tells us that some in his time said "Amen," others "Deo gratias," but his words imply that "Laus tibi, Christe," had already become the prevalent form. (See Le Brun, and Benedict XIV., "De Miss.")

* So even an Ordo of Monte Cassino written about 1100.

Heart of Jesus (Sacred Heart).

THE special and formal devotion to the Heart of Jesus, which is now so popular in the Church, owes its origin to a French Visitation nun, the Blessed Margaret Mary Alacoque, who lived in the latter part of the seventeenth century. Her biographers relate that our Lord Himself appeared to her and declared that this worship was most acceptable to Him; and her director, the famous Jesuit, Father de la Colombière, preached the devotion at the Court of St. James's, and zealously propagated it elsewhere. The most popular book in defence of the new devotion was that of Father Gallifet, S. J., "*De Cultu SS. Cordis Jesu in variis Christiani orbis partibus jam propagato.*" It was published



SACRED HEART OF JESUS.

with a dedication to Benedict XIII. and with the approval of Lambertini (afterwards Benedict XIV.); the French translation appeared in 1745, at Lyons. On February 6, 1765, Clement XIII. permitted several churches to celebrate the feast of the Sacred Heart, which was extended in 1856 to the whole Church. It is kept on the Friday after the Octave of Corpus Christi. Throughout the Catholic world, the devotion and the feast found a ready and enthusiastic acceptance. However, the worship of the Sacred Heart encountered

keen opposition, particularly from the Jansenists. The Jansenist objections were censured by Pius VI. as injurious to the Apostolic See—which had approved the devotion, and bestowed numerous indulgences in its favor. This condemnation was issued in the bull "*Auctorem fidei*," bearing date August 28, 1794. A further approval of the devotion was implied in the beatification of Margaret Mary Alacoque in 1864.

The bull "*Auctorem fidei*" contains the following explanation of the principle on which the devotion rests, an explanation which is at once authoritative and clear. The faithful worship with supreme adoration the physical Heart of Christ, considered "not as mere flesh, but as united to the Divinity." They adore it as "the Heart of the Person of the Word to which it is inseparably united." It is of course absurd to speak of this principle as novel; it is as old as the belief in the hypostatic union, and it was solemnly defined in 431 at the Council of Ephesus. All the members of Christ united to the rest of his sacred humanity and to the eternal Word are the object of divine worship. If it be asked further, why the heart is selected as the object of special adoration, the answer is, that the real and physical heart is a natural symbol of Christ's exceeding charity, and of his interior life. Just as the Church in the middle

ages turned with singular devotion to the Five Wounds as the symbol of Christ's Passion, so in these later days she bids us have recourse to his Sacred Heart, mindful of the love wherewith he loved us "even to the end." Nothing could be made of the fact, if it were a fact, that the devotion actually began with Blessed Margaret Mary, for though the doctrine of the Church cannot change, she may, and does from time to time, introduce new forms of devotion. But the special devotion to the Heart of our Saviour is as old at least as the twelfth century, while early in the sixteenth the Carthusian Lansperg recommended pious Christians to assist their devotion by using a figure of the Sacred Heart.

Heart of Mary, Immaculate.

THE principles on which the devotion rests are the same (*mutatis mutandis*) as those which are the foundation of the Catholic devotion to the Sacred Heart. Just as Catholics worship the Sacred Heart because it is united to the Person of the Word, so they venerate (with hyperdulia) the heart of Mary because united to the person of the Blessed Virgin. In each case the physical heart is taken as a natural symbol of charity and of the inner life, though of course the charity and virtues of Mary are infinitely inferior to those of her Divine Son.

The devotion to the Immaculate Heart was first propagated by John Eudes, founder of a congregation of priests called after him Eudistes. Eudes died in 1680. A local celebration of the feast was permitted by Pius VI. in 1799; and in 1855 Pius IX. extended the feast—which is kept with a special Mass and office, either on the Sunday after the Octave of the Assumption or on the third Sunday after Pentecost—to the whole Church. The Arch-confraternity of the Immaculate Heart established some twenty years earlier at the church of Notre Dame des Victoires, in Paris, did much to spread the devotion and make it popular.



SACRED HEART OF MARY.

Heresy.

HERESY (*hairesis*, from *haireisthai*, to choose) is used in a late Greek (*e. g.*, by Sextus Empiricus) to denote a philosophical sect or party. In the Acts of the Apostles (*e. g.*, v. 17, xv. 5) it is applied to the parties of Sadducees and Pharisees, who were divided from each other in religious and political views. But in the New Testament we also find the word employed in a distinctly bad sense. In 1 Cor. xi. 18, it indicates an aggravated form of divis-

ion (*dichostasia*) among Christians—*i. e.*, of division grown into distinct and organized party. We find St. Paul (Gal. v. 19) placing “heresies” on the same level with the most heinous sins, and St. Peter (2 Ep. ii. 1) speaks of false teachers among Christians, who will bring in “heresies [or sects] of perdition.” St. Ignatius in his epistles also uses the word as a term of bitter reproach, and Tertullian (“Præscript.” 5 and 6) accurately draws out the meaning of the term. The name, he says, is given to those who of their own will choose false doctrine, either instituting sects themselves, or receiving the false doctrine of sects already founded. He adds that a heretic is condemned by the very fact of his choosing for himself, since a Christian has no such liberty of choice, but is bound to receive the doctrine which the Apostles received from Christ.

The nature of heresy is further explained by St. Thomas in the “Summa” (2 2ndæ, qu. 11). Heresy, according to St. Thomas, implies a profession of Christian belief, so that persons who have never been Christians, or who have utterly renounced Christianity, are infidels and apostates, but not heretics. The heretic, he says, is right in the end which he proposes or professes to propose to himself—*viz.*, the profession of Christian truth—but he errs in his choice of the means he takes to secure this end, for he refuses to believe one or more of the articles of faith “determined by the authority of the universal Church.” St. Thomas adds that this rejection of Catholic dogma must be deliberate and pertinacious, so that his teaching, which is that of all theologians, may be summed up in the following definition. Heresy is error pertinaciously held and manifestly repugnant to the faith, on the part of one who professes the faith of Christ. It is clear from this that such Protestants as are in good faith and sincerely desirous of knowing the truth are not heretics in the formal sense, inasmuch as they do not pertinaciously reject the Church’s teaching. Their heresy is material only—*i. e.*, their tenets are in themselves heretical, but they are not formal heretics, *i. e.*, they do not incur the guilt of heresy, and may belong to the soul of the Church.

Formal heresy is a most grievous sin, for it involves rebellion against God, who requires us to submit our understandings to the doctrine of his Church. This guilt, if externally manifested, is visited by the Church with the greater excommunication, absolution from which, except in the article of death, can be given by the Pope only, although the power of imparting it is communicated to bishops, under certain restrictions, in their quinquennial faculties, and to priests in missionary countries. Ecclesiastics who fall in to heresy are liable to irregularity, perpetual deprivation of their offices and benefices, and to deposition and degradation.



Christ Blessing Little Children.

MATT. XIX, 14.

Hermits.

EREMITA (from the Gr. *eremos*, desert), a dweller in the desert. Anchorite (*anachoretēs*, one who has retired from the world) has the same meaning. On the life of St. Paul the first hermit, who was born in the Thebaid about 230, and died in 342, after ninety years spent in solitude, see Alban Butler for Jan. 15. Though the lives of the hermits are not proposed by the Church for the imitation of ordinary Christians, she holds them up for our admiration, as men who, committing themselves to the might of divine love, buoyed up by continual prayer, and chastened by life-long penance, have vanquished the weakness and the yearning of nature, and found it possible to live for God alone. "They appear to some," said St. Augustine, "to have abandoned human things more than is right, but such do not understand how greatly their souls profit us in the way of prayer, and their lives in the way of example, though we are not allowed to see their faces in the flesh." St. Paul fled to the desert during the persecution of Decius, when he was twenty-two years old, and never afterwards left it. He was visited in his cell by St. Anthony shortly before he died. Experience soon proved that it was seldom safe for a man to essay the life of a solitary at the beginning of his religious career. The prudent plan was found to be, to spend some years in a monastery, in rigorous conformity to all the ascetical rules of the cœnobitic life, and then, the spiritual strength being tested and the passions subdued, to pass on to the hermit's cell. Thus we read in Surius ("Vita Euthymii abbatis") of an abbot Gerasimus, who presided over a great monastery near the Jordan, round which there was a Laura consisting of seventy separate cells. Gerasimus kept every one who came to him for some years in the monastery; then, if he thought him fit for solitary life, and the disciple himself aspired to it, he allowed him to occupy one of the cells, where he lived during five days in the week on bread and water, in perfect solitude, but on Saturday and Sunday rejoined his brethren in the monastery and fared as they did.

Hierarchy.

HIERARCHY (*hierarchēs*, a president of sacred rites, a hierarch: whence *hierarchia*, the power or office of a hierarch). According to its ordinary signification, the word "hierarchy" applies to the clergy only—with varieties of meaning which must be clearly distinguished. I. There is a hierarchy of divine right, consisting, under the primacy of St. Peter and his successors, of bishops, priests, and deacons, or, in the language of the Tridentine canon, "ministers." "If any one shall say," defines the council, "that there is

not in the Catholic Church a hierarchy established by the divine ordination, consisting of bishops, presbyters, and ministers, let him be anathema." The term "ministers" comprehends those minor orders of ecclesiastical institution which, as occasion arose, were, so to speak, carved out of the diaconate. II. There is also a hierarchy by ecclesiastical right, or, a hierarchy of order. This consists—besides the Roman Pontiff and the three original orders of bishops, priests, and deacons—of the five minor orders (two in the East) of subdeacons, acolytes, exorcists, lectors, and porters (*ostiarii*), which, as was said above, were in the course of time severed from the diaconate. III. There is also the hierarchy of jurisdiction. This is of ecclesiastical institution, and consists of the administrative and judicial authorities, ordinary and delegated, which, under the supreme pastorate of the Holy See, are charged with the maintenance of the purity of the faith and of union among Christians, with the conservation of discipline, &c. These authorities exercise powers conferred on them by delegation, expressed or implied, from the order above them: thus the powers of cardinals, patriarchs, exarchs, metropolitans, and archbishops, proceed from the Pope, either expressly or by implication; again, the powers of archpriests, archdeacons, rural deans, vicars-general, foran, &c., are derived to them from bishops. (Thomassin, I. iii. 23; art. by Phillips in Wetzer and Welte.)

Holy Water.

HOLY WATER (*aqua benedicta*). Washing with water is a natural symbol of spiritual purification. "I will pour out upon you," says God by the prophet Ezekiel, xxvi. 25, "clean water, and you shall be clean." In the tabernacle a laver was placed in the court between the altar and the door of the tabernacle for the priests to wash their hands and feet before offering sacrifice; and the later Jews, as may be inferred from Mark vii. 3, developed the frequent washing of the hands into a matter of ritual observance. If we look into a modern Jewish prayer-book, we find the same importance attached to ritual ablutions, and in particular washing of the hands is prescribed before prayer. The use of the "*aqua lustralis*" with which the Romans sprinkled themselves or were sprinkled by the priest shows that the same symbolism existed among the heathen.

A like custom, beautiful and natural in itself, though of course it may degenerate and often has degenerated into superstition, has been adopted by the Church. Water and salt are exorcised by the priest and so withdrawn from the power of Satan, who, since the fall, has corrupted and abused even inanimate things; prayers are said that the water and salt may promote the spiritual and temporal health of those to whom they are applied and may drive away the devil with his rebel angels; and finally the water and salt are mingled in the

name of the Trinity. The water thus blessed becomes a means of grace. Even common water, if devoutly used as a memento of the purity of heart which God requires, might well prove useful for the health of the soul. But as the Church has blessed holy water with solemn prayers, we may be sure that God, who answers the petitions of his Church, will not fail to increase the charity, contrition, &c., of those who use it, and to assist them in their contests with the powers of evil. The reader will observe that we do not attribute to holy water any virtue of its own. It is efficacious simply because the Church's prayers take effect at the time it is used.



HOLY WATER POT WITH SPRINKLER.

Holy water is placed at the door of the church in order that the faithful may sprinkle themselves with it as they enter, accompanying the outward rite with internal acts of sorrow and love. Before the High Mass on Sundays the celebrant sprinkles the people with holy water; and holy water is employed in nearly every blessing which the Church gives. And at all times, on rising and going to bed, leaving the house or returning home, in temptation and in sickness, pious Catholics use holy water.

The use of holy water among Christians must be very ancient, for the Apostolical Constitutions (viii. 28, ed. Lagarde) contain a formula for blessing water that it may have power "to give health, drive away diseases, put the demons to flight," &c. But there does not seem to be any evidence that it was customary for the priest to sprinkle the people with holy water before the ninth century.

Holy Week.

THE week in which the Church commemorates Christ's death and burial, and which is spoken of by ancient writers as the Great, the Holy Week, the Week of the Holy Passion (*ton hagion pathon, ton foterion pathos, pascha staurosimon*), the Penal Week, the Week of Forgiveness (*hebdomas indulgentiæ*). The observance of Holy Week is mentioned by Irenæus (apud Euseb. "H. E." v. 24), towards the end of the second century; while Eusebius (ii. 17) evidently believed that the custom of keeping Holy Week dated from Apostolic times. In the East Holy Week was distinguished from the rest of

Lent by the extreme strictness of the fast. Thus Dionysius of Alexandria, in his Epistle to Basilides, tells us that some Christians kept an absolute fast the whole week, others did so for one, two, three, or four days. Epiphanius, in his exposition of the orthodox faith, says much the same. In the Latin Church (according to Thomassin, "*Traité des Jeûnes*," p. 50), it is difficult to discern any proof that the fast of Holy Week exceeded the strictness of the ordinary Lenten fast.

The Tenebræ.—This is the name given to the matins and lauds of the following day, which are usually sung on the afternoon or evening of Wednesday, Thursday, and Friday in Holy Week. The "*Gloria Patri*" at the end of the Psalms and in the responsories, the hymns, antiphons of the Blessed Virgin, &c., are omitted in sign of sorrow. The lessons of the first nocturn are taken from the Lamentations of Jeremias, the Hebrew letter which begins each verse in these acrostic poems being retained in Latin. At the beginning of the office fifteen lighted candles are placed on a triangular candelabrum, and at the end of each psalm one is put out, till only a single candle is left lighted at the top of the triangle. During the singing of the Benedictus the candles on the high altar are extinguished, while at the antiphon after the Benedictus the single candle left alight is hidden at the Epistle corner of the altar, to be brought out again at the end of the office. This extinction of lights (whence probably the name *tenebræ* or darkness) is best explained by Amalarius Fortunatus, who wrote in 820. It figures, he says, the growing darkness of the time when Christ the light of the world was taken. The last candle, according to Benedict XIV., is hidden, not extinguished, to signify that death could not really obtain dominion over Christ, though it appeared to do. The clapping made at the end of the office is said to symbolize the confusion consequent on Christ's death.

Holy Thursday.—On this day one Mass only can be said in the same church, and that Mass must be a public one. The Mass is celebrated in white vestments, because the institution of the Eucharist is joyfully commemorated, but at the same time there are certain signs of the mourning proper to Holy Week. The bells, which ring at the Gloria, do not sound again till the Gloria in the Mass of Holy Saturday, and the Church returns to her ancient use of summoning the faithful or arousing their attention by a wooden clapper. Nor is the embrace of peace given. The celebrant consecrates an additional Host, which is placed in a chalice and borne in procession after the Mass to a place prepared for it. In ancient times this procession occurred daily, for there was no tabernacle over the altar for reserving the particles which remained over after the communion of the faithful. Mediæval writers connect the procession with the Blessed Sacrament on Holy Thursday with our Lord's journey to the Mount of Olives after the Last Supper. The "*Pange lingua*" is sung during the procession, and the place to which the Blessed Sacrament is removed—often called the Sepulchre, but properly the Repository—is decked with flowers and

lights. Afterwards the altars are stripped. This used to be done, according to Vert in his explanation of the ceremonies of the Mass, every day after the celebration of the sacrifice, and is retained on Holy Thursday to remind the Christians of the way in which their Master was stripped of his garments. In St. Peter's the chief altar is washed with wine, and a similar custom prevails among the Dominicans and Carmelites, and in some churches of France and Germany.

The stripping of the altars is followed by the washing of the feet, called "Mandatum" from the words of the first antiphon sung during the ceremony—"Mandatum novum," &c., "A new commandment I give unto you, that you love one another;" whence our English word Maundy Thursday. The principal priest or prelate of the church assisted by deacon and subdeacon washes the feet of twelve poor men. The Pope washes the feet of thirteen poor persons, all of whom are priests; and some churches follow the Papal custom. The observance of the Mandatum is mentioned as a recognized custom, and is enforced under penalties, by the twenty-second Council of Toledo in 694.

Since the seventh century the holy oils, formerly consecrated at any time, have been blessed by the bishop in the Mass of this day. Twelve priests and seven deacons assist as witnesses of the ceremony. The bishop and priests breathe three times upon the oil of the catechumens and the chrism, meaning by this action that the power of the Holy Spirit is about to descend on the oils; and after the consecration is complete they salute the oils with the words, "Hail, holy oil; hail, holy chrism." Another rite proper to Holy Thursday, now passed into disuse, was the reconciliation of penitents. This reconciliation on Holy Thursday is mentioned by Pope Innocent I. and St. Jerome. The Mass now celebrated is one out of three which used to be said, the other two being for the consecration of the chrism and the reconciliation of penitents.

Good Friday (*pascha staurosimon parasceve*, or *paraskeue*—i. e., the day of preparation for the Jewish Sabbath—*cæna pura, dies absolutionis, dies salutaris*). On this day the Church commemorates the Passion of Christ, so that it is the most sad and solemn of all the days in Holy Week. The officiating clergy appear in black vestments, and prostrate themselves before the altar, which still remains stripped. Nor are the candles lighted. After a short pause, the altar is covered with white cloths, and passages of the Old Testament, followed by the history of the Passion from St. John, are read. Next the Church prays solemnly for all conditions of men, for all the members of the hierarchy, for the prosperity of Christian people, for catechumens, heretics, Jews, and Pagans. Before each prayer the sacred ministers genuflect, except before that for the Jews, when the genuflection is omitted in detestation of the feigned obeisance with which the Jews mocked Christ. When the prayers are ended, the cross, which has been up to this time covered with black, is exposed to view, "adored" [see the article CROSS] and kissed by clergy and people. During the adoration

the "Improperia" are sung, each *improperium* being followed by the Trisagion in Greek and Latin. *Improperium* is a barbarous word used by Latin writers of a late age meaning "reproach," and these "reproaches" are addressed in dramatic form by Christ to the Jewish people. They begin with the touching words, "My people, what have I done to thee, wherein have I vexed thee? Answer me." The Trisagion is so called because the word "holy" occurs three times in it: "Holy God, holy [and] strong, holy [and] immortal, have pity on us." It was first introduced at Constantinople, and it is probably because of its Greek origin that it is recited in the Good Friday office in Greek as well as in Latin.

We have now to speak of the most striking and singular feature in the Good Friday ritual. From very ancient times, as appears from the Council of Laodicea, canon 49, and the Synod in Trullo, canon 52, the Greek Church abstained from the celebration of Mass in the proper sense of the word during Lent, except on Saturdays and Sundays, and substituted for it the Mass of the Presanctified, in which the priest received as communion a Host previously consecrated. The Greeks still observe this ancient use, but the Latin Church contents herself with abstaining from the celebration of Mass on Good Friday, the day on which Christ was offered as a bleeding victim for our sins. This Mass of the Presanctified on Good Friday is mentioned by Pope Innocent I. in his letter to Decentius. The Blessed Sacrament is borne in procession from the chapel where it was placed the day before, while the choir sing the hymn "Vexilla Regis." The priest places the Host on the altar, the candles of which are now lighted. The Blessed Sacrament is elevated and adored while the wooden clapper is sounded; it is divided into three parts, one of which is put into a chalice containing wine and water. Finally the priest receives the portions of the Host which remain on the paten, and then takes the wine with the third portion of the Host. According to a Roman Ordo written about the year 800, the ceremony ended with the silent communion of the faithful; but the present discipline of the Church forbids communion to be given on Good Friday except in the case of sickness.

Holy Saturāday.—Before entering on the history of the ceremonies for this the last day of Holy Week, it is necessary to say something about the time at which they are performed. We learn from the Epistle of Pope Innocent already quoted that in his time no Mass was said during the day hours of Holy Saturday. The office began at the ninth hour, *i. e.*, at three o'clock P.M.; the faithful kept vigil in the church, and the Mass celebrated at midnight belonged rather to the morning of Easter Sunday than to Holy Saturday. This state of things lasted till late in the middle ages. Hugo of St. Victor (died 1140) mentions the custom then creeping in of anticipating the vigil office; but the old mode of observance is spoken of as still subsisting in some churches by Durandus (lived about 1280) and Thomas Waldensis (after 1400). Though the time is changed,

the words of the office remain as they were. This explains the joyous character of the Mass, the fact that the history of the resurrection is sung in the Gospel, and the allusion to the night time in the Preface, the "Communicantes," and the majestic language of the Collect, "O God, who didst illumine this most holy night with the glory of the Lord's resurrection."

At present the ceremonies begin early in the morning with the blessing of the new fire struck from the flint. This blessing was unknown at Rome in the time of Pope Zacharias (anno 751), though it is recognized about a century later by Leo IV. Apparently it was the custom in some churches daily to bless the fire struck for the kindling of the lamps, and about the year 1100 this benediction was reserved exclusively for Holy Saturday, when the fire is an appropriate image of the Light of light rising again like "the sun in his strength." From this fire a candle with three stems, and placed on a reed, is lighted and carried up the church by a deacon, who three times chants the words, "Lumen Christi." The same symbolism reappears in the paschal candle, which is blessed by the deacon, who fixes in it five grains of blessed incense in memory of the wounds of Christ and the precious spices with which he was anointed in the tomb, and afterwards lights it from the candle on the reed. The use of the paschal candle goes back very far—as far at least as the time of Zosimus, who was made Pope in 417—and the sublime words of the "Exultet," a triumphant hymn of praise which the deacon sings in the act of blessing the candle, can scarcely be less ancient. The great critic Martene attributes it to St. Augustine.

The blessing of the candle is followed by the twelve prophecies, and after they have been read, the priest goes in procession to bless the font. This last blessing carries us back to the days of the ancient Church in which the catechumens were presented to the bishop for baptism on Holy Saturday and the vigil of Pentecost. The water in the font is scattered towards the four quarters of the world, to indicate the catholicity of the Church and the world-wide efficacy of her sacraments; the priest breathes on the water in the form of a cross and plunges the paschal candle three times into the water, for the Spirit of God is to hallow it, and the power of Christ is to descend upon it; and lastly a few drops of the oil of catechumens and of the chrism are poured, in order, says Gavantus, to signify the union of Christ our anointed king with his people. On the way back from the font the Litanies of the Saints are begun, they are continued while the sacred ministers lie prostrate before the altar, and, as they end, the altar is decked with flowers and the Mass is begun in white vestments. At the Gloria the organ sounds and bells are rung, and the joyful strains of the Alleluia peal forth after the Epistle. The vespers of the day are inserted in the Mass after the Communion.

The reason for the jubilant character of the Mass has been given above, but there are some other peculiarities which need explanation. The kiss of peace is

omitted, because in the ancient rite the faithful kissed each other in the church as day was breaking, with the words, "The Lord is risen;" there was therefore a natural objection to anticipating the ceremony in the Mass at midnight. The Agnus Dei, which was introduced by Pope Sergius towards the end of the seventh century, was never added to this Mass. The Communion and Post-communion are simply replaced by vespers. But why is there no Offertory? Liturgical writers give many different answers, none of which are satisfactory. Gavantus alleges that the celebrant alone communicated, and that hence there was no oblation of bread and wine on the part of the faithful. But, though now custom and a decree of the Congregation of Rites forbid communion, it is certain, as Meratus points out, from the Gelasian Sacramentary, that the faithful in former times did communicate and did make the usual oblations on this day. Meratus himself has no better explanation to give than the desire to shorten the Mass as much as possible on account of the long offices which preceded it.

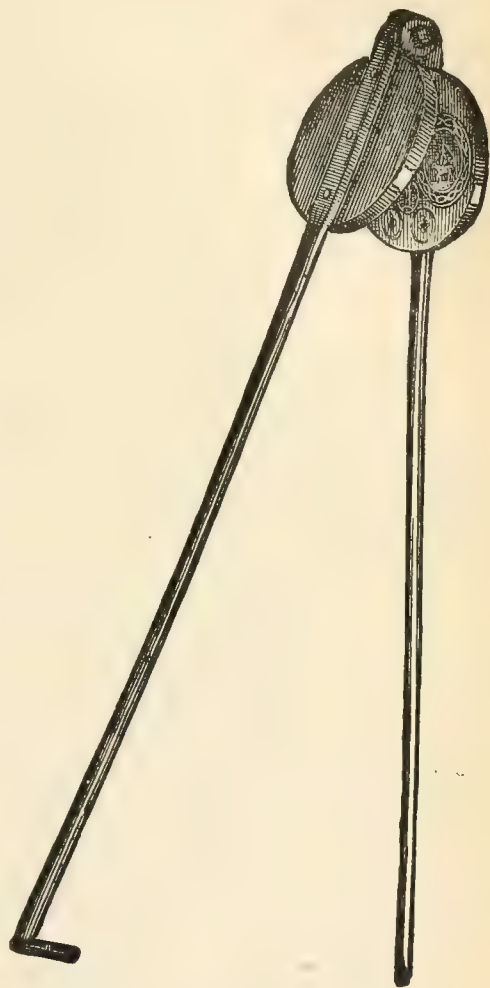
Host.

HOST (from *hostia*, a victim). It is used in the Vulgate both of Christ the victim of expiation for our sins, Eph. v. 2, and also of spiritual sacrifices, such as almsgiving, Phil. iv. 18. In the liturgies and ecclesiastical writers, the word is used (1) of Christ present on the altar under the appearances both of bread and wine: thus, the Mozarabic Missal mentions the "host of bread and wine;" (2) of Christ present under the form of bread; this use is recognized by the three earliest Roman Ordines, which were drawn up between the seventh and ninth centuries; (3) of the bread before its consecration; so the word is employed in the ordinary language of Catholics at the present day, and the word in this sense occurs in the Offertory of the Roman Missal, when the priest prays, "Receive, O Holy Father, this unspotted Host," &c., taking the bread, not for what it is, but for what it is to become after consecration. Le Brun ("Explic. de la Messe," p. iii. a. 6) says that this prayer was borrowed from the Spanish liturgy, and inserted in the Roman Missal towards the end of the eleventh century. The writer of the article *Host* in Smith and Cheetham, maintains that in the Spanish liturgy the words were used of the *consecrated* Host, the unconsecrated elements being known in early times as "oblata."

All liturgies, following the example of our Lord at the last supper, require the Host to be broken. The Greeks break the Host into four parts, of which one is received by the celebrating priest, another by the other communicants, while a third is reserved for the sick, and a fourth put into the chalice. In the Mozarabic rite the Host is divided into nine parts. In the Roman Mass the Host used to be divided into three parts, one for the celebrant, another for the communicants present and for the sick, while a third was placed in the chalice.

Traces of this ancient usage still remain in the Papal Mass, when the deacon and subdeacon communicate from the same Host as the Pope, and in the Mass of episcopal consecration, in which the consecrator and the new bishop receive portions of the Host consecrated jointly by both. Moreover, in the ancient Roman Mass the celebrating bishop put into the chalice the consecrated Host sent from another church in sign of peace and unity, saying as he placed this Host in the Precious Blood, "The peace of the Lord be always with you." The Pope, according to the two oldest Ordines, performed the same rite of mixture with the Host which had been reserved from a previous Mass, and which was placed on the altar, and adored by him before his own Mass began. At present it is only from the Host consecrated at the Mass that a part is taken and dropped into the chalice. Just before the celebrant puts this portion in the chalice, he says, "Pax Domini," &c., words originally intended for the portion consecrated at another Mass and reserved to symbolize the unity of the Church and of the sacrifice. The words "Hæc commixtio," "May this mixture of the Body and Blood of our Lord Jesus Christ keep my soul unto everlasting life," are said after the portion of the Host is placed in the chalice, and have kept their original reference.

This custom of mixing the Host and the Precious Blood is very ancient. It occurs in the Liturgy of St. James, and is mentioned by a Council of Orange in 441. And liturgical writers tell us that it figures the reunion of Christ's body and blood after his resurrection.



BREAD IRONS.

Humeral Veil.

AN oblong scarf of the same material as the vestments, worn by the subdeacon at High Mass, when he holds the paten, between the Offertory and Paternoster; by the priest when he raises the monstrance to give benediction with the Blessed Sacrament; and by priests and deacons when they

remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn round the shoulders, and the paten, pyx, or monstrance, is wrapped in it. According to Le Brun ("Explication de la Messe," i. p. 319), this veil was introduced because in many churches it was the ancient custom for an acolyte to hold the paten at High Mass, and he, not being in holy orders, could not lawfully touch the sacred vessels with bare hands. The Levites, as may be seen in Numbers iv., were only allowed to bear the sacred vessels after they had been wrapped up in coverings. This reason obviously does not supply any explanation of the use of the veil by the priest at Benediction, &c. But though the priest is permitted to touch vessels containing the Blessed Sacrament, he abstains from doing so at certain solemn moments out of reverence. We ought to add that the use of the humeral veil at Benediction is strictly prescribed in several decrees of the Congregation of Rites.

Images.

THE idolatrous worship of images is vehemently condemned in the Scriptures, and in the Old Testament two forms of idolatry are specially reprobated.

The prohibition of idolatry conveyed in the first commandment continues, it is needless to say, in full force. Idolatry is evil in its own nature, and necessarily a sin of the deepest dye by whomever it may be committed. Moreover, it is possible to commit this sin without falling into the gross and brutal error of identifying a lifeless image with the Divinity. Therefore the Council of Trent (Sess. xxv. De Invocatione, &c.) not only reprobates the delusion that the godhead can be really portrayed by material figures; it also states that in images there is no divinity or "*virtue, on account of which they are to be worshipped*," that no petitions can be addressed to them, and that no trust is to be placed in them."

At the same time the Tridentine Fathers, following the Second Council of Nicæa, advocate the true use of images. The danger of idolatry has at least to a very great extent passed away from Christian nations. Further, God Himself has taken a human form which admits of being represented in art. So that the reasoning of Moses in Deut. iv. 15 no longer holds, and on the whole matter the liberty of Christians is very different from the bondage of Jews. Images, according to the Tridentine definition, are to be retained and honored, but abuses and all occasion of scandal to the rude and ignorant are to be removed. The object of images is to set Christ, his Blessed Mother, the saints and angels before our eyes, while the council adds that "the honor which is given to them is referred to the objects (*prototypa*) which they represent, so that through the images which we kiss, and before which we uncover our heads

and kneel, we adore Christ and venerate the saints, whose likenesses they are." "The council," says Petavius, "*De Incarnat.*" xv. 17, "could not have declared more expressly that the cultus of images is simply relative (*schetikon*): that they are not in themselves and strictly speaking (*per se et proprie*) adored or honored, but that all adoration and veneration is referred to the prototypes, inasmuch as images have no dignity or excellence to which such honor properly appertains." We cannot imagine any better exposition than that of this great theologian, who, among many other merits, is always distinguished for his sobriety and his avoidance of useless subtleties. His words explain the doctrine of the Church and remove all possibility of scandal, when we find the Church in the Good Friday Office inviting the faithful to adore the cross. It is the suffering Saviour, not the dead wood which Catholics adore [See Cross].

The use of images in the Church dates from the very earliest times. The Church no doubt was cautious in her use of images, both because the use of them in the midst of a heathen population might easily be misunderstood, and also because the images might be seen and profaned by the heathen persecutors. It is, as Hefele and De Rossi maintain, for this latter reason that the Council of Elvira, in the year 306, forbade the placing of "pictures in the churches, lest what is worshiped and adored should be painted on the walls." Certainly the Church of that time did not reject the use of Christian art—witness the numerous sacred pictures recently brought to light in the Roman catacombs. Many ancient works of art which have come down to us from the old Spanish church—*e.g.*, the beautiful sarcophagi of Saragossa—prove that there was no difference of feeling or opinion on this matter between Spanish and Roman Christians. But whereas the Roman churches were under, the Spanish were above, ground. Hence the anxiety of the council to avoid the mockery and actual danger which the sight of images might have created.

We can trace the veneration of images and the Tridentine doctrine concerning it through the whole history of the Church, but here a few instances must suffice. The early Christian poet Prudentius speaks of himself ("*Peristeph.*" ix. 9 *seq.*) as praying before an image of the martyr Cassian. We read that at a conference held between St. Maximus and the bishop Theodosius the Fathers present bent the knee to the images of Christ and the Blessed Virgin. The principles of Gregory the Great on the respect due to images are well known. When Serenus, Bishop of Marseilles, removed images from the church on the ground that they had proved an occasion of idolatry, Gregory tells him (Ep. ix. 105) that he ought not to have broken images placed in the church as means of instruction, not objects of adoration. In sending Secundinus images of Christ, the Blessed Virgin and St. Peter and St. Paul, Gregory writes (Ep. ix. 52): "I know you do not ask for the image of our Saviour to worship it as God, but that, being reminded of the Son of God, you may be inflamed anew with love of Him whose image you long to see. And we on our part do not

prostrate ourselves before it as a divinity, but we adore Him whom by means of the image we bring to mind in his birth, in his passion, or as He sits on his throne."

Immaculate Conception of the Blessed Virgin.

THE *Meaning of the Doctrine.*—Benedict XIV. ("De Fest." clxxxvii. seq.), quoting Frassen, a Scotist theologian, distinguishes between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active, conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin.



BLESSED VIRGIN.

Moreover, from the fact that Mary sprang in the common way from Adam our first father, it follows that she was the daughter of a fallen race and incurred the "debt" or liability to contract original sin. Adam was the representative of the human race: he was put on his trial, and when he fell all his descendants fell with him, and must, unless some special mercy of God interposed, receive souls destitute of that grace in which Adam himself was created. In Mary's case, however, God's mercy did interpose. For the sake of Him who was to be born of her and for "his merits foreseen," grace was poured into her soul at the first instant of its being. Christian children are sanctified at the font: St. John the Baptist was sanctified while still unborn. Mary was sanctified earlier still—viz., in the first moment of her conception. She received a gift like that of Eve, who was made from the first without sin, only the immaculate conception is rightly called a privilege, and a privilege altogether singular, because in the ordinary course of things the Blessed Virgin would have been conceived and born in original sin. We beg the reader to remember that what we have written up to this point is the universal teaching of theologians, and we have carefully abstained from entering on scholastic disputes (*e.g.*, as to the remote and proximate debt of sin), because we believe that the mere statement of the doctrine is enough to remove many prejudices from the minds of candid Protestants. So far from derogating from, the Catholic doctrine exalts, the merits of Christ. He who redeemed us redeemed her. He who sanctified us in baptism sanctified her in her conception.



The Assumption of the Blessed Virgin.

Nor could any Catholic dream of comparing Mary's exemption from sin, we do not say with the sinlessness of the Divine nature, for such a comparison would be insane as well as blasphemous, but with the sinlessness of Christ as man. Sin was a physical impossibility in the human soul of Christ, because it was hypostatically united to the Divinity. Mary, on the other hand, was sinless by the grace of God. "Thou art innocent," says Bossuet, addressing Christ, "by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom thy precious blood has purified" ("Sermon pour la fête de la Conception de la Sainte Vierge"). No better summary could be given of the Church's doctrine.

2. *History of the Controversy on the Doctrine.*—The controversy, so far as we know, began in the twelfth century. The church of Lyons had adopted the custom, which already prevailed elsewhere, of celebrating the feast of Mary's conception. St. Bernard (*d.* 1153) remonstrated sharply with them, in great measure because the feast had not been approved at Rome. The authenticity of this letter has been disputed, but on grounds, as Benedict XIV. implies, absolutely insufficient. Besides, little would be gained even if the letter were spurious, for Petavius ("De Incarnat." xiv. 2) has proved, from other passages in his works, Bernard's opinion to have been that the Blessed Virgin was not conceived immaculate, but was sanctified in the womb like Jeremias and St. John the Baptist. Benedict XIV., following Mabillon, declines to accept the theory that St. Bernard had the active, not the passive, conception in his mind. At the same time it must be remembered that the saint refers the whole matter of his dispute with the canons of Lyons to the judgment of the Roman Church. The quotations in Petavius from St. Peter Damian, St. Anselm, Peter Lombard, and others, abundantly prove that St. Bernard's opinion was the prevalent one before and during his own age. In the following century St. Thomas (iii. 27, 2) held that Mary was sanctified in the womb only after her body was already informed by the soul (*post ejus animationem*), and he argues that if the Virgin "had not incurred the stain of original guilt," she would have stood in no need of being saved and redeemed by Christ, whereas Christ, as the Apostle declares, is the saviour of all men. But the strongest evidence to the prevalence of the belief that the Virgin was not conceived without sin is supplied by Scotus ("In Lib. III. Sentent." d. iii. qu. 1, n. 4). He gives his own opinion in favor of the immaculate conception with a timidity which clearly betrays his consciousness that the general opinion was on the other side. After maintaining that God might, had He so chosen, have exempted the Blessed Virgin from original sin, and might on the other hand have allowed her to remain under it for a time and then purified her, he adds that "God knows" which of these possible ways was actually taken; "but, if it is not contrary to the authority of the Church or of the saints, it seems commendable (*probabile*) to attribute that which is more excellent to Mary."

Scotus, however, farther on in the same work (d. 18. qu. 1. n. 4), expresses a more decided view, and he inaugurated a new state of opinion, though the change did not come at once, and the story told by Cavellus, an author of the fourteenth century whom Benedict XIV. quotes, is probably a mere legend. According to this story, Scotus defended the doctrine of the immaculate conception at Cologne and Paris, and a disputation which he held in the latter place induced the Paris University to adopt the doctrine, and won for Scotus himself the title of the "Subtle Doctor." Scotus died in 1308, and events which happened in 1387 show how rapidly the Scotist opinion had spread and how deeply it had struck root at least in France. A Dominican doctor, John Montesono, had publicly denied the immaculate conception, whereupon he was condemned by the University and by the Bishop of Paris, and though he appealed to the Pope (or anti-Pope) Clement VII., he did not dare to appear, and was condemned for contumacy. The Fathers of the Council of Basle begged Cardinal Torquemada (*Turrecremata*) to prepare a treatise on the question, and so he did; but circumstances prevented him from laying it before the council, and his treatise, which was adverse to the doctrine, was practically unknown till it was published by the Master of the Sacred Palace with the consent of Paul III., then Pope. The decree of Basle, which defined that the doctrine asserting Mary's immunity from original sin was "to be approved, held, and embraced by all Catholics, as being pious and consonant to the worship of the Church, to Catholic faith, right reason, and Holy Scripture," was passed in 1439, when the council had become schismatical, so that it in no way bound the consciences of Catholics. It serves, however, to mark the general feeling of the time; and other signs of the hold the doctrine had obtained are not wanting. It was asserted at a provincial synod in Avignon in 1457. Forty years later the University of Paris required an oath to defend the doctrine from all who proceeded to the doctor's degree, and the tenet was embraced with ardor by the Carmelites, the different branches of the Franciscan order, and by men of the highest distinction among the secular clergy.

The matter gave rise to keen discussion at Trent, and although most of the bishops held the doctrine, the council contented itself with a declaration that in defining the truth that the whole human race fell under original sin, it did not intend to include in the decree "the blessed and immaculate Virgin Mary," but desired that the Constitutions of Sixtus IV. should be observed. These Constitutions had been issued in 1476 and in 1483. In the former the Pope granted indulgences to those who said the Mass and office which he had approved for the feast of the Conception. In the latter he condemned those who accused persons who celebrated the feast of mortal sin, or those who maintained that the doctrine itself was heretical. Pius V., in 1570, forbade all discussion of the doctrine in sermons, permitting, however, the question to be handled in assemblies of the learned. Paul V., in 1617, prohibited attacks on the doctrine in

public assemblies of any kind, while Gregory XV., in 1622, strictly forbade any one to maintain, even in private discussions, that the Blessed Virgin was conceived in original sin. He made an exception, however, in favor of the Dominicans, to whom he granted leave to maintain their own opinion in discussions held within their own order, and he was careful to add that he in no way meant to decide the theological question, but, on the contrary, forbade any one to accuse those who denied the immaculate conception of heresy or mortal sin. Benedict XIV., writing about the middle of the last century, sums up the whole state of the question in his day thus: "The Church inclines to the opinion of the immaculate conception; but the Apostolic See has not yet defined it as an article of faith."

So matters stood, when on February 1, 1849, Pius IX. wrote from Gaeta to the bishops of the Catholic world. He asked them for an account of their own opinion and of the feeling entertained in the churches subject to them on the expediency of defining the doctrine that the Blessed Virgin was immaculate in her conception. The Italian, Spanish, and Portuguese bishops, about 490 in number, were nearly unanimous in their wish for the definition. On the other hand, there were bishops of great eminence in France, Germany, and Switzerland who were of a different mind. Some of these last thought that the doctrine was not prominent enough in Scripture or tradition to be made an article of faith; others deprecated a definition which would put fresh difficulties in the way of Protestants or timid Catholics; others, again, were afraid to pronounce at all on so hard a matter. Nearly six years later the question was closed. On December 8, 1854, Pius IX., in the presence of more than 200 bishops, issued his solemn definition that the immaculate conception of Mary was a truth contained in the original teaching of the Apostles and an article of divine faith. The definition was accepted by Gallicans as well as by Ultramontanes, for it was notorious that the entire episcopate gave full assent to the doctrines of the Papal bull. Indeed, the opposition made within the Church to the new definition was of the most insignificant kind.

3. *The Doctrine in its Relations to Scripture and Tradition.*—A Catholic is bound to hold that the doctrine recently defined was contained in the faith once delivered to the saints by the Apostles. On the other hand, he is under no obligation of believing it possible to produce cogent historical proof (over and above the Church's decision) that the doctrine was so contained. It is enough to show that no decisive argument can be brought against the apostolic origin of the Church's present belief, and there are at least probable traces of its existence in the Church from the earliest times. Petavius—justly, as we think—dismisses many passages from the Fathers, which have been cited in support of the doctrine. He points out that if the Fathers speak of Mary as "stainless," "incorrupt," "immaculate" (*achrantos*, *aphthartos*, *amiantos*), it by no means

follows that they believed her to have been conceived immaculate. Still tradition does supply solid arguments for the belief in question.

First, from the earliest times and in every part of the Church Mary in her office at the Incarnation was compared and contrasted with Eve before the fall. We find the parallel between the two drawn by Justin Martyr ("Trypho," 100), by Irenæus (iii. 22, 34, v. 19), by Tertullian ("De Carne Christi," 17), not to speak of later Fathers; indeed, the doctrine that Mary is in some sense the second Eve is a commonplace of primitive theology. This comparison enters into the very substance of the theology of St. Irenæus. He urges the parallel between Mary and Eve, just as he insists on the resemblance between Adam and Christ, the second Adam. As Eve was married and yet a virgin, so Mary, "having an appointed husband, was yet a virgin." Eve listened to the words of an angel; so also Mary. Eve's disobedience was the cause of our death: Mary, "being obedient, became both to herself and all mankind the cause of salvation." "The knot of Eve's disobedience was loosed by Mary's obedience." The Virgin Mary became "the advocate of the virgin Eve." It is true that whereas Eve of course was made immaculate, yet this is just the point where Irenæus fails to draw the parallel between Eve and Mary. It must be remembered, however, that in Irenæus, as in the Ante-Nicene Fathers generally, there is no explicit statement of the doctrine of original sin, so that we cannot expect an explicit statement that Mary was exempt from it. There is further a presumption that if Irenæus could have had the question, "Was Mary conceived in sin?" proposed to him he would have answered in the negative. His whole theory of the Incarnation turns on the proposition, "Man could not break the bonds of sin, because he was already bound fast by them." He in Adam had been already worsted by the devil. When, therefore, he tells us that Mary untied the knot of Eve's disobedience, we may infer that she never had been bound by it in her own person.

The tradition that Mary was the second Eve was familiar to great Fathers of the later Church. But one of these, St. Ephrem (A.D. 379), gives much more explicit evidence—the most explicit evidence, so far as we know, to be found in patristic writings—of belief in the immaculate conception. Not many years ago the famous Syriac scholar Bickell edited, with a Latin version of the Syriac, the "*Carmina Nisibena*" of the saint. There is no doubt as to the authenticity of these poems. In hymn 27, strophe 8, St. Ephrem speaks thus: "Truly it is Thou and thy Mother only, who are fair altogether. For in Thee there is no stain, and in thy Mother no spot. But my sons [*i.e.* the members of the Church of Edessa] are far from resembling this twofold fairness." Elsewhere Ephrem places first among fallen men infants who die in baptismal innocence; so that it must be freedom from original not actual sin which he ascribes to Mary. So (ii. 327 a.), "Two were made simple, innocent, perfectly like each other, Mary and Eve, but afterwards one became the cause of our death,

the other of our life." It is most important to appreciate this testimony at its real value. It is not only or chiefly that it proves the existence of the belief which we are discussing, in the fourth century. This no doubt it does, and it enables us summarily to dismiss the confident assumption of many Protestant scholars that the belief arose for the first time in the middle ages. But besides and above this, St. Ephrem supplies an authentic commentary on the meaning of the tradition that Mary was the second Eve. We may well believe, considering how early and in what various quarters it appears, that this tradition was Apostolic. And just at the time when the doctrine of original sin becomes prominent in Christian theology, St. Ephrem assumes without doubt or question that this tradition implies Mary's entire exemption from the cause, and supplies us with reasonable grounds for believing that the doctrine of the immaculate conception is coeval with the foundation of the Christian Church.

A word or two must be said about St. Augustine. Undoubtedly his theory on the transmission of original sin by the act of generation drove him to believe that Mary, being conceived in the ordinary way, must have been conceived in sin. So Petavius understands him, and the Saint's own language seems to be clear and decisive on this point. Thus ("De Nuptiis et Concep." i. 12), he teaches that all flesh born "de concubitu" is "flesh of sin," and ("In Genesim ad lit." x. 118) he expressly affirms that on this ground Mary's flesh was, while Christ's was not, "caro peccati." Again, in "Contr. Julian." v. 15, his language is still more definite, for he says that original sin passes to the child from the "concupiscentia" of the parents, and that therefore original sin could not infect the flesh of Christ, since his Virgin Mother conceived Him without concupiscence. It may, we think, be affirmed without irreverence to so great a doctor, that this language about sin passing to the flesh involves confusion of thought, and probably very few nowadays would maintain that "concupiscentia" in itself natural and innocent, though caused as a matter of fact by the fall, can possibly be the cause of original sin. The fact that St. Augustine is driven to the position he takes with regard to Mary by the exigencies of a theological theory, probably mistaken, and certainly never approved by the Church, diminishes, if it does not altogether destroy, the force of his testimony. On the other hand, great weight belongs to the testimony which St. Augustine bears to the immaculate conception, because in giving it he speaks, not as a theologian, but as a Christian. He is impelled in this latter case by Catholic instinct and tradition, not by any theory of his own. His testimony is as follows. He is arguing ("De Natura et Gratia," cap. 36) against the Pelagian theory that some of the saints had been wholly exempt from actual sin. He denies the truth of the statement altogether. All have sinned, "excepting the holy Virgin Mary, concerning whom for the honor of the Lord I would have no question raised in treating of sin. For how do we know what excess of grace to conquer sin on every side was bestowed on her

whose lot it was (*quæ meruit*) to conceive and bring forth Him who certainly had no sin." We fully admit that it is actual, not original, sin which St Augustine is thinking of directly. But on his own principles he was bound to hold that exemption from actual implied freedom from original sin. Thus he asserts categorically ("Contr. Julian." v. 15) that if Christ had been conceived in sin, He must needs have committed actual sin (*peccatum major fecisset, si parvulus habuisset*). Let the reader observe that this theory, unlike that referred to above on the transmission of sin, is supported by the tradition and subsequent decision of the Church. It is of course conceivable that Mary might have been conceived in sin and then enabled by a special and extraordinary grace to avoid all actual trespass. In any case we may safely say that St. Augustine might easily have accepted the Church's present doctrine. It would have satisfied most fully this inclination to believe that Mary "for the honor of the Lord" was enabled to "overcome sin on every side." The freedom from actual would have followed suitably upon her preservation from original sin, and the progress of her life would have been consonant with its beginning.

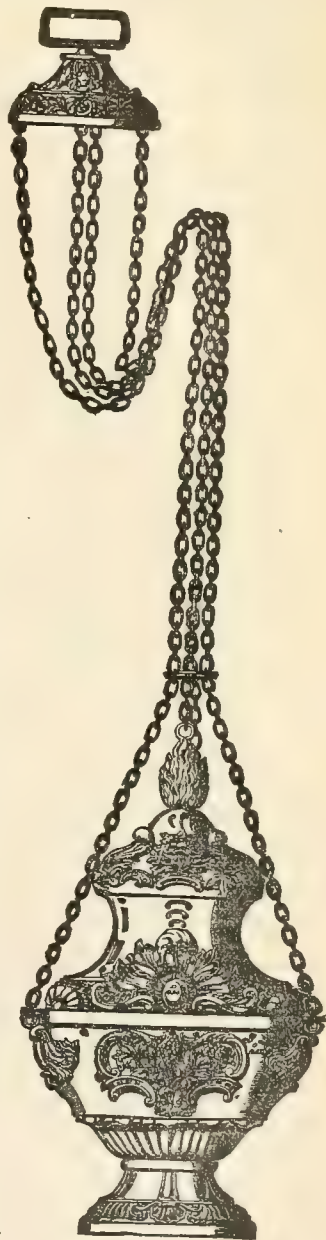
Finally, the rapid acceptance of the doctrine within the Church, when once it came under discussion, might of itself dispose individual Christians to believe it and prepare the way for definition. The one positive objection was that if Mary was conceived immaculate Christ could not have been her saviour and redeemer. When once the truth was apprehended that Mary's exemption from original sin was due to the merits of her Divine Son, and magnified instead of detracting from them, the belief in this exemption grew and spread throughout the Catholic world. We cannot expect Protestants to appreciate this argument. But to a Catholic, who believes that the Holy Spirit directs the minds of the faithful, and especially those of the saints, the very fact of the doctrine's acceptance affords a strong presumption of its truth. He would naturally be loath to believe that God allowed the Christian people to cling so zealously to a doctrine which had no solid foundation, and which, if untrue, would be an error of a very serious kind. He would recognize in the belief of so many saints a judgment superior to his own, and a greater quickness to discover the "analogy of the faith." The solemn definition of the Church would but enable him to hold with greater security what he already held as a certain and pious opinion.

(The evidence for and against the doctrine is given by Petavius, "*De Incarnat.*" xiv. 2. Perrone published his treatise, "*De Immaculato B. V. M. Conceptu: an dogmatico decreto definiri possit,*" at Rome in 1853. Still better known is the work of Passaglia, also at that time a Jesuit, "*De Immaculato B. V. Conceptu,*" Romæ, 1854. A collection of ancient documents relating to the doctrine was made by a third Jesuit, Ballerini.)

Incense.

IT is certain from Tertullian, "Apol." 42, and from many other early writers down to St. Augustine, that the religious use of incense was unknown in the primitive Church. Le Brun quotes St. Ambrose to prove that incense was used in the churches of his day, but the quotation can scarcely be said to prove the point. On the other hand, Dionysius the Areopagite—whose works were first quoted in 532, but may have been written a good deal earlier—distinctly mentions ("Hierarch. Eccles." iii. § 2) the censuring of the altar by the chief priest. The use of incense is also mentioned in the first Ordo Romanus, which may belong to the seventh century, and in the liturgies which go by the names of St. James, St. Basil, and St. Chrysostom. Possibly also the fourth (*al.* third) canon of the Apostles, which forbids anything to be placed on the altar at the oblation except "oil for the lamp and incense," may refer to the incense as liturgically used. If so, we should be justified with Le Brun in supposing that incense was introduced into the Church services when the persecution of the heathen ceased and the splendor of churches and ritual began.

Some authors believe that incense was at first introduced to sweeten the air, and certainly a "Benediction of Incense" used in the time of Charlemagne and given by Martene points in this direction. But the mystical significations of incense are obvious. It symbolizes the zeal with which the faithful should be consumed; the good odor of Christian virtue; the ascent of prayer to God. It is used before the introit, at the gospel, offertory and elevation in High Mass; at the Magnificat in vespers; at funerals; &c.



CENSER.

Index of Prohibited Books.

SINCE the dawn of civilization, the perception of the influence for good or evil exerted by books has induced the authorities of every strongly constituted State to control their circulation. Not to search for other

instances, the speech which Livy puts in the mouth of the consul Postumius (B.C. 186) shows the sternness of Roman feeling on the subject. Addressing the assembled people in the forum, and about to denounce the foul Bacchic rites of which he had discovered a trace, "How often," he says, "in the time of our fathers and grandfathers, was the duty imposed on the magistrates of forbidding the practice of foreign rites; of driving away [foreign] priests and prophets from every corner of the city; of *searching for and burning books of magic*; of putting a stop to every system of sacrificing that was not according to the custom of Rome!" In Christian times the danger of bad books was recognized from the first. The converts at Ephesus (Acts xix. 19) voluntarily brought their magical books to St. Paul and cast them into the flames. One of the Apostolic Canons (lx.) orders the deposition of any one in the ranks of the clergy who should publish in the Church as holy "the falsely inscribed books of the impious." The practice of the primitive Church in condemning and suppressing heretical or dangerous books was uniform. The erroneous writings of Origen were brought to the Roman Pontiff, Pontianus, to be condemned by him; Leo the Great by letter suppressed and prohibited the books of the Priscillianists. Descending to the middle ages, we find Leo IX. in a synod at Vercelli (1050) condemning and ordering to be burnt the writings of Erigena and Berengarius on the Eucharist. The Council of Constance (1415) ordered all the books of John Huss to be publicly burnt at the council, and that all bishops should make diligent search for copies and burn them wherever found. Leo X. in the bull *Exsurge, Domine* (1520), condemned the earlier heretical writings of Luther. The invention of printing, and the extension of facilities of communication between state and state, made it evident to the hierarchy that if the influence of books was to be kept under control, new methods must be adopted. When copies of books were slowly multiplied by the labor of scribes, it was sufficient to await their publication before examining them, and trust to being able, if they were to be suppressed, to call in, get hold of, and cancel the few copies in circulation. But when the printing-press could turn out a thousand copies of a work in a few days, everything was changed. It then became necessary that the books should be examined before they were printed; *censors* were appointed, and a system of *licensing* came into force. "The first known instance of the regular appointment of a censor on books is in the mandate of Berthold, archbishop of Mentz, in 1486;" and a few years later, in 1501, "a bull of Alexander VI., reciting that many pernicious books had been printed in various parts of the world, and especially in the provinces of Mentz, Cologne, Treves, and Magdeburg, forbade all printers in these provinces to publish any book without the license of the archbishops or their officials."

In the movement of what is called the Reformation, a deluge of books containing doctrine more or less erroneous was poured over Europe, and it became

evident that if booksellers were to know with certainty what they might sell, and the Christian faithful what they might read, it would not do to trust to an "imprimatur" on the title-page, which might be forged, or come from Protestant censors; but that a list or catalogue of books condemned by the Church must be drawn up and published. The matter was taken up by the Council of Trent (sess. xviii.), which appointed a commission of some of its members to collect and examine the censures already issued, and consider and report on the steps which it was advisable to take about books generally. This commission compiled an Index of Prohibited Books accordingly, but the council in its last session (1563), finding that from the multiplicity of details it was not desirable to frame any conciliar decision, remitted the whole matter to the Pope. In conformity with this reference, St. Pius V., a few years later, erected the Sacred Congregation of the Index, with a Dominican friar for its secretary. Sixtus V. confirmed and enlarged their powers.

"The Congregation of the Index of Prohibited Books consists of a competent number of Cardinals, according to the good pleasure of the Pope, and has a secretary taken from the Order of Preachers, and a great number of theological and other professors who are called Consultors, the chief of whom is the Master of the Apostolic Palace, the primary and official Consultor of this Congregation" (Ferraris, "Congregationes").

A Constitution of Benedict XIV. (1753) gives minute instructions as to the principles and methods to be observed by the Congregation in its work of examining and judging books. Some idea of these principles may be gained from the following paragraph. "Let them know that they must judge of the various opinions and sentiments in any book that comes before them, with minds absolutely free from prejudice. Let them, therefore, dismiss patriotic leanings, family affections, the predilections of school, the *esprit de corps* of an institute; let them put away the zeal of party; let them simply keep before their eyes the decisions of Holy Church, and the common doctrine of Catholics, which is contained in the decrees of General Councils, the Constitutions of the Roman Pontiffs, and the consent of orthodox Fathers and Doctors; bearing this in mind, moreover, that there are not a few opinions which appear to one school, institute, or nation to be unquestionably certain, yet nevertheless are rejected and impugned, and their contradictories maintained, by other Catholics, without harm to faith and religion—all this being with the knowledge and permission of the Apostolic See, which leaves every particular opinion of this kind in its own degree of probability."

Numerous editions of the Index have appeared from time to time. That issued under Benedict XIV. (Rome, 1744) contains between nine and ten thousand entries of books and authors, alphabetically arranged; of these about one-third are cross-references. Prefixed to it are the ten rules sanctioned by the Council of Trent, of which the tenor is as follows. The first rule orders

that all books condemned by Popes or General Councils before 1515, which were not contained in that Index, should be reputed to be condemned in such sort as they were formerly condemned. The second rule prohibits all the works of heresiarchs, such as Luther and Calvin, and those works by heretical authors which treat of religion; their other works to be allowed after examination. The third and fourth rules relate to versions of the Scripture, and define the classes of persons to whom the reading of the Bible in the vulgar tongue may be permitted. The fifth allows the circulation, after expurgation, of lexicons and other works of reference compiled by heretics. The sixth relates to books of controversy. The seventh orders that all obscene books be absolutely prohibited, except ancient books written by heathens, which were tolerated "*propter sermonis elegantiam et proprietatem*," but were not to be used in teaching boys. The eighth rule is upon methods of expurgation. The ninth prohibits books of magic and judicial astrology; but "*theories and natural observations published for the sake of furthering navigation, agriculture, or the medical art are permitted*." The tenth relates to printing, introducing, having, and circulating books. Persons reading prohibited books incur excommunication forthwith (*statim*).

Luther, Calvin, Melancthon, Cranmer, Jewel, &c., are named as in the first class—*i. e.*, as heresiarchs.

Indulgence.

INDULGENTIA is a technical term in the Roman law, meaning amnesty or pardon; and in much the same sense it occurs in the Latin of the Vulgate, where it is synonymous with *remissio*, as may be seen by comparing Isai. lxi. 1, with Luc. iv. 18. In the language of the Church it has acquired a much more definite and restricted meaning, and an indulgence in the theological sense of the word is defined by Amort, as "*a remission of the punishment which is still due to sin after sacramental absolution, this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior*."

1. *The Catholic Doctrine on Indulgences*, as given in the preceding definition, implies several points of Catholic belief which need elucidation.

(1) An indulgence does not remit either the guilt or the eternal punishment of sin, much less are the authorities of the Church wicked and blasphemous enough to give permission to commit sin for the future. The guilt of sin is forgiven chiefly by the sacraments of baptism and penance, and even these are of no avail unless the sinner turns to God with sincere and supernatural sorrow and with firm purpose of amendment. An indulgence cannot be obtained for unforgiven sin. Before any one can obtain for himself the benefit of an indulgence the guilt must have been washed away and the eternal punishment, if his

sin has been mortal, must have been forgiven. Thus, instead of being an encouragement to sin, the desire to obtain an indulgence is a powerful motive to repentance. If the phrase "remission of sin" occurs in the grant of an indulgence, the Church, after the example of Scripture (*e. g.*, 1 Pet. ii. 24), uses the word to denote the remission of punishment. Benedict XIV. ("De Syn. Diœc." xiii. 18, 7) holds that indulgences granted "from punishment and guilt" ("a pœna et culpa") are spurious. Others (see Ferraris, "Prompt. Bibliothec." art. *Indulgentia*) understand the form as conveying to the confessor power to absolve sacramentally from reserved cases.

(2) Even when the guilt of sin and the eternal punishment sometimes due to it have been removed by repentance and absolution, a temporal punishment may still remain. Even after Nathan told David his sin was forgiven, it was nevertheless punished by the death of his child. Baptism, it is true, annuls both the guilt and all the penalty due to sin. The absolution accorded in the sacrament of penance is less efficacious (Concil. Trid. sess. xiv. De Pœn. can. 15). St. Paul made the incestuous Corinthian suffer in this world that his soul might be saved. The Church of all ages in giving sacramental absolution has imposed penances on the sinner. Usually speaking, the sacramental penance, at least in the present mild discipline of the Church, leaves a debt of temporal punishment, and this debt is cleared by grant of an indulgence. The grant of this indulgence is an act of jurisdiction, not of order, and it is quite distinct from sacramental absolution. Of course, this indulgence cannot free the repentant sinner from temporal punishments involved in the very fact of repentance—*e.g.*, from restoring stolen goods, retracting calumnies, taking the necessary means, however painful, to avoid future falls; or, again, from the natural consequences of sin, such as shame, sickness, and the like. Nor, again, does the Church ever excuse a sinner from all sacramental penance; nay, more, a person most enlightened on the real value of indulgences, and most eager to gain them, is of all others the most likely to afflict himself with voluntary mortifications, recognizing in them powerful helps to overcome himself, to obtain that perfect aversion even from the slightest sin which is required before a plenary indulgence can be gained, and to avoid future falls. Heaven helps those who help themselves. We have seen that indulgences are a powerful incentive to repentance; now we see that they encourage strictness of life and, indeed, all Christian virtue.

(3) Indulgences are not merely a remission of canonical penances (this error is condemned by the Church, Thes. Lutheri, prop. 19; Synod. Pistoï. prop. 40), but they also avail before the justice of God. Otherwise, as St. Thomas argues ("Suppl." qu. xxv. a. 1), the indulgence would be a loss and not a gain, and the Church would excuse her children from canonical penances, and abandon them to more grievous sufferings in Purgatory. The error of Luther and the Jansenist Synod of Pistoia on this part of the subject really

springs from misconceiving the nature of canonical penance. This will appear more fully when we discuss the history of indulgences. Here it is enough to say that just as in imposing canonical penance the Church acts in the name of God and exercises a power of binding given by Him for the profit of souls, so in remitting it she exercises a power of loosing by the same divine authority. The power of the keys (Matt. xvi. 19, xviii. 18; cf. John xx. 22, 23) enables her not only to forgive sins, but to open the kingdom of heaven. Thus St. Paul (1 Cor. v. 4) imposed penance "with the power of the Lord Jesus" and relaxed it (2 Cor. ii. 10) "in the person of Christ." Penalty so relaxed was no longer due, either here or hereafter, so that the doctrine of indulgences exhibits at once the justice of God and his infinite mercy.

(4) An indulgence does not only remit, but also satisfies the justice of God for, the temporal punishment of sin. The Church has recourse to the infinite merits of Christ, which suffice to satisfy for all guilt and all penalty, and to the merits of saints who have done penance more than sufficient to pay the temporal punishment due to their own sins. They obtained an abundant reward for their own good deeds, but many of their actions had a penitential character which availed for others if not needed for themselves. Theologians express this characteristic of an indulgence when they say it is *solutio* as well as *absolutio*, both payment and remission; or, again, that it is "a juridical absolution," including a payment of the debt from the treasure of the merits of Christ and the saints.

The council anathematizes those who "assert that they [indulgences] are useless, or deny that the power to grant them exists in the Church."

II. *The History of Indulgences* confirms the teaching of the present Church, because it shows that the difference between ancient and modern practice is to be explained by change of circumstances, not of principle.

(1) In primitive times many years of heavy penance were exacted for great sins, but these penances were curtailed if the penitent had displayed great contrition (Cyprian, Epp. 15-17, and 33), and this indulgence was usually granted when persecution was impending or begun (Cyprian, Ep. 57, 7). We read of one case (Euseb. "H. E." v. 32) in which the canonical penance, which had, as a rule, to be performed before absolution, was wholly remitted. The way in which this indulgence was most commonly granted deserves particular notice. A confessor in prison and expecting death for Christ, sent a letter of peace ("libellus pacis") to the bishop in favor of some brother who was under penance—*e. g.*, for apostasy—and the bishop, if satisfied of his contrition, restored him to the peace of the Church (see Cyprian, Epp. 15-17, and 33). Here we have the modern doctrine of indulgence in full operation among the Christians of the third century. We find the belief in the "treasure of merits," for Tertullian ("De Pud." 22), when he had become a Montanist, reproaches the Catholic Church on this very ground. "You give," he says,

“even your martyrs this power. Who permits man to grant the things which must be reserved for God? Who pays for another’s death” (*i. e.*, the death due to sin) “save only the Son of God?” The indulgence was given by ecclesiastical authority, as has been already shown. Lastly, it availed before God, and was no mere remission of canonical penance. For Cyprian (Ep. 18) speaks of those “who have received letters from the martyrs, and can be assisted by this prerogative before God.” “He [the Lord] can mercifully pardon him who repents, labors, prays; He can set down to his account whatever the martyrs have asked, and the bishops (sacerdotes) have done for such persons” (“De Laps.” 36). No modern theologian could put the Church’s doctrine better.

(2) *From the Seventh Century to the Crusades.*—As public was gradually replaced by private penance (though canonical penance was still very severe), indulgences were often granted in the form of commutation—*i. e.*, a lesser work was supplemented from the “treasure of merits” and made equivalent to a greater one. Alms to churches, monasteries, or the poor, the pilgrimages—greatly in vogue from the tenth century onwards—to Jerusalem, Rome, and Compostella, were substituted for so many days, years, &c., of canonical penance. This commutation is said to have begun in England and then to have spread south; and we may notice here the origin of the terminology still in use, when indulgences are granted for forty days, seven years, &c. After the eleventh century plenary indulgences, though rare, are met with. Thus Urban II., in the famous assembly at Clermont to promote the Crusades, gave a plenary indulgence to the Crusaders (“*iter illud pro omni pœnitentia reputetur*”) by the authority of St. Peter and St. Paul. At the First General Council of Lyons, Innocent IV. gave a plenary indulgence to those who went on the Crusade at their own cost, provided they were contrite for their sins; and an indulgence proportioned to their zeal to those who helped the Crusaders by money or advice.

(3) *Later History of Indulgences.*—The period of the Crusades marks a turning-point in the history of indulgences, for they were given more and more freely from that time onwards. In the first place it is to be noted that indulgences were given for wars analogous to the Crusades. For example, at the Council of Siena, in 1425, a plenary indulgence was offered to those who took arms against the Hussites; while wars against the Waldenses, Albigenses, Moors and Turks were stimulated by the same means. From the eleventh century indulgences were given at the dedication of churches and on the anniversaries of such dedications. Innocent III. in 1215, at the Fourth Lateran Council, limited these spiritual favors to the grant of a year’s indulgence at the dedication and one of forty days at the anniversary. The great indulgence of the jubilee was given first in 1300. Urban IV., Martin V., Eugenius IV., granted indulgences to those who assisted at the divine office on Corpus

Christi. The canonization of saints was accompanied by grants of indulgence, the first known instance being an indulgence given by Honorius III. at the canonization of Lawrence, Archbishop of Dublin. Since the Dominicans made the use of the rosary, and the Franciscans that of the crucifix, popular in the Church, it became customary to attach indulgences to such objects of devotion, and at last indulgences were so freely given that there is now scarcely a devotion or good work of any kind for which they may not be obtained. This common use of indulgences led theologians to draw out more fully the theory on which the doctrine of indulgences rests, and thus, just at the beginning of the eleventh century, the phrase "treasure of merits" occurs. The attacks of Wiclif, Huss, Luther, and the Jansenists served to develop the teaching of the Church on this head still more perfectly. The Council of Trent, however, energetically prohibited the "desreputable gains" made from those who desired to obtain indulgences ("pravos quæstus pro his consequendis"), from which a most plentiful cause of abuses had flowed into Christian nations (Sess. xxv. Decret. de Indulg.).

III. *Application of Indulgences to the Dead.*—In the ninth century Pascal I. and John VIII. bestowed such indulgences on the souls of those who had fallen fighting for the Church, and it is evident from the language of St. Thomas (Suppl. qu. lxxi. a. 10) that such indulgences were common in his day. No doctrinal difficulty will be felt on the matter if the real intention of the Church be apprehended. Sixtus IV., in his Constitution of November 27, 1477, lays down the principle that indulgences of this kind are only given "by way of suffrage." His meaning is that the Church has no direct power over the souls of the departed. She can but humbly entreat God to accept the merits of Christ, and, having respect to them, mercifully to remit the whole or a portion of the pains due to the souls suffering in Purgatory. The Church has reprobated the error of those who maintained that indulgences could not profit the dead (Prop. Lutheri, Prop. 22; Synod. Pistoï. Prop. 42).

IV. *Indulgences may be given* by the Pope throughout the Church; by primates, metropolitans, and bishops within the limits of their jurisdiction. By bishop must be understood a bishop actually ruling a diocese; bishops *in partibus*, and even coadjutors with the right of succession, have no such power; nor again have vicars general or capitular, abbots, generals of orders, &c., &c. The power, however, may be delegated to any cleric. Moreover, the Fourth Lateran Council, can. 62, confined the bishop's power in the matter to an indulgence of a year at the dedication of a church, and of forty days on other occasions. Nor can a bishop add another forty days for an indulgence already given for the same good work by his predecessor (see the decree of Clement IX., Novem. 20, 1668). Archbishops may give the same indulgences as bishops, not only in their own dioceses, but also in those of their suffragans, and this even if they are not engaged in visitation (cap. "Nostro; De Pœn. et

Rem.,” v. 38). Cardinals, even if not bishops, may give an indulgence of 100 days in their titular churches; the Great Penitentiary exercises the same power; while legates and nuntios may give an indulgence of 100 days and more (not, however, of a year) within the territories committed to their care, and may also grant an indulgence of seven years and seven periods of forty days to those who visit a particular church or chapel, provided they worthily confess and communicate and pray according to the intention of the Pope. All persons who grant indulgences are bound to do so only for reasonable causes, and to take care that there is some proportion between the work done or at least between the object in view and the grace accorded. Thus the Council of Constance orders persons suspected of heresy to be asked “if they believe the Roman bishops can grant indulgences for reasonable causes.”

V. The conditions on which indulgences may be obtained are that the person desirous of gaining them be a member of the Church; that he should perform the good work exactly as prescribed; and that he should be, at least before concluding the work prescribed, in a state of grace. Whether this last condition is necessary to obtain indulgences for the dead is uncertain; it can hardly be so in the case of indulgences applicable only to the dead—*e. g.*, in the case of a Requiem Mass at a privileged altar. In order to gain the whole of a plenary indulgence it is further necessary to detest and have the purpose of avoiding so far as possible even the least venial sin. If an indulgence is granted for a particular day, the day is reckoned from midnight to midnight, unless the day be a feast with a vigil, for then the time for gaining the indulgence extends from first to second vespers. For plenary indulgences, it is usual to prescribe confession, communion, and prayer for the Pope’s intention. Those who are accustomed to confess every week may, without further confession, gain all indulgences which are offered during the week. Communion may be made the day before the feast on which the indulgence is given. Five Paters and Aves for the Pope’s intention are considered sufficient. No indulgence can be gained for a work already commanded.

VI. *Divisions of Indulgences.*—Plenary remit all, partial a portion, of the temporal punishment due to sin—*e. g.*, an indulgence of forty days, as much as would have been atoned for by forty days of canonical penance. “*Indulgentiæ pleniores*” convey to the confessor faculties to absolve from reserved cases; “*plenissimæ*” further faculties to commute vows. Indulgences may be temporal—*i. e.*, granted only for a time; or again perpetual or indefinite, which last till revoked. Even indulgences granted by delegated power continue in force after the death of the cleric who bestows them. If a feast on which an indulgence is given is transferred, the indulgence remains attached to the original day, unless the celebration *in foro*—*i. e.*, the abstinence from servile work, &c.—is transferred also. Personal indulgences are those granted to particular persons—*e. g.*, to an order, confraternity. Local indulgences may be gained only

in a particular place. Supposing a church is pulled down to be re-erected under the same title, or if it is replaced under competent authority by a church with the same title in another place, the indulgences may be gained in the new building. But a church which possessed indulgences as the church of a religious order, forfeits them if it passes into the hands of seculars; however, French churches which belonged to Franciscans before 1789 and are now Franciscan no longer, still have the indulgence of Portiuncula. Real indulgences are those attached to crucifixes, medals, &c. It is only the original owner of these objects (*i. e.*, the first owner after the indulgence was attached) who can gain the indulgence, and the indulgence is lost if the object is sold or given away. A person, however, may get objects indulgenced with a view of distributing them to others. In that case the indulgences remain good, even if they pass through the hands of any number of persons, provided that they have not been appropriated to use by the intermediate persons. The owner must have the object with him, though not necessarily in his hands, unless this condition is expressed in the grant. A rosary may be restrung and some of the beads (not, however, the greater number) may be replaced by others without forfeit of the indulgences.


Among the most famous of plenary indulgences are that of the jubilee already mentioned; the indulgence given by priests (who receive power from the Pope to confer it) to the dying; the indulgence given with the Papal blessing. The most celebrated local indulgences are gained by visiting the seven chief churches and privileged altars at Rome; by pilgrimages to the holy places in Palestine; or visiting the stations mentioned in the Missal. The Popes (especially Clement XII., in 1731) gave all the indulgences to be gained at the holy places to those who make devoutly the Way of the Cross at the "Stations" erected by Franciscans. Faculties similar to those of the Franciscans are now granted to others. Indulgences without number have been given to confraternities, persons who wear scapulars, medals, &c. Pius IX. (April 14, 1854) bestowed on those who wear the blue scapular of the Immaculate Conception and say six Paters, Aves, and Glorias in honor of the Trinity and the Immaculate Virgin, and for the exaltation of the Church, extirpation of heresy, &c., all the indulgences which could be obtained by visiting the seven Roman basilicas, the holy places of Jerusalem, the Church of Portiuncula at Assisi, and that of Compostella. Even confession and communion are not required for these indulgences. Large and often plenary indulgences are attached to the recitation of short prayers (though usually confession and communion are required, if the indulgence is plenary), and to the use of blessed crosses, medals, &c. Sixtus V., at the close of the sixteenth century, introduced the custom of blessing objects, and so attaching indulgences to them. A priest with the necessary faculties has only to make a sign of the cross over the rosary, medal, &c. Other acts of piety—*e. g.*, examination of con-

science, hearing sermons, visiting the Blessed Sacrament—are also largely indulgenced.

VII. *Indulgences which have been Abrogated or declared Apocryphal.*—(1) According to a supposed decree of September 18, 1669, and Benedict XIV., (“De Syn.” xiii., 18, 8), no partial indulgence of 1,000 years or upwards is authentic. But the decree cannot be found in the Archives of the Congregation of Indulgences, and its existence is disputed. (2) The Council of Trent (Sess. xx. cap. 9) lays down the principle that indulgences must be given everywhere, gratis, and the bull “Etsi dominici” of Pius V., issued in 1567, annuls the indulgences of the quæstors and collectors of alms. (3) Clement VIII. and other Popes have abrogated indulgences said to be given in the form of a jubilee, as also (4) the indulgences given to rosaries, images, &c., before the rescript of Clement VIII. “De forma indulgentiæ” (anno 1597). (5) All indulgences given before the Constitution of Clement VIII. “Quæcunque” (March 7, 1604), “Romanus Pontifex” (May 13, 1606), and before the Constitution of Paul V. (November 23, 1610), to orders, confraternities, colleges or chapters, are revoked unless these indulgences have been renewed. (6) The indulgences said to have been given by Alexander VI. to the Bridget rosary are apocryphal; so are those which Urban VIII. is said to have given to the crosses of St. Turibius, and Pius V. to the crosses of Caravaca in Spain. A long list of apocryphal indulgences is given in the decree of Innocent XI. “Delatæ sæpius” (March 7, 1678).

(The chief authorities on the subject are Bellarmine, “De indulg. et jubilæo libri duo;” Amort, “De orig., progressu, valore ac fructu indulg.,” Aug. Vind. 1735; Theodorus a Spir. S. “Tract. dogmatico-moralis de indulg.,” Romæ, 1743; Benedict XIV. “De Syn. diœc.” lib. xiii. cap. 18; Ferraris, “Prompt. Biblioth.” We have been chiefly indebted to Amort and the new edition of Wetzer and Welte.)

Infidel.

NE who is not among the *fideles*, the faithful of Christ. Popularly, the term is applied to all who reject Christianity as a divine revelation. In order to reject it, they must have heard of it; those, therefore, who have never heard of Christianity are not in popular language called infidels, but heathens, though they are included under the theological term “infideles.” Nor are heretics, even Unitarians, to be called infidels, for they do accept the religion of Christ as divinely revealed, however erroneous or fantastic their notions as to the nature of the revelation may be.

Inquisition.

IN no age of Christianity has the Church had any doubt that in her hands, and only in hers, was the deposit of the true faith and religion placed by Jesus Christ, and that, as it is her duty to teach this to all nations, so she is bound by all practicable and lawful means to restrain the malice or madness of those who would corrupt the message or resist the teacher. Some have maintained that no means of coercion are lawful for her to use but those which are used in the internal forum [FORUM INTERNUM] and derive their sanction from anticipated suffering in the next world. The power of the Church, according to Fleury,* is "purely spiritual," and he held with Marsilius that the Pope could employ no coactive punishment of any kind unless the emperor—*i.e.*, the civil power—gave him leave. From such a view it logically follows that St. Paul ought to have asked the permission of Sergius Paulus before striking Elymas the sorcerer with blindness! The overwhelming majority of the canonists take the opposite view—namely, that the Church can and ought to visit with fitting punishment the heretic and the revolter; and since the publication of the numerous encyclical letters and allocutions of the late Pope treating of the relations between Church and State, and the inherent rights of the former, the view of Fleury can no longer be held by any Catholic.

For many ages after the conversion of Constantine it was easier for the Church to repress heresy by invoking the secular arm than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its hideous maturity, as the Popes themselves. They were willing to repress it; they took from the Church the definition of what it was; and they had old-established tribunals armed with all the terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish. But in the thirteenth century a new race of temporal rulers rose to power. The emperor Frederic II. perhaps had no Christian faith at all; John of England meditated, sooner than yield to the Pope, openly to apostatize to Islam; and Philip Augustus was refractory towards the Church in various ways. The Church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitherto employed for the purpose seemed to be breaking in her hands. The time was come when she was to forge a weapon of her own; to establish a tribunal the incorruptness and fidelity of which she could trust; which in the task of detecting and punishing those who misled

* Fleury, *Dernier Discours*, ch. 14.

their brethren should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition. St. Dominic is said by some to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor.* Other writers trace the origin of the tribunal to a synod held at Toulouse by Gregory IX. in 1229, after the Albigensian crusade, which ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and bring them before the bishops.† The task of dealing with the culprits was difficult and invidious, and the bishops ere long made over their responsibility in the matter to the Dominican order. Gregory IX. appointed none but Dominican inquisitors; Innocent IV. nominated Franciscans also, and Clement VII. sent as inquisitor into Portugal a friar of the order of Minims. But the majority of the inquisitors employed have always been Dominicans, and the commissary of the Holy Office at Rome belongs *ex officio* to this order.

The Congregation of Cardinals of the Holy Inquisition was first erected by Paul III. (1542), and remodeled by Sixtus V. about forty years later. "It is composed of twelve cardinals; of a commissary . . . who discharges the functions of a judge ordinary; of a counselor or assessor, who is one of the presidents of the Curia; of consultors, selected by the Pope himself from among the most learned theologians and canonists; qualificators, who give their opinions on questions submitted to them; an advocate charged with the defence of persons accused, and other subordinate officials. The principal sittings of the congregation are held under the immediate presidency of the Pope."‡ This supreme court of inquisition proceeds against any who are delated to it, and in former times used to hear appeals from the sentences of similar courts elsewhere, and to depute inquisitors to proceed to any place where they might appear to be needed. The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be compelled to favor, their proceedings. Thus it is laid down that they "have power to constrain all magistrates, even secular magistrates, to cause the statutes against heretics to be observed," and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication;" also that inquisitors in causes of heresy "can use the secular arm," and that "all temporal rulers are bound to obey inquisitors in causes of faith."§ No such state of things as that here assumed now exists in any part of Europe; nowhere does the State assist the Church in putting down heresy; it is therefore superfluous to describe regulations controlling a jurisdiction which has lost the *medium* in which it could work and live.

* Ferraris, "Inquisitionis S. Officium."

† Möhler, *Kirchengeschichte*, ii. 651.

‡ De Moy, in Wetzer and Welte.

§ Ferraris, *loc. cit.* §§ 33-37.

The canon law also assumes that all bishops, being themselves inquisitors *ex vi termini* into the purity of the faith in their respective dioceses, will co-operate with the official inquisitors. Each may inquire separately, but the sentence ought to proceed from both; if they disagree, reference must be made to Rome. The proceedings taken against the Lollard followers of Wyclif by Archbishops Arundel and Chicheley between 1382 and 1428, illustrate both the points noticed above: 1, that the civil power in pre-reformation times was wont to give vigorous aid to the bishops in extirpating heresy; 2, that the bishops themselves could and did exercise stringent inquisitorial powers apart from the appointment of special inquisitors.

It does not appear that Papal inquisitors were ever commissioned, *eo nomine*, in England. In France the Inquisition was established in pursuance of the decrees of the synod of Toulouse (1229) already referred to. Its tribunals were converted into State courts by Philip the Fair, who made use of them to condemn and ruin the Templars. In this condition they remained till the Reformation. In 1538 the Grand Inquisitor, Louis de Rochette, was convicted of Calvinism and burnt; soon afterwards the powers of these courts were transferred to the parliaments, and finally to the bishops (1560). In Germany, Conrad of Marburg, a man of a harsh and inflexible temper, the confessor of St. Elizabeth, attempted to establish an inquisition in the thirteenth century; he was assassinated, and the tribunal never gained a footing in the country.

Inquisition, Spanish, The.

IT was founded by Ferdinand and Isabella at Seville in 1481, the first judges of the tribunal being two Dominicans. The clergy and many of the laity of the Castilian kingdom had for some time pressed the adoption of some such measure in order to check the profanations and frauds which the sham conversion to Christianity of a large number of Jews and Moors had occasioned. Even the episcopal thrones of Spain are said to have been not always preserved from the intrusion of these audacious hypocrites. Torquemada, another Dominican, appointed in 1483, was Grand Inquisitor for fifteen years. Under him three new tribunals of the Holy Office were erected, at Cordova, Jaen, and Villa Real; afterwards a fifth was added at Toledo. These tribunals were always popular with the lower orders and the clergy in Spain, but terrible in the eyes of the nobles and the rich middle class, who believed that they were often used by the government as engines of political repression in order to diminish their influence. Ranke calls the Spanish Inquisition "a royal tribunal, furnished with spiritual weapons." In 1492 an edict was issued for the banishment of all Jews refusing to embrace Christianity from Spain, chiefly on account of their alleged incorrigible obstinacy in

persisting in the attempt to convert Christians to their own faith and instruct them in their rites.* About a hundred thousand went into banishment, and an equal or greater number are supposed to have remained in Spain, where their merely nominal Christianity and secret addiction to their ancestral doctrines and usages gave employment to the Inquisition for centuries.

The history of the Spanish Inquisition was written by Llorente, who was secretary to the tribunal of Madrid from 1790 to 1792. Hence he has been supposed to have possessed great opportunities for obtaining exact information; and his statement, that during its existence of 330 years the Spanish Inquisition condemned 30,000 persons to death, has been quoted with credulous horror in every corner of the civilized world. Hefele, bishop of Rottenburg, examined with great care and ability† the worth of the above statement, and the question of the credit due to Llorente. First, there is the general fact of the greater relative severity of penal justice in all countries alike, till within quite recent times. The Carolina, or penal code in force under Charles V., condemned coiners to the flames, and burglars to the gallows. Burying alive and other barbarous punishments were sanctioned by it, none of which were allowed by the Inquisition. In England, in the sixteenth century, persons refusing to plead could be, and were, pressed to death. The last witch burned in Europe was sentenced in the canton Glarus by a Protestant tribunal as late as 1785. Secondly, Llorente omits to draw attention to the fact that the Spanish kings obliged the Inquisition to try and sentence persons charged with many other crimes besides heresy—*e.g.*, with polygamy, seduction, unnatural crime, smuggling, witchcraft, sorcery, imposture, personation, &c. A large proportion of criminals of this kind would, down to the present century, have been sentenced to death on conviction in any secular tribunal in Europe. Thirdly, Llorente does not pretend to base the above statement as to the number executed by the Inquisition on written documents, but on calculations of his own making, in some of which he can be proved to be inexpert and inexact. Fourthly, Hefele gives a list of palpable misstatements and exaggerations which he has detected in Llorente's volumes. Fifthly, the man's career, when closely examined, does not invite confidence. At the end of the last century he was a liberal ecclesiastic, imbued with French ideas, and on intimate terms with Freemasons. In 1806, at the instigation of Godoy, he wrote a book against the *fueros*, or ancient privileges, of the Basque provinces. He accepted employment from the usurping government of Joseph Bonaparte. Banished from Spain on the fall of Joseph, he escaped to Paris, and published his "History of the Inquisition," in 1814. He next translated an abominable novel into Spanish; and, being exiled from France in 1822, died at Madrid the next year.

* Prescott's *Reign of Ferdinand and Isabella*, ii. 122.

† In his *Life of Cardinal Ximenes*, translated by Canon Dalton, 1860.

"The celebrated *Autos-da-Fé* (i.e., Acts of the confession of the faith)," says Möhler,* "were as a rule bloodless. But few inquisitorial processes terminated with the death of the accused." The *auto*, speaking generally, was a form of reconciling culprits to the Church. Nevertheless, the severities practised by the tribunals were such that Rome frequently interfered. The Spanish Inquisition was abolished in 1813.

Irish Church.

IN the fifth century Ireland was divided, as it was for centuries afterwards, into several small kingdoms. Some unknown preachers must have found their way into the country even before the mission of Palladius, and converted natives to the faith of Christ, for St. Prosper in his chronicle (published about 434) writes that Palladius was sent by Pope Celestine in 431 "ad Scotos in Christum credentes," to the Scots believing in Christ. No one now doubts that by Scots Prosper meant the natives of Ireland. This mission of Palladius, who was deacon of the Roman Church, did not last long, and bore little fruit. So much we learn from the Book of Armagh (written before 700), with the additional fact that Palladius died in Britain on his return from Ireland.

The general conversion of the Irish nation was reserved for St. Patrick, who was probably born at the place now called Kilpatrick on the Clyde,† whence he was carried as a slave into the north of Ireland while still a youth. The degradation and darkness of the inhabitants profoundly impressed his pure and generous heart, and from the time when he regained his liberty, at the age of twenty-one, he devoted himself to the divine service, and the task of spreading the doctrines of salvation. After going through a course of study at Marmoutier and Lerins, he repaired to Rome. We next hear of him as accompanying St. Germanus and St. Lupus on their anti-Pelagian mission to Britain. Being selected by St. Germanus to preach the faith in Ireland, he went first—if we may accept the testimony of Probus‡—to Rome to obtain the apostolic blessing. Celestine dying soon after, Patrick left Rome and journeyed towards Ireland. Hearing on his way of the death of Palladius, he went to St. Amatorex, who ordained him bishop. Landing in Ireland in 432, he attended the assembly of the Irish kings and chieftains held on the hill of Tara in that year. His reception was not very encouraging; however, he converted several, and among others the father of St. Benignus, his immediate successor in the see of Armagh.

St. Patrick fixed his principal residence at Armagh, which became the pri-

* *Kirchengeschichte*, ii. 655.

† Cardinal Moran, who formerly leant to the opinion that the place was near Boulogne in France, has since written convincingly in favor of the Scottish site.

‡ Probus wrote a *Life of St. Patrick* in the tenth century.



St. Bridget.

THE MARY OF IRELAND

matial see of the island. In the course of his long career, extending beyond sixty years, he visited and converted the greater part of Ireland, and established bishoprics in all the provinces. Among his chief companions and assistants were Auxilius, Isserninus, and Secundinus. The Irish people received the gospel with extraordinary readiness. St. Patrick left few writings behind him; his "Confession," a kind of autobiography, is his chief work. We have also his circular letter against Coroticus, and the canons of a synod which he held with Auxilius and Isserninus, about 453, to regulate Church discipline. In his "Confession" he does not mention the Pope or the Holy See, and Beda, in his "Ecclesiastical History," is silent about St. Patrick's mission. Hence Protestant writers have inferred that he had no mission from Rome, and preached a Christianity of his own, distinct from that of the Popes; in short, that he was a kind of Protestant. This hypothesis has been exploded by Dr. Lanigan, Cardinal Moran, and others, who show that although St. Patrick, having a special object in view when he wrote the "Confession," says nothing in it about Rome, yet the history of the early Irish Church is unintelligible unless we assume a close and filial relation to the Holy See to have existed from the first. Within a century after St. Patrick, St. Columbanus, the great Irish missionary of the sixth century, said to the Pope, "The Catholic faith is held unshaken by us, as it was delivered to us by you, the successors of the holy Apostles."* Another theory, put forward by the learned Usher, the Protestant Archbishop of Armagh, was that Ireland did not owe her Christianity to Rome, nor even to St. Patrick, since she already possessed a hierarchy at the time when the saint arrived. But when the names of the bishops supposed to have belonged to this hierarchy—Ailbe, Declan, Ibar, Kieran, &c.—came to be examined, Dr. Lanigan was able to prove that they were all posterior in date to St. Patrick. (*Ibid.* p. 40.)

With respect to Beda, although it is true that he does not mention St. Patrick in his *Ecclesiastical History*, the circumstance—singular as it must be admitted to be—may perhaps be explained on the ground that he chose to confine himself strictly to the religious concerns of the Angles and Saxons. It is impossible to infer from it that Beda passed over the conversion of Ireland in silence, because he, a zealous adherent of Rome, disapproved of a work effected independently of Rome. Had he so felt, he would have studiously avoided speaking of St. Patrick in his other writings, as well as in his history. But the fact is that in both his "Martyrologies," Beda *does* give the name of St. Patrick. In the prose one, under March 17, he says, "In Scotia, the birthday of the holy Patricius, bishop and confessor, who first in that country preached the gospel of Christ." In his metrical martyrology, under the same day, he says, "Patricius, the servant of the Lord, mounted to the heavenly court."

The death of the apostle of Ireland occurred in 493. The present sketch

* Moran, *Essays on the Early Irish Church*.

of the history of the Church in Ireland from that time to our own day may be divided into three periods: 1, that of sanctity, learning, and missionary energy (493–800); 2, that of invasions and usurpation (800–1530); 3, that of persecution (1530–1829). The period commencing at the last-named date will be regarded by our descendants, if present appearances may be trusted, as an era of restoration.

I. The Irish saints are divided by the national hagiographers into three classes. In the first, which consists of those of the earliest Christian age down to about 530, the principal figures are those of St. Patrick himself, St. Brigid of Kildare, St. Ibar, St. Declan, and St. Kieran. The second class, from 530 to 600, contains St. Coemgen or Kevin, the two Brendans, Jarlath of Tuam, and the great St. Columba, or Columbkille. The third class, whose period is from 600 to about 660, contains St. Maidoc, the first Bishop of Ferns; St. Colman of Lindisfarne, Ultan, Fursey, &c. The first class, in the words of the ancient authority quoted by Dr. Lanigan,* “blazes like the sun, the second like the moon, the third like the stars . . . the first most holy, the second very holy, the third holy.”

That learning, in all the branches then known, was eagerly followed by Irish students from the time of the conversion, is a fact of which there is abundant evidence. A copious literature sprang up, consisting of monastic rules, tracts on ritual and discipline, homilies, prayers, hymns, genealogies, martyrologies in prose and verse, and lives of saints. This literature, as was to be expected, was composed partly in the vernacular and partly in Latin; but the bulk of it was in the Gaelic. The extant remains are still considerable; that they are not yet more copious is explained by Professor O’Curry.

The English Bede bears ungrudging testimony to the high character of the Irish missionaries who had labored in Northumbria, and to the general belief in the excellence of the Irish schools. “The whole solicitude of those teachers,” he says, “was to serve God, not the world; their one thought was how to train the heart, not how to satisfy the appetite.” (*Hist. Eccl.* iii. 26.) The special excellence of the Irish schools was the interpretation of Scripture; thus, about 650, Agilbert, a French bishop, resided a long time in Ireland “for the sake of reading the Scriptures.” (*Ib.* 7.) Some years later (664) it became a common practice with the Northumbrian thanes to visit Ireland, either with a view to greater advance in the spiritual life, or for the sake of biblical knowledge, “divinæ lectionis.” These last would go from place to place, attending the cells of the different masters; and so generous were the natives, that they provided for them all “their daily food free of cost, books also to read, and gratuitous teaching.” (*Ib.* 27.)

The missionary energy of the Irish Church, commencing with a little island off the coast of Mull, which it made a basis for further operations, ended by

* *History of the Church of Ireland*, ii. 330.

embracing France, Switzerland, and Italy within the scope of its charity. St. Columba, of whom Montalembert in his "Monks of the West" has given to the world a graphic portraiture, founded the monastery of Hy or Iona in 563, chiefly with a view to the conversion of the Picts dwelling in the north of Scotland. For more than 230 years Iona continued to flourish, and was a centre of pure religion, education, art, and literature to all the surrounding countries. Here, as in a "sacred storehouse," rest the bones of not a few Irish, Scottish, and Norwegian kings. It was devastated by the Danes in 795, and the monks were dispersed a few years later. From Iona the monk Aidan, at the invitation of king Oswald, came into Northumbria, the Angles of which were still mostly Pagans, and founded in 633 a monastery on the isle of Lindisfarne, of which he became the first bishop. To him and his successors the conversion of the northern English was chiefly due. Lindisfarne in its turn became a great school of sacred learning and art, and its bishopric ultimately grew into the palatine see of Durham. In East Anglia the Irish St. Fursey assisted Felix the Burgundian in the conversion of the natives; in Wessex the Irish Maidulf founded the great convent of Malmesbury. In the sixth and seventh centuries Irish missionaries were active in France: Fridolin restored religion at Poitiers, and recovered the relics of St. Hilary; St. Fursey founded a monastery at Lagny; St. Fiacre settled at Paris; and Columbanus founded in Burgundy the historic monastery of Luxeuil. In Switzerland the name of the town and canton of St. Gall perpetuates the memory of an Irish anchorite, who in 613 planted a cross near a spring in the heart of a dense forest, south of the lake of Constance, and by despising the world drew the world to him. Bobbio, in Italy, was the last foundation and resting-place of St. Columbanus. In Germany, the Irish Fridolin, the hero of many a tender *Volkslied* and wild legend, was probably the first apostle of the Alemanni in Baden and Suabia.*

The well-known controversy respecting the right observation of Easter, which raged in the seventh and eighth centuries between those who had received a Roman and an Irish training respectively, turned on the fact that the Irish Church, from its isolation in the far west, and the difficulties of communication with the centre of unity, had fallen somewhat behindhand in ecclesiastical science, and not adopted the improved methods of calculation which had come into force in Latin Christendom generally.† After there had been time for a full discussion and comparison of views, the Irish gradually came round to the better practice. At a synod held at Old Leighlin, in 630, a

* Art. "Fridolin," by Hefele, in Wetzer and Welte.

† The erroneous practice was not that of the Quartodecimans, for the Irish always waited for Sunday before celebrating the feast; it consisted in keeping Easter from the fourteenth to the twentieth day of the first month, instead of from the fifteenth to the twenty-first; the consequence being that when Sunday fell on the fourteenth, Easter began to be kept on the evening of the thirteenth day, that is before the occurrence of the Paschal full moon.

letter having come from Honorius I., the Roman cycle and rules for computing Easter were adopted in all the south of Ireland. (Lanigan, ii. 389.) At Iona and in the north of Ireland the necessary change was deferred for many years. Adamnan, Abbot of Hy, labored hard between 701 and 704 to introduce the Roman Easter, and met with considerable success. But the decisive adoption of it at Hy is said to have been due to the persuasions of St. Egbert, about 716. (Bed. *Hist. Eccl.* v. 22.)

II. *Period of Invasions.*—The Danes (called “Ostmen” by the Irish) appeared on the Irish coasts about the end of the eighth century. Wherever they came, they desecrated churches, burnt monasteries, destroyed books, pictures, and sculptures; murdered priests, monks, and poets. To the ferocity of the wild beast they joined the persevering energy of the Teuton; their arms were better than those of the Irish, and perhaps they had more skill in handling them. Confusion and lamentation were soon in every part of the island. Men, after a while, seeing the continued success of these odious Pagans, began to doubt of Providence, and to grow slack in faith. The generosity towards the Church of the converts of the age of St. Patrick underwent a selfish but not unnatural reaction in their descendants. “When foreign invasion and war had cooled down the fervid devotion of the native chiefs, and had distracted and broken up the long-established reciprocity of good offices between the Church and the State, as well as the central executive controlling power of the nation, the chief and the noble began to feel that the lands which he himself or his ancestors had offered to the Church, might now, with little impropriety, be taken back by him, to be applied to his own purposes, quieting his conscience by the necessity of the case.” (O’Curry, *Materials*, &c. p. 343.) The beautiful Glendalough, founded by St. Kevin about 549, being near the sea, was peculiarly exposed to Danish assault; but not one of the principal monasteries—Armagh, Kildare, Clonmacnoise, Slane, &c.—escaped destruction at one time or other. Dublin—of which the Irish name is “Ath-cliath”—became a Danish city. From time to time the invaders were heavily defeated—as in the battle of Clontarf (1014) when the victorious Brian Boru fell in the hour of victory. Gradually they adopted Christianity, lost their national language, and were blended with the natives, never having, as in England, succeeded in subjecting the whole island to their rule.

In the course of the twelfth century, the power of the O’Neils of Ulster who had for a long period been over-lords of the whole of Ireland, declined, and the O’Connors of Connaught attempted to take their place. But it was a weak and wavering sovereignty, and the kings of the five petty kingdoms were continually plotting, combining, and making war one against another. A state of general insecurity and lawlessness was the natural result; and though the faith of the people remained intact, moral disorder in every form was rampant, and the discipline of the Church was often set at naught. The

clergy, probably for the sake of greater stability and safety, tended to cluster together under some monastic rule; and the laity, abandoned to themselves, fell a prey to gross superstitions and excesses. The Popes, by sending legates, and writing admonitory letters from time to time, attempted to reform the state of society. In the first half of the twelfth century a powerful influence for good was exerted by the admirable sanctity of St. Malachy, who died at Clairvaux under the eyes of St. Bernard, in 1148, and whose life was written by his great friend. The state of things at Armagh, when Malachy was elected to the primacy in 1125, is a good illustration of the disorder which pervaded the Irish Church. A certain powerful family had for more than two hundred years claimed the primatial chair as a hereditary possession; for fifteen generations they had made good their claim; and of these fifteen occupants of the see only six were in holy orders, the rest being married laymen, who, though they did not presume to exercise the episcopal functions, enjoyed the title and emoluments of the bishopric. (Lingard, *Hist. of Eng.* ii. 89.) Celsus, the last of the series, being a good man, procured the election of St. Malachy as his successor; but the family resented this intrusion on their "rights," and presented to the see one of themselves, Maurice by name, upon the death of Celsus. For the sake of peace, St. Malachy waited five years before entering Armagh; on the death of Maurice, in 1133, he was peaceably installed. In 1138 the saint visited Rome, where the Pope, Innocent II., received him with the highest honor, and appointed him his legate in Ireland. His zeal, but still more his saintly example, effected a salutary change in the northern parts of Ireland, where, having obtained leave to resign the primacy, he spent the last ten years of his life as bishop of the small see of Down.

At the beginning of his reign, Henry II. obtained, it is said, approbation of Pope Adrian IV., an Englishman, for his project of entering Ireland, ostensibly with a view to extirpating vice and ignorance among the natives, and attaching the island more closely to the see of St. Peter. Of this bull Henry made no use for many years, and the actual invasion of Ireland by Strongbow and other Norman knights was in a manner accidental. For several generations things went on much as before; the English power was confined to the "Pale," or strip of country on the eastern coast; in the rest of Ireland the native princes, though they often recognized an ill-defined overlordship in the English kings, reigned practically after their own fashion. Outside the Pale, Brehon, not feudal law prevailed. One benefit, at least, resulted: the Normans were great builders; and noble churches of stone soon covered the land. It is true that in this reform they were preceded by St. Malachy, who had built a church of stone at Bangor, near Carrickfergus, to the great amazement of the natives, who had, till then, seen only their own ingeniously constructed edifices of timber and wickerwork.

Three great Irish synods were held in the twelfth century. At the first,

that of Kells (1152), at which a Roman cardinal presided, the metropolitan dignity of the three sees of Cashel,* Dublin, and Tuam was solemnly recognized; but the primacy over the whole island was still reserved to Armagh. At the second, that of Cashel (1172), held immediately after the invasion, Church property was declared to be exempt from the exactions of the chieftains, the regular payment of tithes was enjoined, and it was ordered that all matters of ritual should be arranged in future "agreeably to the observance of the Church of England"—in other words, according to Sarum usage. The third synod, that of Dublin (1186), passed several canons of ritual; it is chiefly noted for a sermon, preached before it by Gerald de Barri, or Cambrensis, in which, while praising the orthodoxy and the continency of the Irish clergy, he lamented that too many of them were addicted to intemperance.

Many of the English and Normans who settled in Ireland after the invasion adopted by degrees the dress, customs, and laws of the natives, and became no less intractable than they in their attitude towards the English government. An effort was made to stop this process by the Statute of Kilkenny (1367), which made it treasonable for those of English descent to marry, or enter into the relation of fosterage, or contract spiritual affinity with the natives; and forbade to the same class, on pain of forfeiture of property, the adoption of an Irish name, or the use of the Irish language, dress, or customs. But this statute was to a great extent inoperative, and from the date of its enactment to the time of Henry VIII. there were two parties in continual opposition to the government, the "English rebels," and the "Irish enemies." The demarcation between English and Irish which the civil government thus did its utmost to maintain, was partially introduced, and with the most unhappy results, into the administration of Church affairs. In the counties of the Pale it was scarcely possible for an ecclesiastic of Irish race to obtain preferment. The invasion by the Scots under Edward Bruce in 1315, though ultimately defeated, caused great confusion, and called forth during its continuance many tokens of sympathy from the Irish clergy. This, says Mr. Malone, was made a pretext for "throwing off the mask" (*Church History of Ireland*, ch. ix.), and under color of disloyalty Irishmen were excluded from all the higher dignities and benefices. Yet it would appear that this exclusion could not have extended much beyond the Pale; for if we examine the lists of bishops occupying the Irish sees in 1350, we find that out of thirty-three names, eighteen are certainly Irish, thirteen English, while two may be doubtful. All through this time of confusion and disunion a strong religious feeling was abroad, animating the men of both races alike, and directing them to common objects. In the thirteenth century we hear of 170 monasteries being founded; about 55 in the fourteenth; and

* Cashel was already regarded as a metropolitan see as early in 1111, and its bishops exerted corresponding powers to some extent; in 1140 it was formally recognized as such by Innocent II. at the request of St. Malachy (Lanigan, iv. 20).

about 60 in the fifteenth. Two unsuccessful attempts were made to found universities: one at Dublin (1320) by Archbishop Bicknor; the other at Drogheda, by the Parliament which sat there in 1465.

III. *Period of Persecution.*—By the aid of Brown, the Archbishop of Dublin, an Englishman, who had embraced the Lutheran opinions, Henry VIII. had some success in imposing his doctrine of the royal supremacy on the Irish clergy. Under Mary all progress in this direction was reversed. Soon after the accession of Elizabeth, in 1560, a packed Parliament was convened at Dublin which passed an Act of Uniformity, declaring the royal supremacy over the Church, and imposing the Protestant Prayer-book. By many Protestant writers (Bishop Mant, Dean Murray, &c.), it has been maintained that the bishops, with the exception of two, either approved of or acquiesced in the new order of things, and that the people for many years frequented the churches where the English service was performed. The falsehood of all such statements has been exposed by the Bishop of Ossory.* The real state of the case appears to have been this. The Archbishop of Dublin, Curwin, conformed to Protestantism, and O'Fihel, Bishop of Leighlin, did the same. The conduct of four bishops (Ossory, Ferns, Cork, and Clonfert) is more or less suspicious. The remainder of the Irish hierarchy, viz., the Archbishops of Cashel and Tuam (the see of Armagh was vacant), two bishops holding sees in the Pale (who were deprived by the government) and sixteen other bishops of suffragan sees, remained faithful to their canonical obligations. As these bishops died, or as, in the course of the Elizabethan wars, the government was able to consolidate its power in the remoter parts of Ireland, the Cathedrals, Church lands, and other Church property were made over to Protestant bishops and ministers appointed under the Act of Uniformity. The Catholic Bishop of Kilmore, Richard Brady, was expelled from the see so late as 1585. The Holy See did all that it could to support the oppressed Church of Ireland, and animate the clergy to meet their sufferings with an unbending fortitude. A nuncio was sent to reside at Limerick, money and arms were liberally provided, the intervention of Spain solicited, and Irish ecclesiastics visiting Rome welcomed and assisted. Except in the case of Dublin, the seat of the Anglo-Irish government, where the see was left vacant for many years from the absolute impossibility of any prelate residing there in safety, the successions of bishops in all the Irish sees appear to have been regularly maintained through all the period of persecution.

The cause of learning, to which the Irish Church had been ever devoted, could not but suffer in this prolonged conflict. Before the change of religion in England there had been some encouraging signs of progress in the reconciliation of the races through the influence of a common interest in intellectual

**Episcopal Succession in Ireland.* See also an article in the *Contemporary Review*, for May, 1880, on "Dr. Littledale," &c.

pursuits. Among the distinguished Oxford students of the first thirty years of the sixteenth century, a considerable proportion were Irishmen,* and it is impossible to doubt that had peace and religious unity been preserved, this resort to the English universities would have gone on increasing until it bore its natural fruit in the establishment of a great university on Irish soil. The change of religion in England cut off the supply of Irish students; Catholicism became a persecuted creed; and the effect on learning—its professors, seats, implements, and productions—may be understood from the following vigorous passage: “From about the year 1530, in the reign of the English king Henry VIII., to the year 1793, the priests of Ireland were ever subject to persecution, suppression, dispersion, and expatriation, according to the English law; their churches, monasteries, convents, and private habitations were pillaged and wrested from them; and a Vandal warfare was kept up against all that was venerable and sacred of the remains of ancient literature and art which they possessed. When, therefore, we make search for the once extensive monuments of learning which the ecclesiastical libraries contained of old, we must remember that this shocking system continued for near 300 years; and that during all that long period the clergy—the natural repositories of all the documents which belonged to the history of the Church—were kept in a continual state of insecurity and transition, often compelled to resort to the continent for education, often forced to quit their homes and churches at a moment’s notice, and fly for their lives, in the first instance to the thorny depths of the nearest forest or the damp shelter of some dreary cavern, until such time, if ever it should come, as they could steal away to the hospitable shores of some Christian land on the continent of Europe.” (O’Curry’s *Materials*, &c., p. 355.)

Under James I. and Charles I., the Catholic clergy having been now stripped of all their property, and the laity of a considerable portion of theirs, some toleration was extended by the government to Catholic worship. The terrible rising of 1641 was the commencement of a war of eleven years, ending with the surrender of Galway in 1652. Innocent X. sent Rinuccini, Archbishop of Fermo, as nuncio to Ireland in the autumn of 1645, with considerable supplies of arms and money. Unfortunately dissension arose in the national ranks; a moderate section of the clergy, with most of the Catholic gentry and laity, were for aiding the King against the Parliament, and not exacting from him very stringent conditions; but the bulk of the population, supported by the nuncio and the inferior clergy, were for turning the war into a struggle for complete religious freedom and national independence. Cromwell transported his victorious army to Ireland in 1649, and by several successful sieges, followed by bloody military executions, broke the strength of the resistance. The conquest of the island was completed by his lieutenants. The sufferings of the Irish clergy during, and still more after, the war were indescribable.

* See the list in Wood’s *Athenæ Oxon.* Wood does not go farther back than 1500.

Bishop O'Brien of Emly was executed by Ireton's order (1651) after the fall of Limerick. Bishop Egan of Ross was murdered by Ludlow's soldiers in 1650. In the same year Bishop McMahon of Clogher, being in command of a body of Irish troops, fell into the hands of the Puritans, and, though quarter had been promised, was hanged. A letter of Dr. Burgatt, afterwards Archbishop of Cashel, written in 1667, says that in the persecution begun by Cromwell "more than 300 [clergy] were put to death by the sword or on the scaffold * * * ; more than 1,000 were sent into exile, and among these all the surviving bishops," except the Bishop of Kilmore, who was too old to move.* The Puritan soldiers put every priest to death whom they fell in with; and yet so close a tie of affection bound the clergy to their native land and their people, that even in 1658, about the worst time of all, there were upwards of 150 priests in each province. The regular clergy were no better off; the Acts of the General Chapter of the Dominican Order, held at Rome in 1656, mention that out of 600 friars who were in the island in 1646 not a fourth part were left, and of forty-three convents of the order not one remained standing. All these horrors the Puritans pretended to justify, as done in retaliation for the massacre of Protestants in 1641. That a great number of persons were cruelly put to death at the time of that rising is undeniable; but, as Lingard points out (*Hist. of Engl.* vii. app. note), the main object pursued was *not* the murder of Protestants, but the recovery of the confiscated lands. He significantly adds, "That they [the Irish] suffered as much as they inflicted cannot be doubted."

The exiles, both priests and laity, were cast on the French coast in a state of such utter destitution, that, but for prompt and ample relief, many must have perished. Happily, a saint was at hand to help them. St. Vincent of Paul, filled with compassion for these victims of war and fanaticism, collected money and clothing for them, and provided them all with homes and shelter; he even sent considerable supplies to Ireland (Moran, *op. cit.* p. 52). The Bishop of Ossory also gives detailed proof of the unwearied solicitude of the Holy See, for many years after the Cromwellian invasion, in procuring succors of every kind for the Irish Catholics, and itself aiding them with money to the utmost of its power.†

The Act of Settlement (1660) legalized a great part of the Cromwellian spoliations; but the Catholic worship was tolerated all through the reign of Charles II. At the Revolution the Irish espoused the cause of their king, who, whatever quarrel the English might have with him, had done Ireland no

* Moran, *Hist. Sketch of the Persecutions under Cromwell* (1862), pp. 74, 82, 98.

† About 1688, 72,000 francs a year were supplied by Rome for the support of the Irish secular clergy and laity. In 1699 the Pope sent to James II., at St. Germain's, 58,000 francs for the Irish ecclesiastics exiled that year. From about 1750 to 1800 the Popes sent the Irish bishops a hundred Roman crowns a year in aid of Catholic poor schools.

wrong. Neither the letter nor the spirit of the constitution enjoined that the Irish Parliament and people should change their king whenever it might suit the English people to change theirs. But, in the absence of effectual aid from abroad, the superior resources of the stronger nation crushed the resistance of the weaker; and a period commenced for the Irish Church and people sadder than any that had preceded it. The writings of Burke, and—among recent publications—Mr. Lecky's "History of the Eighteenth Century," paint in detail the picture of Ireland ruined and outraged by the penal laws. Whatever iniquitous law and crafty administration could devise to destroy the faith of the people was tried during the gloomy century which began at the Revolution, but all to no effect. The success of the Americans compelled the English government to propose the first relaxation of the penal laws in 1778. From that time the Irish Church has been step by step regaining portions and fragments of the rights of which she was deprived in the sixteenth century. The Protestant Church was disestablished in 1869. The last twenty years have seen the island covered with beautiful religious edifices—cathedrals, parish churches, convents, colleges, &c. Of such a people it may be justly said, "In much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity" (2 Cor. viii. 2).

The following is a list of the Irish sees, of which four are metropolitan and twenty-four suffragan:

Province of Armagh.—Armagh, Derry, Dromore, Down and Conner, Kilmore, Meath, Clogher, Raphoe, Ardagh.

Province of Dublin.—Dublin, Kildare and Leighlin, Ossory, Ferns.

Province of Cashel.—Cashel and Emly, Cork, Killaloe, Limerick, Waterford and Lismore, Cloyne, Ross, Kerry.

Province of Tuam.—Tuam, Achonry, Kilmacduagh and Kilfenora, Elphin, Galway, Clonfert, Killala.

(Lanigan, "Ecclesiastical History of Ireland," 1829; Plowden, "Historical Review of the State of Ireland," 1803; Malone, "Church History of Ireland," 3d edition, 1880; Cardinal Moran, "Spicilegium Ossoriense:" "Essays on the Origin, Doctrine, and Discipline of the early Irish Church," 1864; "Historical Sketch of the Persecutions suffered by the Catholics of Ireland under Cromwell and the Puritans" [1862]).

Labarum.

LABARUM (derivation uncertain). The banner of the cross, used by Constantine in his campaigns. Eusebius, a contemporary writer, in his "Life of Constantine," gives the following account of it: "He [Constantine] kept invoking God in his prayers, beseeching and imploring that He would

declare Himself to him, who He was, and stretch forth his right hand over events. While the king was thus praying and perseveringly entreating, a most extraordinary sign from Heaven appears to him, which perhaps it were not easy to receive on the report of any one else, but since the victorious king himself, a long time afterwards, when we were honored with his acquaintance and friendly intercourse, repeated the story to us who are compiling the record, and confirmed it with an oath, who would hesitate to believe the recital? especially as the ensuing period furnished unerring testimony to the tale. About mid-day, when the day was now on the turn, he said that he saw with his own eyes in the sky, above the sun, the trophy-like figure of a cross (*staurou trapaion*) composed of light, and that a writing was attached to it, which said, 'By this conquer.' That astonishment at the sight seized upon both himself and all the troops whom he was then leading on some expedition, and who became spectators of the portent." That same night, Constantine went on to say, "the Christ of God" appeared to him in a dream with the same sign which he had seen in the sky, and bade him have an imitation of it made, and use it in war. Constantine sent for goldworkers and jewelers, and had a costly banner made, surmounted by a crown, on which was the monogram formed of the first two letters of the name of Christ. With this borne at the head of the army, he crossed into Italy, defeated Maxentius in several battles, and became master of Rome. Fifty men of his guards were selected to have charge of the Labarum, and victory was the unfailing attendant of its display (Eusebius, *Vit. Const.* i. 28-37, ii. 7-9).

Lamps.

LAMPS have been from very early times used in Christian churches, and have had a sacred character attributed to them. Thus the fourth Apostolic Canon forbids anything to be offered at the altar except "oil for the lamp, and incense at the time of the holy oblation." The controversy of Jerome with Vigilantius, who objected to the practice, shows that



SANCTUARY LAMP.

lamps were not only used to give light, but were burned before the tombs of the martyrs in their honor. Cyril of Jerusalem (Wetzer and Welte, Art. *Lampe*) notices the practice, which still continues among us, of relighting the lamps on Holy Saturday in token of joy. The *Cærimoniale Episcoporum* favors (*suadet*) the practice of burning a lamp before each altar, several before the high altar. (Gavant. Par. I., tit. xx.)

Universal custom requires that a lamp should be kept burning before the Blessed Sacrament, wherever it is reserved. The oil in the lamp must be made of olives, though if it cannot be had, the bishop may permit the use of other oils, not, however, of mineral oils, except in case of absolute necessity (Decret. S. R. C. 9 Julii, 1864). Authors speak of the practice of burning a perpetual light before the tabernacle as very ancient.

Language of the Church.

THIS title is used for want of a better to denote the Church's practice of celebrating Mass, administering the sacraments, and generally of performing her more solemn services in dead languages. For the Church cannot be said to use, or even to prefer, any one language. She requires some of her clergy to use Greek, Syriac, Coptic, Armenian, Slavonic, in Mass, just as strictly as she requires others to employ Latin. Latin no doubt is far more widely used than other ancient languages in the offices of the Church, but this has arisen chiefly from the fact that those who would naturally use Greek, &c., in their offices, have fallen away from Catholic communion.

Benedict XIV. ("De Missa," lib. ii. cap. 2) mentions the opinion of those who held that the Apostles said Mass in Hebrew, or that originally Mass was said only in Hebrew, Greek, and Latin, the three languages on the title of the cross; and he continues, "Those who are skilled in ecclesiastical history have shown sufficiently that the Apostles and their successors did not only preach, but also celebrate, the divine offices in the vulgar tongue of the people in whose land they preached the Gospel." He quotes Bona, Le Brun, and Martene in support of his own statement. Mass, then, and the other offices, were said originally in the vernacular, because it was the vernacular, but the Church, so far as we know, has never once allowed a change in the language of the liturgy when the language in which it had been originally written had become unintelligible to the people. Nor at present is Mass ever said in a tongue still generally spoken and understood. Latin, Coptic, and Ethiopic have long been dead languages, while the ancient Greek, Syriac, Armenian, and Slavonic, used in the liturgies, are quite distinct from the modern languages which bear the same names. Even schismatical and heretical bodies which have preserved the true priesthood, and therefore the true Mass, have not ventured to substi-

tute translations into the vulgar tongue for the ancient language of their liturgies. Indeed, Mass said in such a language as Coptic is much less understood than Mass in Latin, not only because Coptic has no affinity with the Arabic spoken by the people, but also because many Coptic priests can hardly read the Coptic words of their church books, and do not understand the meaning of a single sentence. One exception may here be mentioned, the only one with which we are acquainted, to the general rule, that all schismatical and heretical bodies preserve the ancient language of their liturgies, and clearly it is an exception which proves the rule. Le Brun (Tom. III. diss. vi. a. 6) notices that the Melchites—or schismatic Greeks in the Patriarchates of Alexandria, Antioch, and Jerusalem, who are in communion with the “orthodox” Greek Church of Constantinople—sometimes say Mass in Arabic, because it is often hard to find deacons and other assistants who can even read Greek. This exceptional usage still occurs, *e. g.*, at Jerusalem.

On the other hand, the Church has not pursued the same uniform policy in dealing with nations newly converted to the Christian religion, and therefore destitute of a liturgy. In the middle of the ninth century the Oriental monks St. Cyril and St. Methodius introduced, not a Latin or Greek, but a Slavonic or vernacular liturgy among their Moravian converts. This measure was approved by Pope Hadrian II., and tolerated by John VIII. on condition that the translation was faithful, and the Gospel read first in Latin, then in Slavonic. But in 1061 the legate of Alexander II. in a council of Croatian and Dalmatian bishops prohibited the use of the Slavonic liturgy—which must not be confounded with the Slavonic versions of the Greek liturgies still used—and the prohibition was repeated by Gregory VII. in a letter of the year 1080 to Ladislaus, King of Bohemia. However, even as late as 1248 Innocent IV. allowed a Slav bishop to use it by special dispensation. In 1615 Paul V. gave the Jesuit missionaries leave to celebrate Mass and the divine offices in Chinese, but the brief never reached those to whom it was addressed. The Jesuits renewed their petition, and a Chinese version of the Missal was presented to Innocent XI.,* but nothing came of the negotiation. In the “Propylæum” of the Bollandist Lives for May a summary is given of the reasons urged for a vernacular Chinese liturgy by Father Couplet, Procurator-General of the Jesuit missions.

Such, then, is the rule of the Church. She never allows an ancient liturgy to be altered because the language in which it is written has been altered or displaced by a modern one, and she is unwilling, though she does not always absolutely refuse, to allow the use of vernacular liturgies among nations newly converted. The Council of Trent declares (Sess. xxii. cap. 8, De Sacrific. Missæ) that the Fathers of the council thought it inexpedient to have Mass

* So Benedict XIV. in the edition before us; but he says this was done in 1631, long before Innocent XI. began to reign. Possibly 1631 is a misprint for 1681.

"celebrated everywhere in the vulgar tongue," and condemns those who affirm "that Mass ought only to be celebrated in the vulgar tongue" (*ib.* can. 9). We must beware, however, of pressing these statements too far. Benedict XIV. defends Colbert, bishop of Rouen, who taught in a pastoral that the ancient mode of celebrating Mass in the language of the people was the fittest means to prepare the minds of the congregation for participation in the sacrifice; or at least argues that this conviction is not condemned by the Council of Trent. The Church may have had good and weighty grounds for foregoing a usage which in itself would tend to the greatest spiritual edification.

These reasons seem to consist, first of all, in the jealousy with which the Church guards her ancient rites, and her unwillingness to face the danger of constant change in them to meet the changes in modern languages. Such changes might seriously endanger the purity of doctrine, or at least the reverence of the faithful for the rites of the Church. Much of the reverence which Protestants feel for the Book of Common Prayer is due to the fact that its language has been preserved unchanged for centuries. A new edition in modern English would certainly be better understood, but how much of its power would be lost in the process? Again, the preservation of the ancient forms enables priests to celebrate and the faithful to follow Mass in all lands, and thus impresses upon us, in a way which no one who has experienced it can forget, the unity of the Church. Lastly, the words of the Missal, admirably fitted as they are for the use of the priest who offers the sacrifice, cannot consistently be repeated by every one present, either in Latin or English.

Protestant objections arise to some extent from misunderstanding the nature of Catholic worship. The Mass is a great action in which Christ's sacrifice is continued and applied. Those who are present bow their heads at the consecration, and unite themselves in spirit, if they do not actually communicate, with the communion of the priest. Christ crucified is set forth in their midst, and they know that they, on their part, must offer their souls and bodies in constant sacrifice to God by a life of purity, labor, and self-denial. It is the expressed wish of the Tridentine Fathers that the meaning of the Mass and its rites should be constantly explained to the people by their pastors; and surely the most ignorant person who follows Mass in the way just described, and accompanies the priest's action with prayers which come from his own heart, offers to God a reasonable service. A life of self-sacrifice and devotion—that is the great lesson taught by the sacrifice of the Mass, and it is a lesson independent of the language in which Mass is said.

The texts quoted from 1 Cor. xiv. against the Catholic usage are not to the point. "I would rather," says St. Paul, "speak five words in the church through my intelligence, that I may instruct others, than ten thousand words in a tongue." St. Paul is referring to ecstatic utterances—sighs, exclamations, broken sentences which were unintelligible to others, and in which the tongue

of the speaker was not controlled even by his own intelligence. Be this as it may, no parallel can be drawn between "speaking in tongues" and the use of Latin in the Mass. Strangers would not think a priest "mad" (v. 23) if they heard him reading the Latin Missal. The priest prays with "his understanding" (v. 14), for he knows Latin; others are "edified" (v. 17); and no extraordinary gift of interpretation (v. 13) is needed, for our prayer-books give translations of the Mass. Moreover, St. Paul was familiar with a custom closely analogous to ours, and with this neither he nor any other Apostle finds fault. The services of the temple and the synagogue, like those of the synagogue at this day, were in Hebrew, a dead language, with the difference only that more pains are taken to diffuse the knowledge of Hebrew among poor Jews, who then spoke Greek or Syriac, than of Latin among poor Catholics.

Little Office of the Blessed Virgin.

THE authorship has often been attributed to Peter Damian, but Cardinal Bona ("Divin. Psalm." c. 12, quoted by Probst, "Brevier." p. 309) holds that it existed at the beginning of the eighth century, and that Peter Damian only restored its use.

It consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in Lent, and that a change is made in the office from Advent to the Purification. Even the Alleluia is not added to the invitatory, antiphons, responsories, and versicles in Easter time (Dec., S. R. C., 28 Martii, 1626).

The Council of Clermont, under Urban II., in 1096, made the recitation of the Little Office obligatory on the clergy, but secular priests who are not bound to recite the office in choir are now free from all obligation of reciting the Little Office, as has been clearly stated by Pius V. in his bull "Quod a nobis postulat" prefixed to the Breviary (see Maskell, "Mon. Rit." vol. iii. p. lxii.). Where there is a custom of reciting it, the obligation continues. Even in that case, however, it need not be said on feasts of nine lections (if, however, there is a custom of saying it on Sundays and semidoubles the custom is to be maintained), on the vigil of Christmas, in Holy Week, in the octaves of Easter and Pentecost, and on Saturdays when the larger Office of the Blessed Virgin is said (Gavant. tom. II. § 9, cap. i. n. 2-8).

The matins and vespers are said before, the other hours after, the corresponding hours of the divine office (Gavant. *loc. cit.* n. 13). In many religious orders, and in rules for persons in the world—(e. g., the tertiaries of St. Francis), the Little Office is prescribed instead of the Breviary hours.

Maniple.

A VESTMENT worn by subdeacons and by clergy of higher orders at Mass. It hangs from the left arm below the elbow (Gavantus says above the elbow, but he is corrected by Meratus), and is fastened by strings or pins. It is of the same color and material as the chasuble. Priests put it on before Mass after the girdle. Bishops do not take it till they have said the Confiteor at the foot of the altar. It is supposed to symbolize penance and sorrow, and the prayer which the priest is directed in the Missal to say as he puts it on alludes to this signification. "Be it mine, O Lord, to bear the maniple of weeping and sorrow, that I may receive with joy the reward of toil." And the prayer said by the bishop is much the same. Liturgical writers also see in the maniple a symbol of the cords with which Christ was bound on his capture.

Many writers, following Cardinal Bona, have thought that they could trace the mention of the maniple to Gregory the Great, who wrote to John of Ravenna because the clergy of that see had begun to use *mappulæ*, which, up to that time, had been peculiar to Roman ecclesiastics. It has been shown, however, by Binterein, that the *mappulæ* were not maniples but portable *balzacchini*. The mosaic of St. Vitalis at Ravenna (sixth century) represents the bishop and clergy without maniples, and it is not till the eighth and ninth centuries that any trace of the maniple is found. It was originally a handkerchief (hence the name *manipulus*) used for removing perspiration and the moisture of the eyes. Mabillon quotes from a document of the year 781, in which "five maniples" are named along with other vestments. In 889 Bishop Riculf, of Soissons, required each church to have at least two girdles and as many clean maniples ("totidem nitidas manipulas"). In the tenth century, Bishop Ratherius forbade any one to say Mass without amice, alb, stole, "fanone et planeta." The *planeta* is the chasuble; the *fano* (Goth. *fana*, allied to the Greek *penos*, and the Latin *pannus*, and the same word as the modern German *Fahne*) is the maniple; *hantfan* or *hantvan* being the translation of *manipulus* or *manipula* in mediæval vocabularies.

The following are the principal changes which have occurred in the form and use of the maniple. Originally, as has been said, it was a mere handkerchief, used indeed at Mass, but then for ordinary purposes. But it was richly ornamented. Thus in 908, Adalbero, Bishop of Augsburg, offered a maniple worked with gold at the shrine of St. Gallus. In the Basilica of St. Ambrose at Milan there are four figures of saints, constructed in 835, with ornamental maniples on their left arms, much like Gothic maniples of a much later date. Hefele gives a figure (belonging to the ninth century) of a priest with little bells on his maniple, in imitation doubtless of the bells on the coat of the

Jewish High Priest. But even as late as 1100 Ivo of Chartres mentions the use of the maniple for wiping the eyes, and it was only gradually that the maniple became entirely of stiff material. The prayer in the Missal, as we have seen, still alludes to the old and simple use.

Again, in 1100 a Council of Poitiers restricted the use of the maniple to subdeacons, and such is the present custom. But only a little before the council Lanfranc speaks of the maniple as commonly worn by monks, even if laymen. A statute of the Church of Liège (1287) directs that the maniple should be two feet long, which is much more than its present length. Moreover, since the chasuble used to cover the entire body, the priest did not put on the maniple till the chasuble was raised after the Confiteor and his arm left free. A memory of the old state of things is preserved by bishops at their Mass. (Gavantus, with Merati's notes. Hefele, "Beiträge.")

Marriage.

THE Nature of Marriage as such.—Marriage is a natural contract between man and woman, which Christ has raised to the dignity of a sacrament.

Heathen may be, and are, united in true marriage, and their union is of course a lawful one, sanctioned and blessed by God Himself, who is the author of nature as well as of grace. But it is only among baptized persons that the contract of marriage is blessed and sanctified in such a manner as to become a means of conferring grace, so that we must distinguish between marriage in itself or according to the natural law on the one hand and the sacrament of marriage on the other. Theologians commonly give the following definition of marriage taken from the Master of the Sentences. It is "*virī mulierisque conjunctio maritalis inter legitimās personas individuum vitæ societatem retinens.*" It is "*conjunctio viri et mulieris*"—*i. e.*, the union of man and woman, the persons between whom the contract is formed; it is "*maritalis*"—*i. e.*, it implies the giving to each power over the person of the other, and so is distinct from the union of friend with friend, man with man in business, and the like; it is "*inter legitimās personas*"—*i. e.*, between those who are not absolutely prevented by lawful impediment from contracting such an union; "*individuum vitæ societatem retinens,*" it binds them to an undivided and indissoluble partnership during life, and so is distinct from such unhallowed unions as are contracted for a time or may be ended at will. If we add, "*gratiam conjugibus conferendam significans*"—*i. e.*, being an (efficacious) sign of grace to be bestowed on the persons contracting—we have the full definition of marriage as a sacrament. Of course, the definition gives the bare essentials of marriage, for it ought to include the most perfect union of heart and soul, sympathy and interest.

Two points in the above definition may cause some difficulty, since it assumes that even in the law of nature a man can only have one wife (and of course a woman only one husband), and further that by the same law the marriage tie lasts till death.

With regard to the former point, polygamy, according to St. Thomas ("Suppl." lxxv. 1), does not absolutely destroy the end of marriage, for it is possible that a man with several wives should protect them and provide for the education of his children. And therefore (as many theologians suppose, from the time of the Deluge) God allowed the Patriarchs and others, whether Jews or heathen, to have more wives than one. But polygamy cruelly injures the perfect union of marriage; it degrades man by sensuality and exposes woman to the miseries of jealousy and neglect; it endangers the welfare of the children, and so may be justly stigmatized as contrary to the law of nature. Moreover, monogamy alone is contemplated in the institution of marriage: Gen. i. 24, "Therefore a man will leave his father and his mother and will cleave to his wife, and they shall be one flesh." The legislation in Deut. xxv. 5 *seq.* appears to assume that monogamy was the rule among the Hebrews; so does the book of Proverbs throughout, and particularly the beautiful description of the good wife in ch. xxxi.,* and the same idea pervades the noble poetry of Ps. cxxviii. (see also in the Deutero-canonical books, Tob. i. 11; Ecclus. xxvi. 1). It was not till A.D. 1020 that a law of Rabbi Gershon ben Judah in the Synod of Worms absolutely prohibited polygamy among the Western Jews. It was practised by the Jews of Castile even in the fourteenth century, and still survives among the Jews of the East (Kalisch on Exodus, p. 370; on Levit. p. 374). Our Lord Himself expounded and enforced the natural law of marriage and recalled men to the idea of marriage given in Genesis. It is worth noticing that He quotes the Septuagint text, which is more express in favor of monogamy than the Hebrew: "And *the two* shall be one flesh." (So also the Samaritan *יהיה משניהם*, "and there shall be from the two of them one flesh"; the New Testament invariably, Mark x. 8; 1 Cor. vi. 16; Ephes. v. 31; and the Vulgate. The Targum of Onkelos, on the other hand, exactly follows the Hebrew.) Again, since Christ spoke generally of all mankind and not simply of those who were to be members of his Church, theologians hold that He withdrew the former dispensation, and consequently that polygamy is unlawful and a violation of natural law even in heathen. (Billuart, "De Matrimon." diss. v. a. 1.)

The same principles apply to the second point of difficulty. Moses, our Lord declares, permitted divorce because of the hardness of men's hearts, *i. e.*, to prevent greater evils; and in consequence of this dispensation it was perhaps

* The estimate of women is high throughout the Old Testament. We need only remind the reader of Mary the sister of Moses, Deborah, Anna. See also Prov. xiv. 1; xviii. 22; xix. 14 (even xxi. 9, 19, are not really different in spirit). The most unfavorable judgment is that of Eccles. vii. 28.

lawful for the heathen to imitate the example of the Jews in this respect also. But here, too, Christ has recalled all mankind to the primitive institution. The apparent exception which our Lord makes will be considered below, and certain cases in which marriage may be really dissolved have been explained in the article on DIVORCE.

The Sacrament of Marriage.—A sacrament is an outward sign, and nobody doubts that in marriage, as in all other contracts, some outward sign on the part of the contracting parties is necessary. They must signify their consent to the solemn obligation of living together as man and wife. It is plain, too, that marriage may be called a sacred sign, for it typifies, as St. Paul (ad Ephes. v.) assures us, the mysterious union between Christ and the Church, which is his bride. But is it an efficacious sign of grace? That is, is the contract of marriage accompanied by signs which not only betoken but necessarily, in consequence of Christ's institution, convey grace to all baptized persons who do not wilfully impede the entrance of the grace into their hearts? This is a question on which Catholics are divided from Protestants, and which was agitated among Catholics themselves late even in the middle ages. St. Thomas ("Supp." xlii. a. 3), though he assumes that marriage is a sacrament of the new law, inquires whether it "confers grace," and mentions three opinions: first, that it does not do so at all, and this opinion he dismisses at once; next, that it confers grace only in the sense that it makes acts lawful that would otherwise be sins (this opinion he also rejects, but in a less summary way); and thirdly, that when "contracted in the faith of Christ," it confers grace to fulfil the duties of the married state, and this opinion he accepts as "more probable." It is plain that all which the second opinion attributes to marriage may be truly said of marriage as a natural contract, and does not by any means amount to a confession that marriage is a Christian sacrament in the sense of the Council of Trent. What St. Thomas gives as the more probable opinion is now an article of faith, for the council (Sess. xxiv. De Sacram. Matr.), after stating that Christ Himself merited for us a grace which perfects the natural love of marriage and strengthens its indissoluble unity, solemnly defines (Can. 1) that marriage is "truly and properly one of the seven sacraments of the evangelical law instituted by Christ."

The same council speaks of Scripture as insinuating (*innuit*) this truth, and more can scarcely be said. One text, indeed, as translated in our Douay Bible, would certainly seem to settle the question—viz., Ephes. v. 31, 32, "For this cause shall a man leave his father and mother, and shall adhere to his wife; and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church." But we cannot strictly claim this to be the true sense of the Vulgate, "*Sacramentum hoc magnum est; ego autem dico in Christo et in ecclesia*," which exactly answers to the original Greek, except that "*in Christo et in ecclesia*" would be better rendered as in the old Latin of

Tertullian ("Contr. Marc." v. 18; "De Anima," 11), "in Christum et in ecclesiam." "Sacramentum" need not mean a "sacrament" any more than the Greek *mysterion* which it represents, and to prove this we need not go beyond the text of the Vulgate itself, which speaks of the "sacramentum" of godliness, 1 Tim. iii. 16; the "sacramentum" of the seven stars; the "sacramentum" of the woman and the beast, Apoc. i. 20; xvii. 7. Indeed, though the word "sacramentum" occurs in fifteen other places of the Vulgate, it cannot possibly mean a sacrament in any one of them. We translate, accordingly, "This mystery is great, but I speak with reference to Christ and the Church"—that is, the words, "For this cause shall a man leave," &c., contain a hidden or mysterious sense,* in virtue of which St. Paul regards Adam's words about the union between man and wife as a type or prophecy of the union between Christ and his Church. We have the authority of Estius for this interpretation, which is that generally adopted by modern scholars, and he denies that the ancients appealed to this text to prove marriage a sacrament.

On the other hand, St. Cyril ("Lib. ii. in Joann.") says that Christ was present at the wedding in Cana of Galilee that He might sanctify the principle of man's generation, "drive away the old sadness of child-bearing," "give grace to those also who were to be born;" and he quotes the words of St. Paul, "If any man is in Christ, he is a new creature; old things have passed away."

St. Augustine ("Tract. 9 in Joann." cap. 2) holds similar language. This theory, however credible in itself, certainly does not lie on the surface of St. John's narrative.

More may be made of 1 Tim. ii. 11 *seq.* "Let a woman learn in quietness, in all subjection. But teaching I do not permit to a woman, nor to have authority over a man, but to be in quietness. For man was first formed, then Eve, and Adam was not deceived, but the woman being deceived hath fallen into transgression; but she shall be saved through her child-bearing,† if they continue in faith and love and sanctification with temperance." St. Paul excludes women from the public ministry of the Church, and reserves that for men. But he assigns them another ministry instead. They are to save their own souls by the faithful discharge of their duties as wives, and to be the source of the Church's increase, for it cannot subsist without marriage any more than without the sacrament of order. Women are to be the mothers of children, whom they are to tend and train for the service of Christ. And just as a special grace is given to those whom God calls to the priestly state, so is "the state of marriage placed under the protection and blessing of a special

* The formula, "This is a great mystery," is a common Rabbinical one, *דא רמא יקרא*. See Schoettgen, *Horæ*, p. 783 *seq.*, and the same Chaldee word for "mystery" is preserved in the Peshito rendering of the verse.

† Bishop Ellicott, *ad. loc.*, translates "through the child-bearing"—*i. e.* through the birth of Christ. It seems to us incredible that St. Paul, if he really meant this, should have expressed it by an allusion so obscure and abrupt.

grace, as being dedicated to the Church and subserving its continual growth and expansion." Thus the intercourse of the sexes, which is apt to become a source of fearful corruption, is blessed and sanctified, more even than in its primitive institution, and directed to a still higher end, that of carrying on the Church's life on earth. The natural union is holy and beautiful: Christ perfects the union of heart and soul and makes it still more holy and beautiful by sacramental grace; and, hallowed by a sacrament, marriage becomes the perfect antitype of Christ's union with his Church. He cleansed his Church that He might unite it to Himself. He sanctifies Christian man and woman in their union that it may be "a hallowed copy of his own union with his Church" (see Döllinger, in "First Age of the Church," Engl. Transl. p. 361, 362).

We do not allege this last passage as conclusive from a controversial point of view, though it fits in well with the Catholic doctrine. Many authorities are alleged from tradition, one or two of which we have already given in speaking of the marriage at Cana. St. Ambrose, "De Abraham," i. 7, says that he who is unfaithful to the marriage bond "undoes grace, and because he sins against God, therefore loses the share in a heavenly mystery (*sacramenti cælestis consortium amittit*)."^{*} St. Augustine, "De Bono Conjugali," cap. 24, writes: "The advantage of marriage among all nations and men lies in its being a cause of generation and a bond of chastity, but as concerns the people of God, also in the holiness of a sacrament (*in sanctitate sacramenti*)."^{*} Here the distinction drawn between natural and Christian marriage, and still more the comparison made between the "sacramenta" of marriage and order,^{*} seem to warrant our rendering of "*sanctitate sacramenti*."

(2) *The Nature of the Sacramental Grace, &c.*—Marriage, then is a sacrament of the new law, and as such confers grace. The sacrament can be received only by those who have already received baptism, the gate of all the other sacraments; and marriage is not, like baptism and penance, instituted for the cleansing of sin, so that grace is conferred on those, and those only, who are at peace with God. Christians who are in mortal sin may contract a valid marriage, but they receive no grace, though they do receive the sacrament and therefore have a claim and title to the sacramental grace when they have amended their lives by sincere repentance. Christians, on the other hand, who contract marriage with due dispositions receive an increase of sanctifying grace, and, besides special graces, which enable them to live in mutual and enduring affection, to bear with each other's infirmities, to be faithful to each other in every thought, and to bring up the children whom God may give them in his fear and love. They may go confidently to God for every help

^{*} He says the "*sacramentum ordinationis*" remains in a cleric deposed for crime, and that so the bond of marriage is only loosed by death. However, cap. 18 proves that St. Augustine did not use the word "*sacramentum*" in its precise modern sense, for he calls the polygamy of the Jews "*sacramentum pluralium nuptiarum*," as typifying the multitude of converts to the Church.

they need in that holy state to which He has deigned to call them, for He Himself has sealed their union by a great sacrament of the Gospel. Theologians are not agreed as to the time when Christ instituted the sacrament. Some say at the wedding in Cana; others when He abrogated the liberty of divorce (Matt. xix); others in the great Forty Days after Easter.

(3) If we ask, further, how this grace is conferred, or in other words *who are the Ministers of the Sacrament*, what are the words and other signs through which it is given, the answer is far from easy. It is evident that there must be a real consent to the marriage on both sides, otherwise there can be no contract and therefore no sacrament. But is the expression of mutual consent enough? The great majority of mediæval theologians, though William of Paris is quoted on the other side, answered yes. They held that wherever baptized persons contracted marriage, they necessarily received the sacrament of marriage also. On this theory, the parties themselves are the ministers of the sacrament; the matter consists in the words or other signs by which each gives him or herself over to the other; the form which gives a determinate character to the matter, consists in the acceptance of this surrender by each of the contracting parties. Hence, wherever Christians bind themselves by outward signs to live as man and wife, they receive the sacrament of marriage. No priest or religious ceremony of any kind is needed. A very different view was put forward in the sixteenth century by Melchior Canus (*"Loci Theol."* viii. 5). He held that the priest was the minister of the sacrament; the expressed consent to live as man and wife constituted the matter of the sacrament; the words of the priest, "I join you in marriage," or the like, the necessary form. A marriage not contracted in the face of the Church would, on this theory, be a true and valid marriage, but not a sacrament. Theologians and scholars of learning and reputation, Sylvius, Estius, Tournely, Juenin, Renaudot, &c. (see Billuart, *"De Matrim."* Diss. i. a. 6) embraced this opinion. In its defence an appeal might be made with great plausibility to the constant usage of Christians from the earliest times, for they have always been required to celebrate marriage before the priest. But it is to be observed that Tertullian (*"De Pudic."* 4), strong as his language is against marriages not contracted before the Church, says that such unions "are in danger" (*periclitantur*) of being regarded as no better than concubinage, which implies that they were not really so. Nor does he make any distinction between the contract of marriage in Christians and the sacrament, though it would have been much to his purpose could he have done so. Besides, the language of the Fathers quoted above points to a belief that Christ elevated the contract of marriage to a sacrament, not that He superadded the sacrament to marriage. Moreover, Denzinger (*"Ritus Orientales,"* tom. i. p. 152 *seq.*) shows that the Nestorians, who have retained the nuptial benediction from the Church and believe in the obligation of securing it, still consider that marriage, even as a sacred rite, may be performed by the parties themselves if the

priest cannot be had; and he quotes from Gregorius Datheviensis this dictum: "Marriage is effected through consent expressed in words, but perfected and consummated by the priest's blessing and by cohabitation." Now, at all events, the former of the two opinions given is the only tenable one in the Church. Pius IX., in an allocution, September 27, 1852, laid down the principle that there "can be no marriage among the faithful which is not at one and the same time a sacrament;" and among the condemned propositions of the Syllabus appended to the Encyclical "*Quanta Cura*" of 1864, the sixty-fourth runs thus:—"The sacrament of marriage is something accessory to and separable from the contract, and the sacrament itself depends simply on the nuptial benediction." Whether, supposing a Christian (having obtained a dispensation to that effect) were to marry a person who is not baptized, the Christian party would receive the sacrament as well as enter into the contract of marriage, is a matter on which theologians differ. Analogy seems to favor the affirmative opinion.

(4) *The Conditions for the Validity of Marriage* are mostly identical with the conditions which determine the validity of contracts in general. The consent to the union must be mutual, voluntary, deliberate, and manifested by external signs. The signs of consent need not be verbal in order to make the marriage valid, though the rubric of the Ritual requires the consent to be expressed in that manner. The consent must be to actual marriage then and there, not at some future time; for in the latter case we should have engagement to marry or betrothal, not marriage itself. Consent to marry if a certain condition in the past or present be realized (*e.g.*, "I take you N. for my wife, if you are the daughter of M. and N."), suffices, supposing that the condition be fulfilled. Nay, it is generally held that if a condition be added dependent on future contingencies (*e.g.*, "I take you N. for my wife, if your father will give you such and such a dowry"), the marriage, becomes a valid one without any renewal of the contract, whenever the condition becomes a reality. The condition appended, however, must not be contrary to the essence of marriage—*e.g.*, a man cannot take a woman for his wife to have and hold just as long as he pleases. (See Gury, "*Theol. Moral.*" de Matrimon. cap. iii.)

III. *Indissolubility of Marriage*.—The law of Israel (Deut. xxiv. 1) allowed a man to divorce his wife if she did not find grace in his eyes, because he found in her some shameful thing (נָקִי, literally the "nakedness or shame of a thing;" LXX, *aschemon pragma*; Vulg. *aliquam fœditatem*), and the woman was free at once to marry another man. The school of Shammai kept to the simple meaning of the text. Hillel thought any cause of offence sufficient for divorce—*e.g.*, "if a woman let the broth burn;" while R. Akiva held that a man might divorce his wife if he found another woman handsomer. (See the quotation from "*Arbah Turim Nilchoth Gittin*," i. in McCaul, "*Old Paths*," p. 189.) The Pharisees tried to entangle Christ in these Rabbinical

disputes when they asked Him if a man might put away his wife "for any cause." In Athens and in Rome, under the Empire, the liberty of divorce reached the furthest limits of Rabbinical license. (See Döllinger, "Gentile and Jew," Engl. Transl. vol. ii. p. 236 *seq.* p. 254 *seq.*) Our Lord, as we have already seen, condemned the Pharisaic immorality, annulled the Mosaic dispensation, and declared, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he who marrieth her when she is put away committeth adultery" (Matt. xix. 9). The Catholic understands our Lord to mean that the bond of marriage is always, even when one of the wedded parties has proved unfaithful, indissoluble, and from the first Christ's declaration made the practice of Christians with regard to divorce essentially and conspicuously different from those of their heathen and Jewish neighbors. Still, it was only by degrees that the strict practice, or even the strict theory just stated, was accepted in the Church.

Christian princes had, of course, to deal with the subject of divorce, but they did not at once re-cast the old laws on Christian principles. Constantine, Theodosius the Younger, and Valentinian III., forbade divorce except on certain specified grounds; other emperors, like Anastasius (in 497) and Justin (whose law was in force till 900), permitted divorce by mutual consent, but no one emperor limited divorce to the single case of adultery. Chardon says that divorce (of course *a vinculo*) was allowed among the Ostrogoths in Spain till the thirteenth century, in France under the first and second dynasties, in Germany till the seventh century, in Britain till the tenth. (Chardon, "Hist. des Sacrements," tom. v. *Marriage*, ch. v.)

It would be waste of labor to accumulate quotations from the Fathers in proof of their belief that divorce was unlawful except in the case of adultery. But it is very important to notice that the oldest tradition, both of the Greek and Latin Churches, regarded marriage as absolutely indissoluble. Thus the Hermas (lib. ii. Mand. iv. c. 1), Athenagoras, "Legat." 33 (whose testimony, however, does not count for much, since he objected to second marriages altogether), and Tertullian ("De Monog." 9), who speaks in this place, as the context shows, for the Catholic Church, teach this clearly and unequivocally. The principle is recognized in the Apostolic Canons (Canon 48, *al.* 47), by the Council of Elvira held at the beginning of the fourth century, Canon 9 (which, however, only speaks of a woman who has left an unfaithful husband), and by other early authorities.

However, the Eastern Christians, though not, as we have seen, in the earliest times, came to understand our Lord's words as permitting a second marriage in the case of adultery, which was supposed to dissolve the marriage bond altogether. Such is the view and practice of the Greeks and Oriental sects at the present day. And even in certain parts of the West similar views prevailed for a time. Many French synods (*e. g.*, those of Vannes in 465 and of Com-

piègne in 756) allow the husband of a wife who has been unfaithful to marry again in her life-time. Nay, the latter council permitted re-marriage in other cases: if a woman had a husband struck by leprosy and got leave from him to marry another, or if a man had given his wife leave to go into a convent (Canons 16 and 19). Pope Gregory II., in a letter to St. Boniface in the year 726, recommended that the husband of a wife seized by sickness which prevented cohabitation should not marry again, but left him free to do so provided he maintained his first wife. (Quoted by Hefele, "*Beiträge*," vol. ii. p. 376.) At Florence the question of divorce was discussed between the Latins and Greeks, but after the Decree of Union; and we do not know what answers the Greeks gave on the matter. The Council of Trent confirmed the present doctrine and discipline which had long prevailed in the West in the following words: "If any man say that the Church is in error because it has taught and teaches, following the doctrine of the Gospels and the Apostles, that the bond of marriage cannot be dissolved because of the adultery of one or both parties, let him be anathema." (Sess. xxiv. De Matrim. can 5.) The studious moderation of language here is obvious, for the canon does not directly require any doctrine to be accepted; it only anathematizes those who condemn a certain doctrine, and implies that this doctrine is taught by the Church and derived from Christ. It was the Venetian ambassadors who prevailed on the Fathers to draw up the canon in this indirect form, so as to avoid needless offence to the Greek subjects of Venice in Cyprus, Candia, Corfu, Zante, and Cephalonia. The canon was no doubt chiefly meant to stem the erroneous views of Lutherans and Calvinists on divorce.

Our Lord's utterances on the subject of divorce present some difficulty. In Mark x. 11, 12; Luke xvi. 18, He absolutely prohibits divorce: "Whosoever shall put away his wife and marry another, committeth adultery against her; and if a woman put away her husband and be married to another, she committeth adultery." But in Matt. xix. 9, 10, there is a marked difference: "Whosoever shall put away his wife, except for fornication, and marry another, committeth adultery; and he who marrieth a woman put away, committeth adultery." So also Matt. v. 32. Protestant commentators understand our Lord to prohibit divorce except in the case of adultery, when the innocent party at least may marry again. Maldonatus, who acknowledges the difficulty of the text, takes the sense to be—"Whoever puts away his wife except for infidelity commits adultery, because of the danger of falling into licentiousness to which he unjustly exposes her, and so does he who in any case, even if his wife has proved unfaithful, marries another." He takes St. Mark and St. Luke as explanatory of the obscure passage in St. Matthew. Subsequent scholars, we venture to think, have by no means improved on Maldonatus. Hug, who is never to be mentioned without respect, suggested that Christ first (in Matt. v. 32) forbade divorce except in case of adultery; then Matt. xix. 9, 10, for-

bade it altogether, the words "except for fornication" in the latter place being an interpolation—a suggestion perfectly arbitrary and followed by nobody. A well-known Catholic commentator, Schegg, interprets the words "for fornication" (*epi porneia*) to mean, "because the man has found his marriage to be null because of some impediment, and so no marriage at all, but mere concubinage." In this event there would be no occasion for or possibility of divorce. On Matt. v. 32 (*parektos logou porneias*, save where fornication is the motive reason of the divorce) he thinks Christ took for granted that the adulteress would be put to death (according to Levit. xx. 10) and so leave her husband free, an hypothesis which is contradicted by the "pericope of the adulteress." (John viii. 3 seq.) Döllinger's elaborate theory given in the Appendix to his "First Age of the Church" is less ingenious than that of Hug, but scarcely less arbitrary. He urges that *porneuein* can only refer to "fornication," and cannot be used of sin committed after marriage; but *porneia* and *porneuein* are used of adultery (1 Cor. 1; Amos vii. 17; Sir. xxiii. 33), so that we need not linger over Döllinger's contention (which has no historical basis, and is objectionable in every way) that antenuptial sin on the woman's part annulled the union and left the man free, if he was unaware of it when he meant to contract marriage.*

IV. *The Unity of Marriage.*—The unlawfulness of polygamy in the common sense of the word follows from the declaration of Christ Himself, and there was no room for further question on the matter. With regard to reiteration of marriage, St. Paul (1 Cor. vi. 39, 40) distinctly asserts that a woman is free to marry on her husband's death. Still there is a natural feeling against a second marriage, which Virgil expresses in the beautiful words he puts into Dido's mouth—

Ille meos, primus qui me sibi junxit, amores
Abstulit; ille habeat secum servetque sepulcro.

And this feeling, of which there are many traces among the heathen, was yet more natural in Christians, who might well look to a continuance in a better world of the love which had begun and grown stronger year by year on earth. Moreover, the Apostle puts those who had married again at a certain disadvantage, for he excludes them (1 Tim. iii. 2; Titus i. 6) from the episcopate and priesthood. And the Church, though she held fast the lawfulness of second marriage and condemned the error of the Montanists (see Tertullian, "De Monog." "Exhortat. Castitatis"), and of some Novatians (Concil. Nic. i. Canon 8), treated such unions with a certain disfavor. This aversion was much more strongly manifested in the East than in the West.

* Döllinger objects to the instance from 1 Cor. v. 1, because he says there is no Greek word for "incest," so that the Apostle was obliged to use *porneia*. Why *porneia* rather than *moicheia*? As to Amos vii. 17, "Thy wife will commit fornication in the city," he urges that this defilement was not to be voluntary on the woman's part, and therefore was not adultery. This argument proves too much. If it was not adultery because not wilful, no more was it "fornication."

Athenagoras ("Legat." 33) says Christians marry not at all, or only once, since they look on second marriage as a "specious adultery" (*euprepes esti moicheia*). Clement of Alexandria ("Strom." iii. 1, p. 551, ed. Potter) simply repeats the apostolic injunction, "But as to second marriage, if thou art on fire, says the Apostle, marry." (In iii. 12, p. 551, he is referring to simultaneous bigamy.) Early in the fourth century we find Eastern councils showing strong disapproval of second marriage. Thus the Council of Neocæsarea (Canon 7) forbids priests to take part in the feasts of those who married a second time, and assumes that the latter must do penance. The Council of Ancyra (Canon 19) also takes this for granted, and the Council of Laodicea (Canon 1) only admits those who have married again to communion after prayer and fasting. Basil treats this branch of Church discipline in great detail. For those who married a second time he prescribes, following ancient precedent, a penance of one year, and of several years for those who marry more than once. (See the references in Hefele, "Concil." i. p. 339; "Beiträge," i. p. 50 *seq.*) Basil's rigorism had a decided influence on the later Greek Church. A Council of Constantinople, in 920, discouraged second, imposed penance for third, and excommunication for fourth marriage. Such is the discipline of the modern Greek Church. At a second marriage the "benediction of the crowns" is omitted, and "propitiatory prayers" are said; and although some concessions have been made with regard to the former ceremony, Leo Allatius testifies that it was still omitted in some parts of the Greek Church as late as the seventeenth century. A fourth marriage is still absolutely prohibited.*

The Latin Church has always been milder and more consistent. Hermas (lib. ii. Mandat. iv. 4) emphatically maintains that there is no sin in second marriage. St. Ambrose ("De Viduis," c. 11) contents himself with saying, "We do not prohibit second marriages, but we do not approve marriages frequently reiterated." Jerome's words are, "I do not condemn those who marry twice, three times, nay, if such a thing can be said, eight times (*non damno digamos, imo et trigamos, et, si dici potest, octogamos*)," but he shows his dislike for repeated marriage (Ep. lxxvii. "Apol. pro libris adv. Jovin."). Gregory III. advises Boniface, the Apostle of Germany, to prevent, if he can, people marrying more than twice, but he does not call such unions sinful. Nor did the Latin Church impose any penance for reiterated marriage. We do, indeed, find penance imposed on those who married again, in the penitential books of Theodore, who became archbishop of Canterbury in 668. But Theodore's view came from his Greek nationality; and if Herardus, archbishop of Tours, speaks of third marriage, &c., as "adultery," this is probably to be explained by the Greek influence which had spread from England to France. Anyhow, this is the earliest trace of such rigorism in the West.

* The Oriental sects (Copts, Jacobites, Armenians) are even stricter than the Greeks. The Nestorians, however, are, as might have been expected, free from any spirit of strictness on this point. Denzinger, *Rit. Orient.* i. p. 180.

The Latin Church, however, did exhibit one definite mark of disfavor for reiterated marriage. Decretals of Alexander III. and Urban III., forbid priests to give the nuptial benediction in such cases. Durandus (died 1296) speaks of the custom in his time as different in different places. The "Rituale Romanum" of Paul V. (1605-1621) forbids the nuptial benediction, only tolerating the custom of giving it, when it already existed, if it was the man only who was being married again. The present Rubric permits the nuptial benediction except when the woman has been married before.

V. *Ceremonies of Marriage*.—From the earliest times and in all times Christians have been wont to celebrate their marriages in church, and to have them blessed by the priest; nor can they celebrate them otherwise without sin, except in case of necessity. "It is fitting," Ignatius writes ("Ad Polycarp." 5), "for men and women who marry to form this union with the approval of the bishop, that their union may be according to God." "What words can suffice," Tertullian says ("Ad Uxor." ii. 9), "to tell the happiness of that marriage which the Church unites, the oblation confirms, and the blessing seals, the angels announce, the Father acknowledges!"

In the form approved for this country the priest in surplice and white stole questions the man and woman as to their consent. Then each party expresses this consent at length and in the vulgar tongue, with joined hands:—"I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death us do part, if Holy Church will it permit, and thereto I plight thee my troth." "I N. take thee N. to my wedded husband," &c. Whereupon the priest, "I join you into marriage in the name of the Father, and the Son," &c. The bridegroom then places gold and silver on a plate or on the book which he afterwards gives to the bride, and a ring which the priest sprinkles with holy water and blesses. The bridegroom takes the ring from the priest and gives the money to his wife, saying, "With this ring I thee wed, this gold and silver I thee give, with this body I thee worship, and with all my worldly goods I thee endow"; then he puts the ring on the thumb of his wife's left hand, saying, "In the name of the Father"; on her second finger, saying, "and of the Son"; on her third finger, saying, "and of the Holy Ghost"; and on her fourth finger, where he leaves it, saying, "Amen." The nuptial mass is then celebrated, and the priest gives the nuptial benediction after the Paternoster and again after the "Ite Missa." Nothing can exceed the grace and tender beauty of these prayers of benediction.

Many of these ceremonies belonged originally to the betrothal. The ring, or *annulus pronubus*, was used to plight troth before Christian time by the Romans. So again, espousing with gold and silver, called *arrhæ*, certainly existed among the Franks previous to their embracing Christianity, and also among the Jews, whence it may have passed into the Greek ritual.

The joining of hands (once accompanied by a kiss) is alluded to by Tertullian ("De Virg. Veland." 11). St. Isidore of Seville, quoted by Chardon, says the ring was put on the fourth finger of the left hand, because it contains a vein immediately connected with the heart. This sage reason was the current one in the middle ages.

The words of the priest, "Ego jungo" ("I join you into marriage"), are of comparatively recent origin, as may be seen by looking through the extracts from ancient Sacramentaries and Missals published by Father Martene. They are omitted in a Pontifical of Sens 300 years old, and in the "Ordo ad faciendum sponsalia" from a Sarum "Manuale" of 1543. On the other hand, two striking ceremonies mentioned by Nicolas I. in his answer to the Bulgarians, and both older than Christianity itself, are now unknown among us. These are the solemn veiling of the bride and the wearing of crowns by the married couple. The Greeks have kept this latter rite: indeed, "crowning" among them is a common word for the nuptial benediction. The marriage service according to the old English use of Sarum is substantially the same as the modern Roman, but more elaborate. The couple stood at the church door till the man had placed the ring on the woman's hand (the right hand, by the way), and certain prayers had been said over them. Additional prayers were said over them at the altar steps: then, before Mass began, they were placed in the presbytery—"that is to say, between the choir and the altar" (rubric of Sarum Manual). The rubric of the Hereford Missal directs them to hold lights in their hands. The Nuptial Mass was "of the Trinity," with prayers for the occasion. After the Sanctus, four clerics in surplices held a veil (*pallium*) over them while they lay prostrate, and the special benediction was given after the Fraction of the Host. At the "Agnus Dei," the *pallium* was removed, both rose, the bridegroom received the pax from the priest and kissed his wife. There is nothing in the Sarum Manual which answers to our nuptial prayer before the "Ite Missa est," though the Hereford Missal gives a special form of benediction with the chalice. After Mass, bread and wine, or some other liquor, were blessed and tasted by the newly-married couple. At night the priest blessed the nuptial couch.

These rites occur almost exactly in the same order and form in a Ritual of Rennes and a Pontifical from the monastery of Leri. But we can find no parallel for the placing of the ring on the bride's right hand.

In the Greek Church the marriage service is known as *akolouthia tou stephanomatos* the office of crowning. After the espousals, in which two rings, one of gold and another of silver, are placed on the altar and given by the priest to bridegroom and bride respectively, the persons to be married enter the church, preceded by the priest with the incense. After Psalm xxxi. and various prayers the priest puts a crown on the head of each with the words, "The servant of God N. crowns the servant of God N. in the name," &c. There is no mention

of Nuptial Mass in the modern Greek Euchologies, and Greeks are usually married in the evening. From more ancient MSS., however, Goar found that the bridegroom and bride used to receive Communion from a particle of a Host previously consecrated and placed in a chalice with ordinary wine. The offices of marriage among the other Orientals are given by Denzinger.

Martyr.

MARTYR (*martys*, then *martyr*, which was originally the Æolic form). A witness for Christ. In early times this title was given generally to those who were distinguished witnesses for Christ, then to those who suffered for Him;* lastly, after the middle of the third century, the title was restricted to those who actually died for Him. The very first records of the Church which we possess tell us of the honors done to the martyrs. It was the martyrs who, first of all, were regarded as saints; the relics of the martyrs which were first revered; to the martyrs that the first churches were dedicated. The name "martyrium" (*martyrion*), which at first meant the church built over a martyr's remains, was given to churches generally, even if dedicated to saints who were not martyred, though this usage was partly justified by the fact that a church was not consecrated till the relics of some martyr had been placed in it.

Benedict XIV., in his work on Canonization (lib. iii. cap. 11 *seq.*), gives the modern law of the Church on the recognition of martyrdom with great fulness. He defines martyrdom as the "voluntary endurance of death for the faith or some other act of virtue relating to God." A martyr, he says, may die not only for the faith directly, but also to preserve some virtue—*e. g.*, justice, obedience, or the like, enjoined or counselled by the faith. He mentions the dispute among theologians whether a person who died for confessing the Immaculate Conception of the Blessed Virgin, which in his time had not been defined, would be a martyr. He gives no decided opinion on the point, but says that, "in other cases the safe rule is that one who dies for a question not yet defined by the Church dies in a cause insufficient for martyrdom." Further, he explains that to be a martyr a man must actually die of his sufferings, or else have endured pains which would have been his death but for miraculous intervention.

* *Martys* and the cognate words begin to assume their later technical sense in Acts xxii. ; Apoc. ii. 13. This technical sense is probably intended in Clem. Rom. 1, Ad. Cor. 5; certainly in Ignat. *Ad Ephes.* 1; Mart. Polyc. 19; Melito (apud Euseb. *H. E.* iv. 26); Dionys. *Corinth.* (ib. ii. 25); Hegesippus (ib. ii. 23, iv. 22); *Epist. Gall.* (ib. v. 1, 2); *Anon. Adv. Cataph.* (ib. v. 16); Iren. i. 28, 1, &c.; though at the same time the words were also used of testimony which was not sealed by death. The epistle of the Martyrs of Vienne and Lyons just quoted distinguishes between confessors (*homologoi*) and martyrs, but in Clement Alex. (*Strom.* iv. 9, p. 596) and even in Cyprian the distinction is not observed. The Decian persecution tended to fix it.

Martyrology.

A LIST of martyrs and other saints, and the mysteries commemorated on each day of the year, with brief notices of the life and death of the former.

It is these brief notices which distinguish a Martyrology from a mere calendar. It is read in monastic orders at Prime after the prayer, "Deus, qui ad principium." It is followed by the versicle, "Precious in the sight of the Lord is the death of his saints," and by a petition for the intercession of the heavenly court; and these words are retained even in the secular office when the Martyrology is not actually recited. The Martyrology used to be said in England and elsewhere in the monastic chapter, not, like the office, in the choir, as may be seen from the notes of Meratus on the subject (Pars. II. sect. v. cap. xxi.). After Prime, or sometimes, after Tierce, the monks adjourned to the chapter, heard the Martyrology and said the prayers which now form part of Prime, "Deus, in adiutorium meum;" "Dignare, Domine, die ista," &c., before setting out to their daily labor.

Gregory the Great speaks of a Martyrology used by the Roman Church in his day, but we do not know for certain what it was. A Martyrology attributed to Jerome is printed, *e. g.*, in Vallarsi's edition of his works. It has undergone many revisions and later editions. It is quite possible that Jerome may have collected a Martyrology from the various calendars of the Church, and that the Martyrology which goes by his name, as we have it, is the corruption of a book used in St. Gregory's time at Rome. The lesser Roman Martyrology was found at Ravenna by Ado, archbishop of Vienne, about 850. A third Martyrology is attributed (erroneously, Hefele says) to Bede, and the foundation of the work may probably come from him. All Western Martyrologies are based on these three. We have Martyrologies from Florus, Ado, Usuard, in France; from Rabanus and Notker of St. Gall, in Germany.

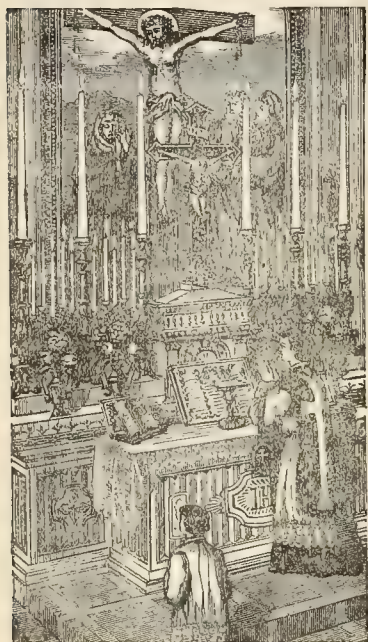
The Roman Martyrology mentioned, as we have seen, by Gregory the Great, is mentioned again at the English Council of Cloveshoo. Such a work is, of course, subject to constant alterations from the addition of new feasts, &c. A revision of the Roman Martyrology was made by Baronius and other scholars in 1584. It was revised again under Urban VIII. (See Laemmer, "De Mart. Rom." Ratisbonæ,* 1878.)

* This scholar classifies Martyrologies thus: (1) that attributed to Jerome; (2) *Martyr. Rom. Parv.* published by Rosweyd in 1613, and written in Rome about 740; (3) a genuine Martyrology of Bede, with interpolations from Florus of Lyons; (4) that of Usuard, dedicated to Charles the Bald, used from the ninth century, not only in Benedictine houses, but throughout the West. In the fifteenth century no other was in use except in St. Peter's, and even there the Martyrology was but a translation of Usuard.

Mass.

THE Catholic doctrine on the sacrifice of the Mass has been explained in the article EUCARIST, and the history of the component parts of the Mass has been treated generally. Here we confine ourselves to matters of terminology and special regulation.

I. *The word "Mass."*—About its meaning and derivation there is not the least room for reasonable doubt. Attempts have been made to find its origin in Hebrew. Asa (אָסָא) means to do, and sometimes to perform a sacred action,



AT MASS.

to sacrifice (like *hierá rezein* in Homer), and it was suggested that a noun Misah (מִסָּח), might be derived from the verb. Such a formation is a sheer impossibility in Hebrew. Maaseh (מַעֲשֶׂה) is the proper form. A Hebrew word "Missah" (מִסָּה) does occur Deut. xvi. 10*, and an attempt was made to derive the Latin word from it, though the Hebrew word in question means "number," "rate," &c., and has nothing to do with sacrifice. It occurs only once, and if the Church had wished to adopt a Hebrew word for "sacrifice," she would have chosen, we may be very sure, one of the numerous Hebrew words which occur times without number in the Old Testament, and one of which, "corban," occurs in the New (Marc. vii. 11; cf. Matt. xxvii. 6), and is frequently used in the Peshito or chief Syriac version for "sacrifice." Besides, if the early Church had adopted the word from the Hebrew, as it did adopt other Hebrew words, such as "Hosanna," "Amen," "Alleluia,"

"Sabaoth," we should find some trace of it in the Greek and Oriental Churches. We should expect to find it above all in Syriac, a language closely allied to Hebrew, and which has in its New Testament version three words for sacrifice as close to the corresponding Hebrew words as, *e. g.*, the French *homme* is to *homo*. But no trace of "Mass" can be found except in Latin, and the languages which are daughters of Latin. Here and there we find *missa* in Greek, but in such a way as shows at once that it is merely a Latin word written in Greek letters.

The word "Missa" is of purely Latin origin and comes from "mittere," to send. St. Thomas (III. lxxxiii. 4, ad 9)† suggests, among other explanations,

* מִסָּח מִסָּח. Here מִסָּח comes next a word which does mean "free-will offering," and the Vulgate rendering, "oblationem spontaneam manus tuas," is probably the innocent cause of confusion.

† Muller (p. 87) quotes Peter of Clugny (lib. ii. *Mirac.* 28): "Sacrificium offerimus, quod et usu jam veteri tracto nomine, quia Deo mittitur, Missam vocamus."



St. Theresa.

FOUNDERESS OF THE REFORMATION OF THE REFORMED CARMELITES

that "Missa" may mean prayers sent to God ; and a similar explanation—viz., that "Missa" means the sending or offering up of the sacrifice to God—has been defended with great learning in recent times by Hermann Müller, professor at Würzburg, in a treatise on "Missa: the Origin and Meaning of the Name" (Wertheim, 1873). This writer proves that "mittere" is sometimes used by classical writers in connection with "inferiæ," the sacrifices of the dead. But this is not enough to explain why the Church adopted an obscure and scarcely intelligible word for "sacrifice," when plain and familiar terms, "sacrificium," "oblatio," &c., were at hand. Moreover, the history of the word is adverse to any theory which connects it with the notion of sacrifice. We may then dismiss this account also and give the accepted explanation.

"Missa" is only another form of "missio," "dismissal." A good instance of a similar form is supplied by "repulsa" (= "repulsio") in the line of Horace, "Virtus repulsæ nescia sordidæ;" and many more examples present themselves from the Latin of a later period—"ascensa" for "ascensio," "collecta" for "collectio," "confessa" for "confessio," and last of all "remissa" for "remissio," &c. About the year 500 Avitus of Vienne, writing to the Burgundian king Gundobald (Ep. 1, Migne, lix. p. 186), who wished for an explanation of the words "non missum facitis" in the old Latin version of Marc. vii. 11, 12, says that in churches and law courts "Missa fieri pronuntiatur, cum populus ab observatione dimittitur" ("dismissal is announced when the people are let free from [further] attendance)." This derivation of "Missa" from "mittere" was clear to St. Isidore of Seville ("Etymolog." vi. 19). Now, in the liturgy there were two solemn dismissals—first, of the catechumens after the Gospel and Sermon ; next, of the faithful at the end of the service. The word for dismissal then came to denote the service from which the persons in question were dismissed. The first authority for this use of Missa for the liturgy, putting aside a spurious letter of Pius I., is St. Ambrose (Ep. 20, 4). He uses the words "Missam facere." More than two hundred years later St. Gregory of Tours uses the modern phrase, "Missam dicere." And it must be remembered that, so far from the word Missa having any necessary connection at the first with the Eucharist, it was employed, not only, as we have already seen in law-courts, but also for church services which had nothing to do with the Eucharist. Matins, as Sirmond in his "Notes on St. Avitus" (Ep. 1) shows, were called "Missæ matutinæ," Vespers "Missæ vespertinæ." "Missa" also occurs in a canon of the ninth century in the sense of festival (Hefele, "Concil." iv. p. 256).

II. *Customs and Regulations concerning Mass.*

(1) *The Frequency of Celebration.*—In early times the bishop and priests celebrated together. This custom seems to have continued in Rome long after it had ceased elsewhere, being mentioned by Amalarius of Metz in the ninth century, and later still by Innocent III. It has not yet entirely died out, for at the Mass of Ordination the newly-ordained priests say Mass jointly with the

bishop, though they do not partake of the same Host or of the Precious Blood. In churches outside the city priests celebrated independently; on the other hand, the priests of the Roman tituli, practically equivalent to urban parishes, used the Host consecrated and sent to them by the Pope.

Ordinarily speaking, then (an exception will be noted presently), there was but one Mass each day in the same church, and this is still the custom of the Greeks and Orientals, unless where, as in the case of Uniates, they have been influenced by Western practice. Nor was Mass said everywhere on all days of the week. It may perhaps be inferred from Acts ii. 42, 46, that the Apostles celebrated the Agape ending with the Eucharist daily. Justin, however ("Apol." i. 67), speaks of the Eucharistic celebration only on Sunday. St. Augustine (Ep. 54, "Ad Januar.") informs us that in some places there was Mass daily, in others only on Sundays, in others on Saturdays and Sundays. Mass was said daily in Africa (Cyprian, Ep. lviii.), in Rome and Spain (Hieron. Ep. lxxi. "Ad Lucin."), at Milan (Le Brun quotes Ambrose, lib. ii. ep. 14. "Ad Marc."), at Antioch and Constantinople (Chrys. "In Ephes." Hom. iii. d.). But at Cæsarea St. Basil tells us Mass was said only on Sundays, Fridays, and Saturdays, and the feasts of the Martyrs. Of course, when we speak of Mass every day, we except Good Friday in the Roman Church, all the days of Lent except Saturdays and Sundays in the Church of Constantinople.

On many occasions Mass was reiterated by the same celebrant where now one Mass would be said and a commemoration made or more than one Mass said by different celebrants. We have spoken of this custom in the article on CHRISTMAS DAY, and need not dwell on it longer here. Apart from this, a two-fold spirit prevailed in the middle ages. Some priests said several Masses daily out of devotion. "Priests were allowed to celebrate," says Meratus (Pars I. in Bubr. Gener.), "several times a day, as often as they thought good, so that one would say Mass twice, another three times, another as often as he pleased on the same day, believing that God was inclined to mercy as often as Christ's Passion was brought to mind;" and he quotes Walafrid Strabo, "De Rebus Eccles." cap. 25, who relates that Pope Leo III. sometimes celebrated nine times in one day. Pope Alexander II. forbade any priest to say Mass more than once in the day, and his enactment is incorporated in the "Decretum" of Gratian. The Pope, however, mentions, and apparently without disapproval, the habit of saying two Masses daily, "one of the day, another for the dead." St. Anselm and St. Albert are said by Meratus to have done so. Mr. Maskell ("Ancient Liturgy of the Church of England," p. 228) collects many English canons prohibiting the repetition of Mass on the same day by the same priest. Thus a Provincial Constitution of Archbishop Langton prohibits any one from celebrating more than once a day except on Christmas and Easter Sunday, and on occasion of a funeral in the church; and one of the last injunctions published

in England before the change of religion was, that "no priest say two Masses in one day, except Christmas Day, without express licence."

Devotion led some holy persons at the same period in quite an opposite direction. St. Thomas of Canterbury did not celebrate daily; and a contemporary, noting this, says the practice of priests on this point varied, that those who celebrated often were to be commended for the purity of their lives; those who acted like St. Thomas, for their humility (Fleury, "H. E." livr. lxx. § 64). Mass was said rarely among the Carthusians, and St. Francis of Assisi, in his "Testament," wished one priest only to celebrate each day in his convents. The other priests were to content themselves with hearing Mass (Fleury, livr. lxxix. 25).

By the present law priests are strictly prohibited from saying Mass more than once on any day except Christmas Day. Bishops, however, have often leave to celebrate, or allow their priests to celebrate, twice on a Sunday or holiday of obligation, if a large number of people would otherwise be unable to hear Mass; and most priests in English-speaking countries hold faculties, renewed at intervals, to this effect. The ablutions must not be taken at the first Mass. Pope Leo XIII., moved by the necessity of the case, has permitted bishops in Mexico to have three Masses celebrated by one priest on the same day. No law requires a priest, as such, to celebrate daily, and it is commonly held that he is not bound to do so except on the more solemn feasts (St. Liguori, "Theol. Moral." lib. vi. § 313). A parish priest must say Mass whenever at least the people are bound to hear it. Modern saints—*e. g.*, St. Ignatius and St. Francis of Sales—strongly encourage priests to celebrate daily, and this is now the common, though by no means the universal, custom.

(2) *The Hour of Mass* was subject to no special regulation down to the middle of the fifth century, though it was usually said early in the morning. Le Brun thinks that the custom of saying Mass at tierce (*i.e.*, at 9 A.M.) began with the monks. It is mentioned by Cassian, Sidonius Apollinaris, a Council of Orleans in 511, and St. Gregory of Tours. On the stations—*i.e.*, Wednesday and Friday, and in Rome on Saturday (all usually fasting days) it was said at sext—*i.e.*, noon; on other fasting days after none—*i.e.*, three o'clock; at ordinations the fast was continued through Friday or Saturday till the early morning of the day following, when the Mass was said. (See Le Brun, tom iii. diss. i. art. 9.) According to the present law Mass must not be said before dawn or later than midday, and it is a serious matter notably to transgress these limits except in virtue of Apostolic indult. The rule which requires the priest to have said Matins and Lauds previously is not so strict. There are special rules on the relations of Office and Conventual Mass, Mass of Requiem, &c., in the rubrics of the Missal.

(3) *The Application of Mass*.—The Mass is a sacrifice of adoration, of praise and thanksgiving; it is also a sacrifice of propitiation for sin, and a

means of obtaining all graces and blessings from God. In the Canon of the Roman Mass and all other liturgies the sacrifice is always offered specially for certain persons—*e.g.*, for those present in the church, for those who contributed the bread and wine for the consecration, &c. Theologians, following Scotus, recognize a threefold fruit of the sacrifice. There is the general fruit, in which all the faithful participate, the more special fruit, which belongs to those for whom the priest specially offers the sacrifice, and the most special fruit, proper to the celebrant himself. The Canon of the Mass recognizes this distinction, and so bears witness to its antiquity. The celebrant offers “for thy holy Catholic Church”; again he speaks of those “on whose account we offer to Thee, or who offer to Thee, this sacrifice of praise”; he also calls the Mass “the oblation of our ministry,” and in an earlier part of the liturgy offers the Host “for my numberless sins and offences and negligences.” Theologians dispute how far and in what way the effect of the oblation is limited, very many denying that there is any such limit except in the capacity of those for whom the offering is made, so that, *e.g.*, Mass said for a hundred persons would profit each as much as if said for one only. Practically, however, a priest has to act on the opinion that the effect of the sacrifice is limited by the ordination of Christ, or in some other manner over and above the limitation already mentioned. Here, then, it suffices to say that in “saying Mass” for a person or persons, a priest applies in their interest the more special fruit of the sacrifice. If under an obligation of making this application, he must not extend it to others save with the implied condition that he does not intend to interfere with the rights of those who have the first claim. But of course he always offers generally for the whole Church, and reserves the special fruit of the Mass to himself. The following regulations exist with regard to the application.

All bishops and priests with cure of souls are bound to say Mass for their people on Sundays and holidays of obligation. If the holiday of obligation has become a day of devotion, the duty of saying Mass for the flock continues. Missionary priests are mere delegates of the bishop without cure of souls in the strict sense. They are not therefore bound to offer the sacrifice on these days for the people in their district, though charity makes it fit that they should do so. In all cathedrals and collegiate churches the Conventual Mass (see below) must be said daily for benefactors, and chaplains, &c., are bound to say Mass daily for the founder of the chaplaincy or benefice, unless it appear from the terms of the foundation that this was not intended. Lastly, a strict obligation of saying Mass for the donor’s intention is incurred by priests who accept an alms on that condition. This alms or stipend is meant for the celebrant’s support, and corresponds to the offerings of bread and wine made by the faithful in old days. The bishop fixes the amount of this stipend or tax, as it is called, and the priest must not ask, though he may accept, more. If he has leave to duplicate or say two Masses he must receive alms for one only, and

if he asks another priest to say the Mass in his stead, he must hand over the whole alms. Many rules have been made, particularly of late, to prevent any appearance of traffic or avarice in this matter. Moreover, Benedict XIV. points out that the rich have no unfair advantage over the poor because of their greater power to have Masses said for them. All souls are God's, and He can give the poor a special share in the general prayers of the Church, and supply their wants in a thousand ways. Riches and poverty are each, if rightly used, the means of salvation.

III. *Names for different kinds of Masses.*—(1) *High Mass*, in Latin *Missa sollemnis*, is Mass with incense, music, the assistance of deacon and sub-deacon, &c. It is usually sung, when there is a sufficient number of clergy, at least on Sundays and great feasts. Meratus quotes the term *Missa alta* from Rymer's "Fœdera," and the term seems to have been chiefly in use in England, though in Dutch and Flemish exactly the same term—viz., *Hoogmis*, is used, while the Germans have *Hochamt*. "*Missa dominica*" and "*aurea*" were mediæval names for Masses of special solemnity. Under solemn Masses, Meratus classes Pontifical Masses, celebrated by the bishop with his insignia, and Papal Masses, celebrated by the Pope on certain great feasts with special rites. The Pontifical Mass (the thing, not the name) is mentioned in a Roman Ordo supposed to belong to the former part of the eighth century. Meratus refers to a treatise on Papal Masses by Marcellus, archbishop of Coreyra—"Rituum ecclesiasticorum sive S. Cærimoniarum S. Romanæ Ecclesiæ."

(2) *Low Mass*: *Missa bassa* in French and English documents; *Basse Messe*; *Missa plana* in the "Cærimoniale Episc." Mass said without music, the priest at least saying, and not singing, the Mass throughout.

(3) *Missa cantata*; also called *media*. A Mass sung, but without deacon and sub-deacon and the ceremonies proper to High Mass. In some parts the use of incense is permitted at such Masses.

(4) *Missa publica* (sometimes *communis*); a Mass to which the faithful of either sex are admitted. Hence Gregory the Great prohibited such Masses in monasteries. From the sixth century at least, nine o'clock was the time fixed for such Masses.

(5) *Missa privata* (also *secreta*, *familiaris*, *peculiaris*) is difficult of definition. Meratus gives one explanation which identifies it with Low Mass; another according to which it is any Mass at which the priest alone communicates. It would be convenient if we could use this word or had another word to describe Mass which the priest says chiefly for his own devotion or that of his friends, and not to satisfy the wants of a parish, college, &c. In all private Masses the priest must have at least a server to represent the body of the faithful. Solitary Masses were once celebrated by indulgence or privilege in monasteries. They are now strictly forbidden.

(6) *Missa parochialis*; the "Assembly of the faithful in which they offer

public prayers and sacrifice by the ministry of their pastor, and learn from him what they should do and not do for their own salvation and the edification of their neighbors." The Council of Trent directs bishops to warn the faithful that they should hear Mass in their parish churches at least on Sundays and greater festivals.

(7) *Capitular Mass* is the High Mass on Sundays or festivals in collegiate churches.

(8) *Conventual Mass* is that which "the rectors of cathedral and collegiate churches are bound to have celebrated every day solemnly and with music after tierce." It must, as we have already seen, be applied for benefactors. It is also known among regulars as *Missa canonica, tertiae, publica, communis, major*.



CRUETS.

Virgin, the Angels, St. Peter and St. Paul, Mass for the dead, &c., &c., instead of that assigned for the day.

(10) *Missa adventitia* or *manualis* is a Mass said for the intention of a person who gives an alms; and is opposed to a *Missa legata*, said for a special intention in consequence of a legacy or foundation. Thus *Missa adventitia* or *manualis* is a "chance" Mass—one which "comes to hand."

(11) The *Missa præsantificationum* is really not a Mass at all. Some account of it will be found under HOLY WEEK. Still more remote from the true idea of Mass is the *Missa sicca*, a celebration without either consecration or communion, very common in the middle ages in the presence of the sick, at sea, and on other occasions when a true Mass could not be said. St. Louis of France used habitually to have this *Missa sicca* said at sea. Sometimes it was celebrated with all the ceremonies of High Mass. It is now fallen out of use, except that persons learning the ceremonies of Mass sometimes say a *Missa sicca* before ordination. A real Mass is sometimes said at sea. Gavantus (Pars I. tit. xx. f.) disapproves the practice, because of the danger that the chalice may be overturned. Benedict XIV. ("De Missa," lib. iii. cap 6, § 11) holds that Mass cannot be said at sea, even if there seems to be no danger of irreverence, without an Apostolic indult.

Miracles.

THE Latin word *miraculum* means something wonderful—not necessarily supernatural, for, *e.g.*, the “Seven Wonders of the World” were known as the “Septem Miracula.” In theological Latin, however, and in English, the words *miraculum*, “miracle,” are used commonly only of events so wonderful that they cannot be accounted for by natural causes. This use, as we shall see presently, is not sanctioned by the Vulgate translation of the New Testament, and is not thoroughly supported by the language of the original Greek. It has its disadvantages as well as its advantages, though, of course, the established terminology cannot be altered now, even if it were possible—as we believe it is not—to find a more convenient word. It will be well, however, to say something on the Scriptural, and particularly the New Testament phraseology.

(1) Miracles are called *terata* (*prodigia*. See Exod. iv. 21, where it is the rendering of מִוִּפְתִּיּוֹת, shining or splendid deeds)—*i.e.*, prodigies, because of the surprise they cause. The Greek word *thaumasia*, which would exactly answer to *miracula*, is found in the New Testament once only (*thauma*,* never), Matt. xxi. 15; and there in a wider sense than “miracle.” There is no great difference, from a theological point of view, between the words “prodigy” and “miracle.” It is, however, well worth notice that the New Testament never uses the word “prodigy” by itself. It speaks of “signs and prodigies,” &c., many times; of “prodigies” simply, never. Evidently, the wonder caused is not the only or even the chief feature in a miracle, and this the New Testament writers are careful to note.

(2) Miracles are also frequently called “signs” (*semeia*; an accurate rendering of מֹפְתִּים, Ex. vii. 3.), to indicate their purpose. They are “marvels” and “prodigies” which arouse attention, but the “wonder” excited is a means, and not an end, and the “miracle” is a token of God’s presence; they confirm the mission and the teaching of those who deliver a message in his name (see Acts xiv. 3; Heb. ii. 4). Of course, it is only by usage that the word “sign” acquires this technical sense, and it does not always in the New Testament mean a supernatural sign.

(3) They are often described as “powers” (*dunameis*), inasmuch as they exhibit God’s power. They are evidences that new powers have entered our world and are working thus for the good of mankind. God, no doubt, is always working, and He manifests his power in the operation of natural law. But we are in danger of looking upon the world as if it were governed by laws independent of God, and of forgetting that his hand is as necessary in each moment of the world’s existence for each operation of created things as it was for crea-

* Never, *i.e.*, for a “wonderful thing.” See Apoc. xvii. 7.

tion at the first. In a miracle God produces sensible effects which transcend the operation of natural causes. Men are no longer able to say, "This is Nature," forgetting all the while that Nature is the continuous work of God; and they confess, "The finger of God is here." In Christ, miracles were the "powers," or works of power done by Him who was Himself the power of God. And so, miracles done through the saints flow from, and are signs of, the power of God within them. "Stephen, full of grace and power, did great prodigies and signs among the people" (Acts vi. 8).

(4) Christ's miracles are often called his "works," as if the form of working to be looked for from Him in whom the "fulness of the Godhead dwelt bodily." They were the characteristic works of Him who came to free us from the bondage of Nature, to be our life, to overcome death, to lead us, first to a worthier and more unselfish life, and then to a better world in which sorrow and death shall be no more. They are the first-fruits of his power; the pledges of that mighty working by which, one day, He will subject all things to himself and make all things new.

From a different point of view, then, the same event is a "prodigy," a "sign," and a "power;" each word presenting it under a distinct and instructive aspect. The three words occur three times together—viz., in Acts ii. 22; 2 Cor. xii. 12; 2 Thess. ii. 9 (in the last passage of the false miracles of Antichrist). In each case the Vulgate has kept the distinction with accurate and delicate fidelity; and we cannot help expressing our regret that the Douay version, in Challoner's recension, should have obliterated the distinction and blunted the sense of Scripture by translating—*e. g.*, Acts ii. 22—"by miracles and wonders and signs," as if "wonder" added anything to "miracle."

We cannot pretend to consider here, in full, the objections made to the possibility of miracles, but can only give in brief the teaching of Catholic theologians, and particularly of St. Thomas, on the matter. The latter defines a miracle as an effect which "is beyond the order (or laws) of the whole of created nature"—"*præter ordinem totius naturæ creatæ*" (I. cx. 4). He explains further, that an event may transcend the laws of some particular nature and yet by no means be miraculous. The motion of a stone when thrown up in the air, to take his own instance, is an effect which exceeds the power which resides in the nature of the stone; but it is no miracle, for it is produced by the natural power of man, and does not therefore exceed the power of nature in its entirety. No natural law can account for the sun's going back on the dial of Achaz, for the resurrection of Lazarus, or for the cure of Peter's wife's mother by Christ when she was sick of a fever. All these things exceeded the powers of Nature, though in different degrees, and they are instances of the three grades of the miraculous which St. Thomas distinguishes (I. cv. 8). In the first case, the very substance of the thing done is beyond the power of Nature to effect ("*excedit facultatem naturæ, quantum ad*

substantiam facti"); in the second, the recipient of the effect stamps it as miraculous ("excedit facultatem naturæ, quantum ad id in quo fit"), since natural powers can indeed give life, but not to the dead; in the third, it is the manner and order in which the effect is produced ("modus et ordo faciendi") that is miraculous, for the instantaneous cure of disease by Christ's word is very different from a cure effected by the gradual operation of care and medical treatment. The latter is natural, the former supernatural.

The definition given makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Usually, He works according to natural laws, and this for our good, since we should be unable to control natural agents and to make them serve us, unless we could count on the effects known causes will produce. But God is necessarily free; He is not subject to natural laws, and He may, for wise reasons, make created things the instruments of effects which are beyond their natural capacity. A miracle is not an effect without a cause; on the contrary, it is a miracle because produced by God, the First Cause. It is not a capricious exercise of power. The same God who operates usually, and for wise ends, according to the laws which He has implanted in Nature, may on occasion, and for ends equally wise, produce effects which transcend these laws. Nor does God in working miracles contradict Himself, for where has He bound Himself never, and for no reason, to operate except according to these laws?

It is also clear from the definition given that God alone can work miracles. "Whatever an angel or any other creature does by his own power, is according to the order of created nature," and therefore not miraculous according to the definition with which we started (I. ex. 4). It is quite permissible to speak of saints or angels as working miracles; indeed, Scripture itself does so speak. Still, we must always understand that God alone really performs the wonder, and that the creature is merely his instrument. Hence it follows that no miracle can possibly be wrought except for a good purpose. It does not, however, follow that persons through whose instrumentality miracles occur are good and holy. St. Thomas, quoting St. Jerome, holds that evil men who preach the faith and call on Christ's name may perform true miracles, the object of these miracles being to confirm the truths which these unworthy persons utter and the cause which they represent. Thus the gift of miracles is in itself no proof of holiness. But, as a rule, miracles are effected by holy men and women, and very often they are the signs by which God attests their sanctity and the power of their prayer (2 2ndæ clxxviii. 2). In all these cases, the miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error.

It is otherwise with the "lying wonders" which, St. Paul says, Antichrist will work, or which Pharaoh's magicians are supposed by some to have done by the help of devils. Real miracles these cannot be, for God, who is the very

truth, cannot work wonders to lead his creatures into error. But the demons, according to St. Thomas, are so far beyond us in knowledge and strength, that they may well work marvels which would exceed all natural powers, so far as we know them, and would seem to us superior to any natural power whatsoever, and so to be truly miraculous (I. cxiv.). True miracles, then, are practically distinguished from false ones by their moral character. They are not mere marvels, meant to gratify the curiosity of the spectator and the vanity of the performer. They are signs of God's presence; they bring us nearer to Him with whom "we ever have to do;" they remind us that we are to be holy as He is holy, to cultivate humility, purity, the love of God and man. The doctrine which they confirm must appeal to us, apart from its miraculous attestation. "Jesus answered them and said, My doctrine is not mine, but his who sent me. If any man will do his will, he will know of the doctrine whether it be of God, or whether I speak from myself. He who speaketh of himself, seeketh his own glory, but he that seeketh the glory of Him that sent him, he is true, and injustice is not in him" (John vii. 16). So our Lord appeals, in answering John's disciples, to his miracles, not simply as works of power, but as stamped with a moral character, and in their connection with the rest of his work. "Blind see again, and lame walk, lepers are cleansed, and deaf hear, and corpses are raised, and the poor have the Gospel preached to them; and blessed is he whosoever shall not be scandalized in me" (Matt. xi. 5 *seq.*). In short, there was a witness within, as well as without, to Christ's mission, and the miracles had no voice for those who were deaf to the voice within. Because they were deaf to this voice within, the Pharisees ascribed Christ's miracles to Beelzebub. They blasphemed, or were in danger of blaspheming, the Holy Ghost who spoke to their hearts. And precisely the same danger which made men reject Christ's miracles will make them accept the marvels of Antichrist.

So far, many Protestants are with us; but whereas most of them consider that miracles ceased with, or soon after the Apostolic age, the Catholic Church, not, indeed, by any formal definition, but by her constant practice in the canonization of saints, and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent. Miracles are as possible now as they were eighteen centuries ago. They were wrought throughout the course of the old dispensation and by the Apostles after Christ's death; and although miracles, no doubt, were specially needed, and therefore more numerous, when Christianity was a new religion, we have no right to dictate to the All-wise, and maintain that they have ceased to be required at all. Heathen nations have still to be converted. Great saints are raised up in different ages to renew the fervor of Christians and turn the hearts of the disobedient to the wisdom of the just. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just

what the Church does. The first Christians must have believed the miracles of Christ and the Apostles before any inspired record of them had been made. In many cases, too, the belief in Apostolic miracles must have come first, that in Apostolic inspiration second.

It must be observed, however, that ecclesiastical and Scriptural miracles claim widely different kinds of belief. The Scriptural miracles rest on divine faith, and must be accepted without doubt. No ecclesiastical miracle can become the object of faith, nor is any Catholic bound to believe in any particular miracle not recorded in Scripture. He could not, without unsoundness in doctrine, deny that any miracles had occurred since the Apostolic age, and he owes a filial respect to the judgment of high ecclesiastical authority; but within these limits he is left to the freedom and to the responsibilities of private judgment.

Lastly, although there is a danger in incredulity, even when this incredulity does not amount to abandonment of the faith, Catholic saints and doctors have insisted on the opposite danger of credulity. To attribute false miracles, says St. Peter Damian, to God or his saints, is to bear false witness against them; and he reminds those who estimate sanctity by miraculous power that nothing is read of miracles done by the Blessed Virgin or St. John Baptist, eminent as they were in sanctity, and that the virtues of the saints which we can copy are more useful than miracles which excite our wonder (Fleury, "H. E., lxi. 2).

Missal.

THE book which contains the complete service for Mass throughout the year.

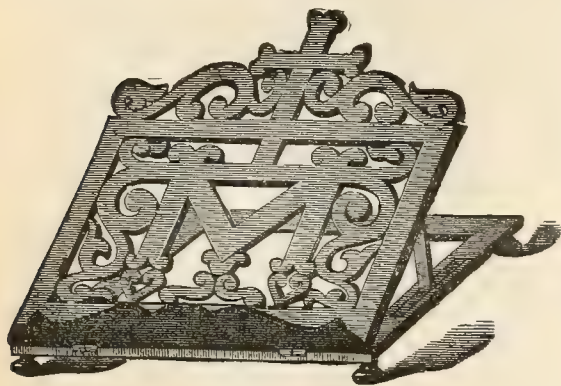
In the ancient Church there was no one book answering to our Missal. The service for Mass was contained in the Antiphonary, Lectionary, Book of the Gospels, and Sacramentary. This last, besides matter relating to other sacraments, gave the collects, secrets, prefaces, canon, prayer *infra canonem*, and post-communion, and from the eighth century at latest it was known as Missal or Mass-book.

There were "Completa Missalia,"—i. e., Missals which contained more of the service of the Mass than the Sacramentaries; but we do not know how far



MISSAL.

this completeness went, for "during the ages which intervened between the use of the Liber Sacramentorum and the general adoption of the complete book of the fourteenth and fifteenth centuries, the Missal was in a transition state, sometimes containing more, sometimes less of the entire office. Thus the MSS. which still exist vary in their contents (Maskell, "Monumenta Rit.," p. lxiii. seq.). There are, of course, printed Missals according to the various rites



MISSAL STAND.

—Missale Romanum, Ambrosianum, Missal ad usum Sarum (Paris, 1487), and the various uses of religious orders (Dominicans, Benedictines, &c.). The Roman Missal was carefully revised and printed under Pius V., who carried out a decree of the Council of Trent on the matter, and strictly enjoined the use of this Missal, or faithful reprints of it in all churches which could not claim prescription of two hundred years for their own use. It was revised again under

Clement VIII. and Urban VIII. New Masses have of course been added from time to time, and to the Missal as to the Breviary a "Proper" may be added by permission of the Holy See, containing Masses for the saints venerated in a particular country, diocese, order, &c.

Mitre.

MITRE (*Mitra infula*). A head-dress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. *Mitra* (*mitra*) is used in Greek and Latin for the turban which was worn by women, and among the Asiatics, specially Phrygians, by men. It had no connection with religious rites.

On the other hand, a band (*infula*) was worn by heathen priests and by the sacrificial victims. The Jewish priests wore a cap (כִּדָּרִיס, *kidaris* in the LXX.) of uncertain form, though the root points to a round shape, and the high priest a turban (מִטְרָה), from a root meaning "to wind" (in LXX., *kidaris* and *mitra*), with a plate of gold on the front (פָּתֹל; LXX., *petalon*; Vulg. "lamina"), inscribed with the words, "Holiness to the Lord." The Vulgate uses "*mitra*" for the high priest's head-dress (Ecclus. xlv. 14), for the priest's (Exod. xxix. 9; Levit. viii. 13). It is certain, however, that the early Church did not adopt the head-dress of the Jewish priesthood and transfer it to her own priests or chief priests. Polykrates of Ephesus, indeed, writing about 190 (apud Euseb

"H. E." v. 24), says of St. John the Evangelist, that he "became a priest, having worn the plate (*petalon*)," and Epiphanius (Haer.) about 380, makes a similar statement about St. James, except that he makes it in St. James's case a mark of his Jewish, not his Christian priesthood, for he says he was allowed both to wear the *petalon* and enter the Holy of Holies. This account of Epiphanius is evidently legendary, for on what possible ground could the authorities of the Temple treat James as high priest? Bishop Lightfoot (see also Routh, "Rel. Sacr." ii. p. 28) is probably justified in regarding the language of Polycrates on St. John's "plate" as metaphorical. But, in any case, such a "plate" answers to no vestment now in use; and even if we could translate it "mitre" (as we cannot), this use by St. John stands quite by itself. It would have been his custom, not that of the Church.

Hefele, who treats the above notices of St. John and St. James as mere legends, contends, nevertheless, that there are clear traces of mitres used as part of the official ecclesiastical costume from the fourth century. After carefully considering the proofs which he alleges, we can see no reason for abandoning the judgment of Menard, the learned Benedictine editor of St. Gregory's Sacramentary, viz., that for the first thousand years of her history there was no general use of mitres in the Church. All Hefele's references can, we think, be explained as poetical or metaphorical. And, on the other hand, Hefele himself allows that no Sacramentary or Ritual-book before 1000 A.D. mentions the mitre, much less the bishop's investment with it at consecration, though, *e. g.*, in a Mass for Easter Sunday written before 986 the ornaments of a bishop are enumerated. Again, liturgical writers, such as Amalarius and Walafrid Strabo, are silent on the subject. "It is not," says Hefele, "till the eleventh century that representations of popes, bishops, and abbots with the mitre occur; though from that time onwards they are very numerous."

The use of the mitre seems to have begun at Rome, and then to have spread to other churches. Leo IX., in 1049, gave the "Roman mitre" to the Archbishop of Treves, and this is the earliest instance known of such a concession. Canons also, *e. g.*, at Bamberg, got leave from Rome to wear the mitre on certain feasts, and it was used by all cardinals till, in 1245, the first Council of Lyons sanctioned the cardinal's hat. According to Gavantus (tom. i. 149), the first concession of a mitre to an abbot was made by Urban II. in 1091. The straight lines and sharp point familiar to us in the Gothic mitres first appear in works of art of the thirteenth century. The Italian mitre with its greater height and curved lines came into use in the fourteenth.

Bishops and abbots (if mitred) receive the mitre from the consecrating



MITRE.

bishop, a ceremony, as Catalani shows, of late introduction. The "Cærimoniale Episcoporum" distinguishes the "precious mitre," adorned with jewels and made of gold or silver plate; the "mitra auriphrygiata," without precious stones (it may, however, be ornamented with pearls) and of gold cloth (*ex tela aurea*); the "plain mitre" (*mitra simplex*) of silk or linen and of white color. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre must confine themselves to the simple mitre, unless in case of an express concession by the Pope ("Manuale Decret." 870). The Greeks have no mitre. The Armenians have adopted a kind of mitre for bishops and a bonnet for priests since the eleventh century. (Hefele, "Beiträge," vol. ii.; Gavantus, Bona, "Rerum Lit." lib. i.; Catalani on the "Pontifical"; Menard on St. Gregory's Sacramentary. Innocent III. gives mystical meanings to the mitre and its parts, *e.g.*, the two horns are the two testaments; the strings, the spirit and the letter, &c.)

Mixed Marriages.

MIXED marriages are marriages between persons of different religions. A marriage between a baptized and unbaptized person is invalid; one between a Catholic and a person of another communion—*e.g.*, a Protestant—is valid, but, unless a dispensation has been obtained from the Pope or his delegate, unlawful.

(1) Benedict XIV. (Instruction on Marriages in Holland, 1741. Encyclical, "Magnæ nobis") has declared the Church's vehement repugnance to such unions, on the ground that they are not likely to be harmonious, that they expose the Catholic party and the children to danger of perversion, that they are apt to produce indifference, &c., &c.

(2) He says the Church has permitted them for very grave reasons, and generally in the case of royal personages; but even then on condition that the Catholic party be free to practice his or her religion, and that a promise be given that the children of either sex be brought up Catholics.

(3) Increasing intercourse between Catholics and Protestants made such marriages far more frequent, and the conditions insisted on by Benedict XIV. were neglected. In Silesia a law of the State in 1803 required the children of mixed marriages to be brought up in the religion of the father. An attempt was made by the Prussian Government in 1825 to introduce the law which prevailed in Silesia and the other Eastern provinces to the Rhineland and Westphalia; and this order of the Cabinet was accepted by Von Spiegel, Archbishop of Cologne, and also, though with some scruple, by the Bishops of Paderborn, Münster, and Treves. This led Pius VIII. and Gregory XVI. to declare a mixed marriage, when it was not understood that the children of

either sex should be brought up Catholics, contrary to the "natural and divine law." Otherwise, the priest could take no part in the celebration. In extreme cases, and to avoid greater evils, he might passively assist at the contract; but more the Pope himself could not permit. Obedience to these Papal briefs led to the imprisonment of Droste von Vischering, Archbishop of Cologne, in 1837, and of the Archbishop of Posen in 1839. The bishops, even those who had once been of a different mind, steadfastly adhered to the Papal regulations. The Prince-Bishop of Breslau, however, resigned his see in 1840 rather than submit, and became a Protestant. Under William IV., peace was gradually restored.

(4) In this country, as elsewhere, the following is the present law. If a Catholic and Protestant desire to marry, they must promise to comply with the conditions given above. Then, if the bishop is satisfied that some grave reason for the marriage exists, he may grant a dispensation, and the marriage is then celebrated in the Catholic Church. But the nuptial benediction is not permitted.

Oils, Holy.

THERE are three holy oils, consecrated by the Bishop on Holy Thursday, and received from him by the priests who have charge of parishes and districts.

(1) The oil of catechumens, used in blessing fonts, in baptism, consecration of churches, of altars whether fixed or portable, ordination of priests, blessing and coronation of kings and queens.

(2) Chrism, used in blessing the font, in baptism and confirmation, consecration of a bishop, of paten and chalice, and in the blessing of bells.

(3) Oil of the sick, used in extreme unction and the blessing of bells.



OIL STOCKS.

The *Rituale Romanum* requires these oils to be kept in vessels of silver or alloyed metal (*stannum*—properly a mixture of silver and lead), in a decent place, and under lock and key. The S. Cong. Rit. strictly forbids the pastor to keep them in his house, except in cases of necessity. (See "*Manuale Decret.*" 2, 670-2.) The oils of the past year must not be used, but common oil, in lesser quantity, may be added to the blessed oils if necessary. For the history of the use of these oils, see BAPTISM, CONFIRMATION, &c., &c.

Orders, Religious.

THE conception of *orders* of monks did not arise so long as every monastery was an independent entity, managing its own affairs without reference to any other authority but the general law of the Church. Beda speaks of

monasteries following the *rule* of St. Benedict, but he never speaks of the *order* of St. Benedict. It was only when, commencing in the tenth century, separate communities such as those of Cluny, Cîteaux, and the Chartreuse, were formed within the great Benedictine brotherhood, and these communities, however widely scattered, submitted to the rule of a single superior (usually the abbot of the mother house), and met periodically in order to settle their common affairs, that the term "order" came into use. A completely new order—the Trinitarians—was founded by St. John of Matha towards the close of the twelfth century for the redemption of Christians held in captivity by the infidels. The institution of Our Lady of Mercy, founded (1218) by St. Peter Nolasco as an order of chivalry, but afterwards transformed into a religious order, had the same end in view. Early in the thirteenth century the mendicant orders—Franciscan, Dominican, and Carmelite friars—were either founded or came into distinct prominence; in the second half of the century they were joined by the Augustinian hermits. These four orders, having no landed property, but subsisting on alms, began in all parts of Europe, but especially in cities, where luxury and civic pride were beginning to show themselves, to preach the humbling and fortifying doctrines of the Cross. The Servites, founded by seven merchants of Florence and propagated by St. Philip Beniti, after a struggling existence of more than two centuries, were recognized by Innocent VIII. (1487) as a fifth mendicant order, with privileges in all respects equal to those of the other four. The Jeronimites and Brigittines were founded in the fourteenth century. The founder of the Minims (1473) was St. Francis of Paula.

The movement of the Reformation, of which the mainspring was the rebellion of man's lower, against the restraints imposed upon it by his higher nature, was met on the Catholic side partly by direct antagonism, partly by argument, and partly by the reassertion, under new forms adapted to the altered circumstances of the time, of the unchanging Christian ideal of the moral and religious end of man. And since the spirit of the Church is most clearly seen in the religious orders, it was to be expected that the conflict with Protestantism would fall to a large extent into the hands of men bound by the three vows. The Society of Jesus (1540) opposed to the indiscipline and license of Protestantism a more rigid and unquestioning obedience to authority than had yet been known in the Church. The Theatines (1524), Capuchins (1528), and Barnabites (1533), were founded in order to wage war against the corruption of morals which prevailed, and to promote the religious education of the people. The Discalced Carmelites, men and women (1580, 1563), practiced the full austerities prescribed by the original rule. In the following century an austere reform of the Cistercian order was established in the monastery of La Trappe by Dom Armand de Rancé (1662). [TRAPPISTS.]

In the middle ages, when the power of law was still weak, and society was often agitated by unpunished acts of turbulence and injustice, the sight of the

peaceful and orderly life of a monastery, spent in a round of ceaseless prayer, praise, and study, was by the very contrast deeply refreshing and stimulative to the higher characters among the Laity. But when in process of time the "reign of law" was firmly established, this contrast lost much of its sharpness, and, so far as immunity from illegal violence was concerned, ceased to exist. It was therefore fitting that religious society, in order to maintain its ground in advance of civil, and not only "allure to brighter worlds," but also "lead the way," should produce new manifestations of the old endeavor after perfection. Coming forth from the cloister into the world, but still not of the world, the religious life has sanctified and embraced as their end all those varied activities which have the relief of human suffering, and the dispelling of that ignorance which is an obstacle to salvation. Hence has arisen the multitude of congregations which adorn the Catholic Church of our own day. A few of these are noticed in the article CONGREGATIONS, RELIGIOUS.

The opposition of the governing class in nearly all the countries of Europe to the religious orders—an opposition lately carried in France to the length of an ignoble persecution—is grounded not on anything political, but on fundamental divergence in moral and religious ideas. The governing classes appear to think that man has no hereafter, and that his business is to get as much enjoyment out of his short term of life here as he can. Religious men and women know that the case is far otherwise; they cannot cease therefore to hold up the teaching of Christ and the practice of the saints for human instruction, in spite of any impediments which statesmen may throw in their way.

Pallium.

A BAND of white wool worn on the shoulders. It has two strings of the same material, and four purple crosses worked on it. It is worn by the Pope and sent by him to patriarchs, primates, archbishops, and sometimes, though rarely, to bishops as a token that they possess the "fulness of the episcopal office." Two lambs are brought annually to the Church of St. Agnes at Rome by the Apostolic subdeacons while the "Agnus Dei" is being sung. These lambs are presented at the altar and received by two canons of the Lateran Church. From this wool the pallia are made by the nuns of Torre de' Specchi. The subdeacons lay the pallia on the tomb of St. Peter, where they remain all night. A bishop cannot, strictly speaking, assume the title of patriarch, archbishop, &c., convoke a council, consecrate bishops, ordain clerics, consecrate chrism or churches, till he has received the pallium. He is bound, if he is elected to a see of metropolitan or higher rank, to beg the pallium from the Pope, "instantanter, instantius, instantissime," within three months after his consecration or from his confirmation, if he was already a bishop and

has come to the metropolitan see by translation. Meanwhile, he can depute another bishop to consecrate if he has in due time applied for the pallium. He receives it from the hands of another bishop, delegated by the Pope, after taking an oath of obedience to the latter, and wears it on certain great feasts, a list of which is given in the Pontifical. He cannot transmit it to his successor or wear it out of his own patriarchate, province, &c. If translated, he must beg for another pallium. The pallium or pallia, if he has received more than one, are buried with the bishop to whom they were given.

Pallium is the Latin name for the *imation* or loose upper garment of the Greeks. The use of the pallium was specially affected by philosophers, and afterwards by Christian ascetics.

We may dismiss the doubtful statement of Anastasius (ninth century) that the Pope Marcus (d. 336) gave the pallium to the Bishop of Ostia, and the mention of the pallium in the spurious donation of Constantine. In all probability the pallium was at first an ornament of prelates (probably of metropolitans), and had no special connection with Rome. The synod of Macon (anno 581), canon 6, forbids archbishops to say Mass without the pallium, though it is certain that then the French metropolitans, as such, did not get their pallia from Rome.

The Pope then wore the pallium as a mark of his own authority, and an examination of the Liber Diurnus makes it probable that he sent it to suburban bishops—*i.e.*, bishops in the provinces near Rome, over whom the Pope exercised a specially immediate authority. The sending of it marked the special dependence of these bishops on the Pope. Next, the Popes granted the Roman pallium to vicars-apostolic—*i.e.*, to their representatives in distant provinces. The first certain example of such a concession is the grant of a pallium to St. Cæsarius of Arles by Pope Symmachus in 513. Thus the Roman pallium came to be regarded as a special mark of honor, and was eagerly coveted by bishops. Gregory the Great granted it to Syagrius of Autun, to the two metropolitan bishops in England (Canterbury and York), &c. Next a rule was made at a general synod of Franks under St. Boniface in 747, that metropolitans must ask the pallium from Rome. This law was not always regarded. It was enforced, however, in a capitulary of Charlemagne, and after that always or nearly always observed in the Frankish Empire.

In 877, the great Synod of Ravenna under John VIII., representing all Italy, required (cap. i.) metropolitans to demand the Roman pallium personally or by deputy within three months of their consecration. Otherwise, they could not consecrate other bishops, and were liable, after three monitions, to deposition. The Pope insisted on this rule being kept in France. The rule was soon afterwards established throughout the West, except in Ireland, where the pallium was unknown even in St. Malachi's time, as appears from St. Bernard's life of that saint. Innocent III. forbade even the assumption of the name of

archbishop till the pallium had been obtained, and the decree forms part of the "Corpus Juris."

In the East, the Patriarchs gave a sort of pallium (*omophorion*) to their metropolitans. After the time of the Crusades, the Fourth Lateran Council (Canon 5) required even patriarchs to receive the pallium from the Pope.

To sum up, the pallium was an ornament of metropolitans, given to them perhaps from early times by the patriarchs and by the Pope in that comparatively narrow district which was under his most immediate supervision. Then the Pope gave it to his vicars in distant parts, then as a mark of special honor to some bishops, then he required all Western metropolitans to ask it from him before exercising their functions as archbishops, and finally the rule was extended even to patriarchs.

Penance, Sacrament of.

THE Latin word *pœnitentia* (from *pœnire*) means sorrow or regret, and answers to the Greek *metanoia*, change of mind or heart. As a theological term, penance is first a virtue which inclines sinners to detest their sins because they are an offence against God. Then penance came to mean the outward acts by which sorrow for sin is shown, and the word was supposed by St. Augustine to come from "*pœna*" and by others, *e. g.*, Peter Lombard, from "*pœnam tenere*." The Greek word *metanoia* has wandered further still from its original sense, for in the Greek liturgies it means simply a prostration. Thus in the office for ordination of deacons the rubric runs, "The priest departs with the deacon and they make three bows (*poiousi metanoia treis*) to the icon of the Lord Christ." (See Morinus, "*De Pœn.*" lib. i. cap. 1.) In a more restricted sense still, penance is used for the penitential discipline of the Church, or even for the third station of public penitents (so, *e. g.*, I. Concil. Tolet. canon 2), and again for the satisfaction which the priest imposes on the penitent before absolving him from his sins. Lastly, penance is a sacrament of the new law instituted by Christ for the remission of sin committed after baptism.

So understood, penance is defined as a "sacrament instituted by Christ in the form of a judgment for the remission of sin done after baptism, this remission being effected by the absolution of the priest, joined to true supernatural sorrow, true purpose of amendment, and sincere confession on the part of the sinner." The Council of Trent (Sess. xiv.) defines that priests have real power to remit and retain sins, that persons are bound by the law of God to confess before the priest each and every mortal sin committed after baptism, so far as the memory can recall it, and also such circumstances as change the nature of these sins, and that the sacrament of penance is absolutely necessary for the forgiveness of post-baptismal sin. It is true that perfect sorrow for sin which has

offended so good a God, at once and without the addition of any external rite, blots out the stain and restores the peace and love of God in the soul. "There is no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit." But this perfect sorrow involves in a well-instructed Catholic the intention of fulfilling Christ's precept and receiving the sacrament of penance when opportunity occurs. This implicit desire of confession and absolution may exist in many Protestants who reject the Catholic doctrine on this point. They desire the sacrament of penance in this sufficient sense, that they earnestly wish to fulfill Christ's law, so far as they can learn what it is. In this sense the sacrament is necessary for the salvation of those who have fallen into mortal sin after baptism. They must receive it actually or by desire, this desire being either explicit or implicit. This point is of capital importance for the apprehension of Catholic doctrine. We in no way deny that God is ready to forgive the sins of non-Catholics who are in good faith and who turn to Him with loving sorrow. But the doctrine of some Episcopalians that confession of mortal sin is not an absolute duty imposed by the law of Christ, or that absolution is a benefit which the penitent is not absolutely bound to seek, is in the sharpest antagonism to the Catholic faith as defined at Trent. The Council also teaches that satisfaction must be made for the temporal punishment which may be due even to pardoned sin, and that confession, contrition, absolution, and satisfaction, are the four parts of penance. The minister, and the only possible minister of the sacrament is a priest with ordinary or delegated power to absolve. The form consists in the words, "I absolve thee from thy sins," &c. Mortal or venial sins (for it is of faith that venial sins may be confessed, though there is no obligation of doing so) supply the place of matter. The Council speaks of sins as the "*quasi materia*," for though Thomists and many other theologians hold that sorrowful confession of sins is the proximate matter of the sacrament, Scotists maintain that absolution is both matter and form, and the Council abstained from interfering in this scholastic dispute.

1. Priests have received power from Christ to forgive sins in his name and according to his law—*i.e.*, in the case of true repentance. God has been pleased to make the priest's absolution the means by which his grace is conveyed. He said to his Apostles, "Receive the Holy Ghost; whosoever sins ye remit, they are remitted (*i.e.*, become remitted) unto them, and whosoever sins ye retain, they have been retained" (*i.e.*, continue to be retained before God, John, xxi. 23). This wonderful power must have been intended for the successors of the Apostles, as well as for the Apostles themselves, for it is incredible that this means of pardon was conferred only for a short period of the Church's life. While sin lasted, the stream of grace and mercy must continue to flow. History proves the correctness of this inference, for in all ages the power of absolution has been used and recognized. Thus Cyprian urges the sinner to repent "while confession may be made, while satisfaction and remission through the priests

(*sacerdotes*) are accepted before God." ("De Laps." 29; the remission included, no doubt, absolution from censures.) In this, says St. Chrysostom ("De Sacerdot." iii. 5, 6), the priests of the Gospel excel those of the Jewish Church, that, whereas Jewish priests could merely declare a man clean of leprosy, the Christian priests "have received power," not with regard to the leprosy of the body, but "the impurity of the soul," a power which consists not in declaring that the uncleanness is removed, but in actually "removing it entirely" (*apallattein pantelos elabon exousian*). He proves this sacerdotal power by an express appeal to the words in St. John, "Whose sins ye remit," &c. So again the author of an ancient homily, printed among the works of St. Athanasius (Migne, "Patrol." iv. p. 183. The Benedictines place it among the *dubia*, but say it is found "in ancient MSS."), says, "If thy bonds are not loosed, entrust thyself to the disciples of Jesus. Those are to be found who can loose us, having received this power from the Saviour" (*exousian tauten eilephotes para tou Soteros*), "whose sins ye remit," &c. Morinus (lib. viii. cap. 1.) quotes from Leo, Ep. 91, "Ad Theodor.": "Very useful and necessary is it that the guilt of sin should be loosed before the last day by the judgment of the priest." Augustine, Ep. 180, "Ad Honorat." (apud Morin. *ibidem*), urges the clergy not to flee in persecution, because their presence will be urgently required for "the administration (*confectionem*) of the sacraments." "If the ministers are wanting, what ruin will come on those who depart this life unregenerate [*i.e.*, unbaptized] or bound [*i.e.*, unabsolved]!" The value of these testimonies lies partly in the fact that they do not argue for the priestly power of absolution, but assume it, partly in their connection with the strong utterances of Scripture on the one hand, the penitential discipline of the Church on the other. It must have required a strong belief in the power of absolution to make men undergo long years of rigorous penance in order to obtain it. It may be well here to answer two objections. Morinus (lib. viii. 8, 10, 11) has demonstrated that down to the twelfth century absolution was always given among the Latins in a precatory form. And it is evident from Goar and Renaudot (*Perpétuité de la Foi*) that the Greeks, the Jacobites, and Nestorians still preserve this precatory form. This, however, cannot fairly be alleged against our belief, that the priest exercises judgment in the sacrament of penance, and does really bind or loose. No one will deny that the bishop, in absolving an excommunicated person and restoring him to Church communion, exercised judicial power and authoritatively remitted ecclesiastical censures. Yet here, too, as well as in sacramental absolution, the form was precatory even as late as the time of Burchard, bishop of Worms, who lived at the close of the tenth century. (See the quotation in Chardon, "Hist. des. Sacr." tom. iv. §§ 4, 7.) Further, it may be said, that absolution was sometimes given by a deacon, and Cyprian (Ep. xviii.), writing in the summer of 250, does certainly require the lapsed in danger of death to make confession (*exomologesis*) and receive imposition of hands from a deacon,

if a presbyter cannot be found. But it is clear that he is speaking of absolution from censures, and indulgence granted through the intercession of the martyrs.

2. Absolution is invalid unless given by a priest with ordinary or delegated jurisdiction over the penitent. This follows from the fact, attested by Scripture, that the priest in penance exercises judgment. A magistrate cannot bind or loose a man charged with theft, unless the law subjects that man to his authority, or unless he has received special power from the State to try the case. The tribunals of the Church are not less carefully regulated than those of the State, since God is a God of order and not of confusion. The fundamental power to absolve is given at ordination, but its exercise depends absolutely on ecclesiastical authority. In earliest times absolution was given by the bishop alone, or by the bishop in union with the presbyters. After the rise of the Novation heresy, the office of penitentiary priest was instituted. Later, parishes were established first in the large towns and then in the country, and from that time the accepted principle approved by the Fourth Lateran Council was, that parishioners were bound to confess to their own priest or to another priest with his permission. Chardon reports a case from the twelfth century in which St. Ailert, monk of the abbey of Crespin in Hainaut, received power from Paschal II. and Innocent II. to hear the confessions of all who came to him. In 1227, Gregory IX. gave the Dominicans authority to hear confessions everywhere, and the same privileges, which led to bitter opposition, lasting for centuries, on the part of the seculars, were extended to the other mendicant friars and confirmed by many Popes. They were limited by the Council of Trent. In all these disputes the principle that absolution could be given only by a priest with jurisdiction was fully acknowledged, for the mendicants had of course jurisdiction, though it was extraordinary—*i.e.*, not attached to their office, but directly conferred by the Pope. The Orientals also regard absolution as a judicial act, and do not hold that it can be given by any priest. Confession, according to an Oriental document, probably Coptic (cited by Denzinger, "Rit. Orient." tom. i. p. 100), "cannot be made save to a priest, whether secular or religious, &c., who must have received this authority from the Patriarch or from his own bishop, with the consent of the clergy and chiefs of the people."

3. *The necessity of confessing all mortal sins* after baptism also follows from the very nature of the absolving power. Christ gave his Apostles authority to bind and loose, but they cannot exercise this discretion till the sins, as they are in the conscience of the penitent, have been submitted to their judgment. It is only in the case of mortal sins that this necessity arises, though, as a rule, it is expedient to confess venial sins likewise, for venial sin does not bind the soul over to evil and destroy the grace of God within it, or exclude absolutely from the kingdom of heaven, so that here there can be no strict necessity for absolution. It is needless to prove that certain mortal sins of a very aggravated character had to be confessed in the primitive Church, for this no

instructed person will deny, and the writer of the article on Penitence in the "Dictionary of Christian Antiquities," edited by Smith and Cheetham, admits that this confession of the three "mortalia peccata" was obligatory, even if the sin had been secret. Possibly St. James may be alluding to the public confession when he says, "Confess your sins one to another;" for, as Döllinger ("First Age of the Church," p. 325) points out, this confession is mentioned in immediate connection with extreme unction. "'Confess to one another' refers to the priests called in to anoint the sick man and to pray for him, and to whom he is to confess his sins." Whatever may be thought of this interpretation, we have early evidence that confession much more extensive than that of the three great mortal sins (viz., murder, idolatry, and adultery) was known to the early Church. Origen (Hom. in Ps. xxxvii. n. 6) thus exhorts the sinner: "Look round diligently for one to whom you should confess your sins." He is to find a physician "learned and merciful" who will judge if his sickness is of such a nature that "it ought to be exposed in the meeting of the whole Church;" and again (Hom. in Luc. xvii.), "if we reveal our sins not only to God but also to those who can heal our sins and wounds, our sins will be blotted out by Him who says, 'Behold, I will blot out like a cloud,' " &c. Basil's words are express. "It is necessary to confess our sins to those who are entrusted with the dispensation of the mysteries of God" (*anagkaion tois pepisteumenois ten oikonomian ton mysterion tou Theou ta amartemata exomologeisthai*. "Reg. Brev. Tract. Respons. in Interr." 208). Further, what followed on the cessation of public penance is well worth consideration. This, in the case of secret sins, came to an end in the Church of Constantinople soon after the abolition of the presbyter *epi tes metanoias*, or penitentiary, at the close of the fourth century. It came to an end because it was of human institution. But sacramental confession, being of divine origin, lasted when the penitential discipline had been changed, and continues to this day among the Greeks and nearly all Oriental sects. So again Leo, in a letter to the Bishops of Campania (Ep. clxviii. ed. Ballerini), desired the abrogation of public penance because of its deterrent effect, and because it was not of Apostolic institution; but he adds, "since it is enough that the guilt of consciences should be manifested to the priests alone by secret confession." An opinion, however, did prevail to some extent in the middle ages, even among Catholics, that confession to God alone sufficed. The Council of Châlons in 813 (canon 33) says: "Some assert that we should confess our sins to God alone, but some think (*percensent*) that they should be confessed to the priests, each of which practices is followed not without great fruit in Holy Church Confession made to God purges sins, but that made to the priest teaches how they are to be purged." This former opinion is also mentioned without reprobation by Peter Lombard ("In Sentent. Lib. IV." dist. 17). St. Thomas, in his commentary on the Sentences, says that what had once been a mere opinion was, in his time, on account of the decision of the Church,

under Innocent III., to be accounted heresy, and ("Suppl." qu. vi. a. 3) he maintains that the necessity of confessing mortal sins after baptism, exists by divine, and not merely by church, law.

4. We say nothing here of the sorrow for sin and purpose of amendment requisite in the sacrament, and we pass to satisfaction, which is the fourth and last part of penance. It is defined by (Billuart "Pen." diss. ix. 1) as "a payment of the temporal punishment due to sin through works which are good and penal and are imposed by the confessor."

"Catholics," says Bossuet, ("Expos. de la Foi Cath." viii.), "teach unanimously that only Jesus Christ, who is both God and man, was capable, through the infinite dignity of his person, of offering to God sufficient satisfaction for our sins. But, having satisfied superabundantly, He was able to apply this satisfaction in two ways, either by granting entire remission without letting any penalty remain, or, on the other hand, by commuting a greater into a lesser penalty—*i. e.*, eternal into temporal punishment. As that former fashion is more complete and in better harmony with his goodness, He employs it in baptism; but we believe that He employs the second way in the case of those who fall back into sin after baptism, being, as it were, constrained to do so by the ingratitude of those who have abused his first gifts so that they have to suffer some punishment, although the eternal one is remitted. From this we must not infer that Jesus Christ has failed to make entire satisfaction for us; but, on the contrary, that, having acquired an absolute right over us by the infinite price He has offered for our salvation, He grants us pardon on the conditions, under the laws, and with the reserves which seem good to Him." He proceeds to argue that Protestants, who allege that Christ could not have satisfied fully for actual sin, if He left us subject to temporal punishment, might as well say that Christ has not satisfied for original sin because He has left us subject to death and to other infirmities of the soul and body which are consequences of the Fall. "Similarly, we should not marvel that He who showed Himself so merciful to us in baptism should display greater severity when once we have broken our holy promises. It is just, nay, it is for our own good, that He, when He remits [the guilt of] sin along with the eternal punishment, should exact some temporal punishment from us in order to bind us to duty."

Scripture proves that God inflicts temporal punishment for pardoned sin, for Nathan said to David after he had acknowledged his double crime, "The Lord also has caused thy sin to pass away: thou shalt not die. Only because thou hast so made the enemies of the Lord to blaspheme through this matter, even the son that is born to thee shall surely die" (2 Sam. xii. 14), Dan. iv. 27 (Heb. LXX. & d. Vulg.) is the classical passage for the doctrine that man has the power of making satisfaction for sin by good works. "Therefore, O king, let my counsel please thee, and redeem thy sins by justice, and thy perversities by showing kindness to the poor." Here, as in all, we have given a literal transla-

tion from the original, and our version of this text is justified, while that of the "King James" ("break off") is excluded, both by the laws of the language and by the judgment of the best Protestant and Jewish scholars. The penitential discipline of the early Church witnesses to the belief that satisfaction by penitential works is necessary in itself, and is required as a part of the sacrament of penance. Nor did the early Christians consider satisfaction merely as means of deepening repentance, repairing scandal, and awakening salutary sorrow. Cyprian ("De Laps." 35, 36) exhorts the lapsed "to be forward in good works by which sins are purged, to give frequent alms by which souls are freed from death," "to induce the Lord to pardon sin by perseverance in good works." Calvin himself acknowledges that all Christian antiquity admitted the necessity of penitential satisfaction. "I am little moved," he writes, "by passages which everywhere occur in the writings of the ancients concerning satisfaction. I see that some of them, I will say frankly nearly all whose works are extant, went wrong in this matter, or spoke too severely and harshly." ("Instit." iii. cap. 4, § 38.)

It is to be noted, however, that satisfaction is in theological language an integral but not an essential part of the Sacrament. In other words, the priest, both as judge and physician of the soul, is bound to impose a penance; and the penitent, if it is reasonable, is bound to accept it. Even if the penance is unreasonable, he must seek another penance and absolution from another priest. But whereas true supernatural sorrow with purpose of amendment, absolution, and, according to the common opinion, some outward confession of sin by word or sign, are always and in all circumstances necessary for the validity of the Sacrament, still, in the case, *e. g.*, of a man in his agony, the priest may give absolution without imposing a penance. (Billuart, Diss. ix. a. 2.) In the ancient Church part at least of the penance was usually performed before absolution; at present the priest in most cases imposes the penance, and, if he judges that the penitent is well disposed, gives absolution. The difference is one of discipline and not of principle, for, with the exception given above, absolution is not given even now, unless there is the resolution on the part of the sinner to perform the penance imposed upon him.

Many Protestant objections to the sacrament of penance, as administered among us, arise from misunderstanding. Confession to the priest tends to deepen and not to replace shame and sorrow for the offence done to God. It protects the sinner against self-delusion—for no man is a good judge in his own cause—and the priest is able to insist upon the duty of restoring ill-gotten goods, reconciliation with enemies, forgiveness of injuries, avoiding occasions of sins, retracting calumny, &c., in many cases when the sinner might be blinded by his own passions or interests. At the same time the priest affords the best protection against despair or indiscreet zeal. There is little in the laborious work of the confessional to satisfy curiosity, for the priest learns nothing except the number

and species of sins committed, and he is bound under the most sacred obligations to abstain from all unnecessary questions, particularly from all such as might convey knowledge of sins previously unknown to the penitent. He has to decide according to the principles of an elaborate casuistry which he has studied for years, and in which he has been examined by his superiors, before he enters the confessional. There is little room for tyranny on his part, for the faithful know well that they may have recourse to any approved confessor. Here, as elsewhere, holy things may be profaned. But the Church deprives a priest of the power to absolve an accomplice, rigorously punishing any attempt to do so; and were a priest so miserable as to abuse the confessional for bad ends, then the person to whom he had spoken wrongly could not be absolved even by another priest till he or she had communicated the name of the offending priest to the bishop of the diocese. Such cases are necessarily of very rare occurrence; for sin of this kind would involve almost inevitable ruin to the priest. Of all pastoral ministrations we firmly believe there is none which involves a more self-denying devotion to a monotonous duty, none where the good effects are so plain and visible, and very few which are more seldom marred by human weakness and sin.

Persecutions.

PERSECUTIONS (during the first six centuries). During the first century Christianity was to a great extent confounded with Judaism in the eyes of the Roman officials, and since the latter was a *religio licita*, the former shared the same privilege. The persecutions under Nero and Domitian were local and occasional; no systematic design of extirpating Christianity dictated them. Gradually, partly because the Jews took pains to sever their cause from that of the Christians, partly because, in proportion as Christianity was better understood, the universality of its claim on human thought and conduct, and its essential incompatibility with pagan ideas, came out into stronger relief, the antagonism grew sharper, and the purpose of repression more settled. Charges, various in their nature, were brought against the Christians; they were treasonable men (*majestatis rei*) who denied to the emperors a portion of their attributes and dignity; they were atheists, who so far from honoring the gods of the empire declared that they were devils; they were dealers in magic; lastly, they practised a foreign and unlawful religion (*religio peregrina illicita*). Possessed by such conceptions, a high Roman official, especially if he were a man of arbitrary or brutal character, or if Christians were indiscreet, could not lack pretext in abundance for persecution, even before any general edict of proscription had appeared. The rescript of Trajan (98-117) directed the policy of the government for a hundred years. "Search," he said, "is not to



The Vision of St. Romuald.

be made for Christians; if they are arrested and accused before the tribunals, then if any one of them denies that he is a Christian, and proves it by offering sacrifice to our gods, he is to be pardoned." The implication was, of course, that those who avowed their Christianity and refused to sacrifice were to be executed, as the adherents of an unlawful religion. All through the second century, the popular sentiment, whenever a Christian was put on his trial, turned against the accused; the mob, still for the most part pagan, believed every wild and monstrous calumny that was afloat against the sect. "If the Tiber overflows," says Tertullian, "if the Nile does not overflow, if there is a drought, an earthquake, a scarcity, or a pestilence, straightway the people cry, 'The Christians to the lions.'" This popular aversion is noticed in the reports of the persecution in Asia Minor, in which St. Polycarp suffered (probably about 155, under Antoninus Pius), and of the terrible slaughter of Christians at Lyons and Vienne under Marcus Aurelius. In 202 Severus issued a formal edict forbidding conversions either to the Jewish or the Christian religion under heavy penalties. The persecution which ensued lasted ten or eleven years; but from about 212 to the reign of Decius (249-251) was a time of comparative peace, and Christians multiplied in every direction. Even upon the general population an impression was by this time made; and the attitude of the mob, in the persecutions of Christians which happened after the middle of the third century, was at first apathetic, then respectful, finally even compassionate. Under Decius, who was an enthusiast for the ancient glories of the republic and empire, the systematic general persecutions began, which aimed at stamping out Christianity altogether. Fabian, the bishop of Rome, and St. Agatha in Sicily, were among the victims of the Decian storm. Fortunately it was short; but when it had passed over, the number of the *lapsi*, or those who in various degrees had given way under the pressure, was found to be very great. Under Gallus there was peace, but Valerian (257) renewed the persecution. The martyrdoms of St. Lawrence, St. Cyprian, and St. Fructuosus of Tarragona, date from about this time. Again, from 260 (in which year an edict of Gallienus declared Christianity to be a legal religion) to 300, the government left the Christians undisturbed except for a few months (270) under Aurelian. In 303, the terrible persecution of Diocletian was ushered in by the destruction of the great church at Nicomedia. On the next day appeared an edict, ordering that all buildings used for religious worship by the Christians should be destroyed, and that their sacred books should be given up to the authorities and burnt. Christians themselves were declared to be outlawed and civilly dead; they were to have no remedy in the courts against those who did them wrong; and they were to be subject, in every rank, to torture. A second edict ordered that all bishops and priests should be imprisoned; a third, that such prisoners should be compelled by every possible means to offer sacrifice to the gods. The extreme violence of this persecution

did not last beyond two years; but in that time the blood of martyrs flowed abundantly in Palestine, Italy, Gaul, Spain, and Britain. A detailed account of the sufferings of the Christians in Palestine may be read in the Ecclesiastical History of Eusebius. For some years after the abdication of Diocletian (305) civil war desolated the empire; but, after the fall of Maxentius, about the beginning of 313, Constantine and Licinius published the famous edict of Milan, by which complete toleration was given to the Christians, and Christianity was placed on a footing of perfect equality with what had been till now the State religion. This edict was published some months later at Nicomedia, so that both in East and West the period of martyrdom was closed.

The persecution of Julian (361-3)—although martyrdoms were not wanting, *e. g.*, those of SS. John and Paul—consisted rather in a studied exclusion of Christians from the favor of the Court and government, together with a prohibition of teaching rhetoric, literature, and philosophy, than in actual measures of coercion.

The cruel persecution of the Catholics in Africa by their Vandal conquerors, under Geiseric (*Geneseric*), Hunneric, and his successors (439-523), was motivated partly by the hatred and contempt which these Teutons bore to all of Roman blood or nurture, partly by the inevitable antagonism between the Arian heresy which they professed and the Catholic creed, and partly by the policy of humbling and weakening those whom they could not hope to attach sincerely to their government.

The persecutions of the Spanish Catholics by the Arian Visigothic kings Euric and Leovigild, in the fifth and sixth centuries, were of no great intensity.

Peter's Pence.

PETER'S PENCE (*denarius S. Petri, Rom-gesceot, Rom-scot*). An annual tax of one penny for every house in England, collected at Midsummer, and paid to the Holy See. It was extended to Ireland under the bull granted by Pope Adrian to Henry II.* The earliest documentary mention of it seems to be the letter of Canute (1031), sent from Rome to the English clergy and laity (Flor. of Worc. a. 1031). Among the "dues which we owe to God according to ancient law," the King names "the pennies which we owe to Rome at St. Peter's" (*denarii quos Romæ ad Sanctum Petrum debemus*), "whether from towns or vills." It may hence be considered certain that the tax was deemed one of ancient standing in the time of Canute, but its exact origin is variously related. Some writers ascribe its institution to kings of Wessex; others to Offa, king of Mercia, or Ethelwulf, the father of Alfred.

* Matth. Paris, ed. Wats, p. 95. But, as is well known, the genuineness of this bull is now disputed (see the last volume of the *Analecta Pontificia*).

The "alms" (*Sax. Chr.* 883), sent by Alfred to Pope Marinus, who then "freed" the English school at Rome, were probably nothing more than arrears of Peter's pence, the receipt of which made it possible for the Pope to free the inhabitants in the English quarter, and the pilgrims resorting to it for hospitality, from all tax and toll.

It is probable that there was at all times great irregularity in the payment of the Romescot. It is recorded to have been sent to Rome in 1095, by the hands of the Papal Nuncio, after an intermission of many years. Again, in 1123, we read of a legate coming into England after the Romescot. From 1534 it ceased to be rendered.

The tribute, or cess, of 1,000 marks (700 for England, 300 for Ireland), which King John bound himself and his heirs to pay to the Roman see, in recognition of the feudal dependence of his kingdom, was of course wholly distinct from the Peter's pence. After being paid by Henry III. and Edward II., but withheld by Edward I. and Edward III., it was formally claimed with arrears, in 1366, by Urban V.

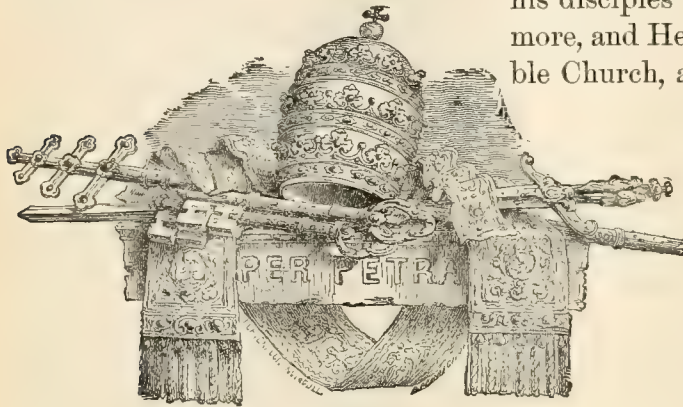
Pope.

THE word (*pappas* or *papas*, originally a childish word for father, Lat. *papa*) was given at first as a title of respect to ecclesiastics generally. Among the Greeks at this day it is used of all priests, and was used, as late at least as the middle ages, of inferior clerics. In the West it seems to have become very early a special title of bishops. Thus the Roman clergy (Cyprian, Ep. viii. 1) speak of the Bishop of Carthage as "the blessed Pope" ("Benedictum Papatem"). Even as late as the sixth century the title of Pope was sometimes given to metropolitans in the West. (Hefele, "Concil." iii. p. 20 *seq.*) Gradually, however, the title was limited to the Bishop of Rome, and we find a synod of Pavia in 998 (Hefele, iv. p. 653) rebuking an archbishop of Milan for calling himself Pope. Gregory VII., in a Roman Council of the year 1073, formally prohibited the assumption of the title by any other than the Roman Bishop. In this last and most restricted sense we use the word here. By Pope we mean the Bishop of Rome, who is, according to Catholic doctrine, the successor of St. Peter, and as such the vicar of Christ, the visible head of the Church, the doctor and teacher of all the faithful.

(1) *The Position of Peter in the New Testament.*—Peter was first brought to Christ by his brother Andrew. "And Jesus, looking at him, said, Thou art Simon [*i. e.*, 'hearer'], the son of John (*Ioanou* is the reading best supported), thou shalt be called Cephas," which is interpreted Peter—*i. e.*, stone or rock. The three synoptic evangelists agree in putting Peter's name first in the list of the Apostles, and all note the change of his name from Simon to Peter ("He

conferred on Simon the name of Peter," Marc. iii. 16. "Simon, whom also He named Peter," Luc. vi. 14, "first Simon, who is called Peter," Matt. x. 2), and later the reason for the change of name appeared. The change of name in itself must have been strange and significant in the ears of a pious Jew. He could scarcely fail to remember the depth of meaning which had lain in the change of Abram's name to Abraham, or how Jacob had won the glorious name of Israel, which was the pride and the joy of his descendants. And besides, "Rock" * was one of the most familiar names for that God who was at once the strength of his people, their impregnable fortress and refuge, their shelter in the noon-day heat of persecution. Christ Himself explained the reason for which he had changed Simon's name to Peter. Hitherto He had been the visible head of that society which He had gathered round Him and He needed no vicar. But soon

his disciples were to see Him on earth no more, and He promised to provide his visible Church, after He had gone to Heaven, with a visible head. Peter had confessed that his Master was "the Christ the Son of the living God." Christ accepted and rewarded this confession, which sprang from divine faith. Peter had said Christ was the Son of God, "And I," Christ replied, "say to thee that



INSIGNIA OF THE POPE.

thou art Peter (or rock),† and on this rock I will build my Church, and the

* "Rock" (צֶהַר) is constantly used as a title of God (see, e.g., Deut. xxxii. 4, "The rock—perfect is his work;" 1 Sam. ii. 2; Is. xxx. 29; Ps. xviii. 32 (and so אֶבֶן)). Once only is God called a "stone" (אֶבֶן)—viz., in Gen. xlix. 24, "the shepherd, the stone of Israel." But probably we should point, with Ewald, Dillman, and others, רֹעֵה "the shepherd of the stone of Israel," with reference to Gen. xxviii. 18 seq.; xxxv. 14, &c. Keil, Kalisch, &c., maintain the Masoretic reading.

† It has often been urged that Peter does not mean "rock," but "stone," *petra* being the word for "rock." Sound scholarship will not support this distinction or the inference drawn from it. Christ calls Simon *Petros*, not *petra*, simply because *petra* could not stand as a man's name. This is fully admitted by Meyer, one of the most eminent N.T. scholars—perhaps the most eminent who has appeared in our own time. He quotes, to show how commonly *petros* occurs in the classics with the meaning "rock," Plato, *Ax.* p. 371; Soph. *Phil.* 272; O. C. 19, 1591; Pind. *Nem.* iv. 46; x. 126. "Christ," he says, "declares Peter a rock because of his strong faith in Him;" and again, "The evasion often taken advantage of in controversy with Rome—viz., that the 'rock' means, not Peter himself, but the firm faith and the confession of it on the part of the Apostle—is incorrect, since the demonstrative expression, 'on this rock,' can only mean the Apostle himself." We may add that Cephias (כֶּפְּיָא) is a common word in the Chaldee Targums for "rock"—e.g., "in the shadow of the rock" (Targ. on Is. xxxii. 2. Other instances in Levy, *Chaldaisches Worterbuch*). In the Syriac form it occurs very frequently in the Peshito, where it means, (1) "rock;" (2) "stone;" (3) "Peter." Thus, in the text before us (Matt. xvi. 18) we have the very same word for *Petros* and *petra*: "Thou art Cephias, and on this Cephias I will build my Church."

gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth will be bound in heaven, and whatsoever thou shalt loose on earth will be loosed in heaven " (Matt. xvi. 18, 19).

Four promises to Peter "of power and pre-eminence in the Church" are contained in these words. In a sense all the Apostles became the foundation-stones of Christ's Church (Ephes. ii. 19, 20; Apoc. xxi. 14). But Peter was to be its chief foundation-stone. He is not to derive his strength from the Church; but, on the contrary, Peter is to draw his strength from Christ, and the Church from Peter. Next, the Church built on Peter cannot fail. The gates of the invisible world, strong as they are, will not enclose and so prevail against the Church; nay, they themselves will at last be broken and will give up their dead; but the Church built on Peter will endure till death is "swallowed up in victory" (1 Cor. xv. 54), and even then the Church will not cease to be; only the Church which fights and struggles here will be changed into the Church which triumphs and reigns in heaven. Thirdly, while the Church lasts, Peter (and his successors) will hold its keys. Christ, who has the "key of the house of David," Christ, who opens and no man shuts, shuts and no man opens, continues to be the Master of the house; but Peter is the steward to whom the keys are committed. He admits to and excludes from the Church in his Master's name. In other words, he is the centre of the Church's unity. All, from the great Apostle of the Gentiles down to the most obscure of the Church's children, hold their place and exercise their functions in subordination to Peter. Fourthly, what he binds and looses on earth is bound and loosed in heaven—*i.e.*, he is the ultimate earthly judge of what is lawful and unlawful. He is to lay down the laws and conditions on which communion with the Church and participation in its privileges depend, and the decisions of his tribunal here will be ratified in the heavenly court.*

Once more before his Passion Christ made a promise to Peter which brought the strength he was to have for his future office, and by virtue of Christ's help, into sharp contrast with his sin and frailty as a man. He was to deny his Master three times, but this denial was not to involve the loss of faith or to deprive him of his supernatural strength as the future rock of the Church. "Satan has sought for you [plural—*i.e.*, the Apostles] to sift you as wheat, but I have prayed for thee [singular—*i.e.*, for Peter] that thy faith may not fail, and thou, being once converted [when thou hast once turned to Me], strengthen thy brethren" (Luc. xxii. 31, 32). No intelligent reader can fail to notice the significant change of number here. Temptation is common to Peter with the

* Usually, "binding and loosing" are taken to mean "retaining and remitting" sins. But "bind and loose" were the technical words with the Rabbis (see *תקור אפר* in Buxtorf, *Lex. Chald. et Rabb.*) for "prohibition and permission;" and it is very hard to see how Christ's words could have conveyed any other sense to his hearers.

other Apostles. Satan has "asked for" them all, that he may sift them by temptation and separate them like chaff from the wheat. But it is for Peter specially that Christ prays, because on him, the man of rock, on him and him alone the faith of the Church depends. It is his peculiar office to strengthen his brethren. Even so determined a Protestant as Bengel admits that "this whole speech of our Lord presupposes that Peter is the first of the Apostles, on whose stability or fall the less or greater danger of the others depended (*quo stante aut cadente cæteri aut minus aut magis periclitarentur*)."

After the resurrection Christ graciously allowed St. Peter to atone for his threefold denial by a threefold declaration of love, and again, under a new metaphor, Christ committed to him the fulness of jurisdiction. Christ was, and ever is, the Good Shepherd, but in a few days his visible presence was to be withdrawn, and on earth Peter was to be chief shepherd of Christ's flock. "Feed my lambs." "Be the shepherd of my sheep" (perhaps "little sheep," *probatia*). "Feed my sheep" (perhaps *probatia* again). The Church was still Christ's flock ("my lambs," "my sheep"), but Peter is entrusted by Christ with the office of feeding both the old and the little ones of the flock. The duty of feeding the young and "the watchful care and rule over maturer Christians" (Westcott, *ad loc.*) are alike laid upon him. The gift of the Holy Ghost, the power of remitting and retaining sins, are bestowed on the other Apostles as well as upon St. Peter. But Peter alone receives the keys of the Church; he alone is the rock on which the Church is built; on the faith of him alone the faith even of the other Apostles depends; he alone is made the shepherd of the whole flock. This primacy of Peter after Christ's ascension clearly manifests itself even in the scanty records of the New Testament, though it must not be forgotten that the personal inspiration of the other Apostles and the fact that they were free to extend their missionary conquests throughout the earth made their relation to Peter very different from that between the Pope and bishops of later times, who have no gift of inspiration and whose jurisdiction is confined to the limits of a particular diocese. Still, as has been said, the subordination of the other Apostles to Peter does evidently appear. At his instigation steps were taken to fill up the vacancy in the Apostolic college, and he laid down the rules of the election. "The punishment of Ananias and Sapphira, the anathema on Simon Magus, the first heretic, the first visiting and confirming the churches suffering under persecution, were all his acts. If he was sent with St. John by the Apostolic College to the new converts at Samaria, he was himself member and president of that college. So the Jews sent their high-priest Ismael to Nero; and St. Ignatius ('Philad.' 10) says that the neighboring churches in Asia had sent, some their bishops, some their priests and deacons" (Döllinger, "First Age of the Church"). He was indeed the Apostle of the Circumcision, in this following Christ, who had said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24), while St. Paul was the Apostle of the

Gentiles (Gal. ii. 7). This, however, involved no more than a division of labor, and in no way derogated from St. Peter's position as chief of the Apostles and head of the whole Church. On the contrary, it was St. Peter who was taught by revelation "to call no man common or unclean," and who first publicly and solemnly opened the gates of the Church to the Gentiles by the baptism of Cornelius (Acts x.). "St. Paul did not enter upon his peculiar office of preaching to the Gentiles till after his fifteen days' conference with St. Peter" (Gal. i. 18), and this though he constantly insists on the fact that his doctrine and Apostolic authority came to him direct from heaven. About A.D. 51 an Apostolic council was held at Jerusalem to decide the controversy with the Judaizers. "Certain men coming down [to Antioch] from Judæa kept teaching the brethren, 'Unless ye are circumcised according to the custom of Moses, ye cannot be saved.'" It is often alleged that St. James's position in the assembly is quite inconsistent with St. Peter's primacy. The very contrary seems to be the case. No doubt St. James says (Acts xv. 19), "I judge"—*i. e.*, "I give a decision for myself and my brother Apostles." But we cannot understand the history till we observe that there were two questions before the council: one a question of doctrine, *viz.*: Is circumcision necessary for salvation? and then a question of expediency—What disciplinary decree will be most likely to promote peace between Jewish and Gentile converts? On the former question St. Peter pronounces authoritatively. He is the first to speak. He tells the assembly that God had ordained that the Gentiles should hear the Gospel "through my mouth," that God had "purified their hearts by faith," that He had made no difference between Jew and Gentile, that both were to be saved by the grace of Christ. Thereupon "the whole multitude was silent," and heard Paul and Barnabas recount their missionary experience (v. 12). St. James refers to and accepts St. Peter's doctrinal decision (v. 14), and proceeds to give his own judgment on the practical rules to be laid down, *viz.*: abstinence from things offered to idols, things strangled, blood, &c. It was natural, on Catholic principles, that St. Peter should pronounce the doctrinal decision; it was also natural and fitting, in the circumstances, that St. James should give his judgment on the practical rules, for St. Peter and St. Paul were both parties in the dispute, already committed to the cause of freedom and spirituality; while, on the other hand, St. James, the head of the chief Jewish church, was just the man likely to conciliate the Pharisaic party. Further, in a famous passage (Gal. ii. 11), St. Paul says of himself that he "withstood Peter to the face, because he was condemned" (*kategnosmenos*—*i. e.*, "his conduct carried its own condemnation with it," Lightfoot, *ad loc.*). But there was no question of error in faith. St. Peter, when he went to Antioch, withdrew from eating with the Gentile converts and acted against the principles of Gospel liberty he had maintained at Jerusalem shortly before. This proves, no doubt, that St. Peter was capable of error in judgment and of vacillation. It is no argument against

his primacy, nor does it show that he could teach the Church false doctrine, or cease to be the rock on which its faith is built. In short, the Gospels in plain and unmistakable terms recount the Divine institution of the Petrine primacy. There is nothing to contradict and something to confirm the Gospel view of Peter's primacy in the Apostolic records, and the natural exposition of Christ's words remains in its rights.

(2) *The Pope in the Ante-Nicene Age.*—It is the constant tradition of the earliest Christian writers that Peter held the first place among the Apostles. Tertullian ("Præscr." 22; "Monog." 8) asserts that Peter is the rock on which the Church was built, and, again, that Christ left the keys to him and "through him to the Church" ("Scorp." 10), which last words exactly tally with the Catholic doctrine that Peter is the fountain-head of all spiritual rule and jurisdiction. Clement of Alexandria ("Quis Dives," c. xxi. p. 947) speaks of Peter as "the elect, the chosen one, the first of the disciples." Origen declares that Peter was "the great foundation of the Church, the most solid rock on which Christ founded" it, that he was "the prince of the Apostles" ("In Exod." Hom. v.; "In Luc." Hom. xvii).^{*} It is impossible to give in full all or nearly all the passages in St. Cyprian which express his belief in St. Peter's primacy, for he is never weary of asserting it. We may quote, however, the following words: "Peter, on whom the Church had been built" (Ep. lix. 7); "One Church founded on Peter" (Ep. lxx. 3); "Peter, to whom the Lord entrusted the feeding and the care of his sheep, on whom He set and founded his Church" ("De Habit. Virg." 10); "One is the Church and founded on one, who also received its keys" (Ep. lxxiii. 11); "Peter, on whom He built his Church, and from whom He instituted and showed the origin of unity" (Ep. lxxiii. 7). Cyprian has been sometimes understood to mean that St. Peter received his power as the representative of all; that he merely stood for the Apostles, who were all one in dignity and jurisdiction. But the words just cited go far beyond this. Christ, according to Cyprian, did not merely show the unity by giving the keys to Peter alone, but He "instituted" the unity of the Church from Peter—*i.e.*, He made the Church one by giving it one visible head. We may also refer to Ep. lxvi. 8; "Ad Fortunat." 11; Ep. xliii. 5. It is true that in one of his letters (Ep. lxxi. 3) Cyprian argues that the controversy on the validity of heretical baptism must be decided "by reason, not custom," and urges that even Peter, "whom the Lord chose as the first (*quem primum elegit*; Peter, of course, was not chosen first in order of time), and on whom He built his Church, when afterwards Paul disputed with him about the circumcision, made no arrogant claim or insolent assumption, so as to say that he held the primacy, and that those who were new and had come later should rather give way to him; nor did he despise Paul because he had been previously a persecutor of

^{*} For the passages in which Origen seems, but only seems, to hold a contrary view on the title "rock," see the note of Huetius on Origen, "In Matt." tom. 12.

the Church, but he admitted the counsel of truth and easily agreed to the good reason which Paul asserted." But St. Cyprian here is not denying St. Peter's primacy; on the contrary, he implies his belief in it. What he says is that St. Peter did not assert his authority on that occasion, and this simple statement of fact would be accepted by all. Cyprian's works ("Sentent. Episc." 17) supply us with another testimony from one of his contemporaries and fellow-bishops to the general belief that Christ "built the Church on Peter." We conclude with another illustration, which has an interest of its own. The "Homilies" falsely ascribed to Clement of Rome betray their Judaizing and heretical character in this among other ways, that they exalt the dignity of St. James, "the bishop of bishops," and of the Mother Church of Jerusalem. Yet even there we find St. Peter called "the foundation of the Church" (p. 10, ed. Dressel; p. 6, ed. Lagarde), "the firm rock which is the foundation of the Church" (Hom. xvii. 19; see also viii. 5).

St. Peter's connection with the Roman Church as its founder is proved by historical evidence which cannot be set aside, except by an extreme scepticism which would serve equally to undermine the historical character of the New Testament. The New Testament itself is silent about St. Peter's presence at Rome, except that St. Peter, in his first epistle, sends greetings from the Church in Babylon (1 Pet. v. 13), which all ancient writers, with, so far as we know, only one late and insignificant exception (that of Cosmas Indicopleustes), understand to mean Rome. Many internal arguments from the N. T., ably stated by Döllinger ("First Age of the Church," p. 97 *seq.*) support this view. But, apart from this, we have abundant evidence from the earliest ages, and from every quarter of the globe. Dionysius, bishop of Corinth (about 170), in a letter to the Roman Christians (apud Euseb. "H. E." ii. 25), mentions the fact that both the Corinthian and Roman Churches were "planted" by Peter and Paul (*ten apo Petrou kai Paulou phuteian*), and that both died as martyrs there at the same time. About 190, Irenæus, bishop of Lyons, the disciple of St. Polycarp, who was the disciple of St. John, speaks ("Adv. Hær." iii. 3) of the Roman Church as "greatest, most ancient, known to all, founded and constituted by the most glorious Apostles Peter and Paul." "Having founded and built the Church [of Rome], the blessed Apostles entrusted to Linus the administration of the episcopacy." Caius, a Roman presbyter under Zephyrinus (200-218), says: "I can point out the trophies of the Apostles. For if you will go to the Vatican or to the Ostian road, you will find the trophies of those who founded this Church" (Euseb. "H. E." ii. 25). A little later, the African Tertullian tells us ("Adv. Marc." iv. 5) that Peter and Paul left to the Romans "the Gospel sealed with their blood"; that Clement, bishop of Rome, was ordained by Peter ("Præscr." 32); that at Rome Peter suffered like his Master ("Præscr." 36). This early evidence from Greece, Gaul, Africa, and Rome itself is so certain and so sufficient that we do not care to dwell on

evidence which is merely probable. The language of St. Ignatius, the disciple of St. John ("Rom." 4), as Bishop Lightfoot justly remarks (in his edition of Clem. Rom. p. 46), "seems to imply that they [Peter and Paul] had both preached in Rome," and the preaching and death of the two Apostles there appears to have been the subject of a very early work, "The Acts of Peter and Paul" (see Hilgenfeld, "Nov. Test. extra Canonem Recept." fascic. iv. p. 68). Against this uniform tradition nothing can be advanced on the other side. It was this connection of Peter with Rome which made "the Chair of Peter" an accepted name for the Roman see. Thus Cyprian (Ep. lix. 14) uses the following words of persons who had been concerned in the schism of Felicissimus and had gone to Rome: "They dare to sail to the see of Peter and to the chief church (*ad ecclesiam principalem*), from which the unity of bishops (*unitas sacerdotalis*) has arisen." The early Church thus believed in the primacy of Peter, and also held that the Roman Church is "the Chair of Peter."

Nor is direct testimony to the authority and supremacy of the Roman Church wanting. At the very beginning of patristic literature Ignatius describes the Roman Church as "presiding in the place of the region of the Romans," and again, as the Church "which presides over charity" ("Rom." ad init.). Hefele, in his edition of the "Apostolic Fathers," takes this latter phrase to mean a presidency over "the whole congregation of Christians," who are bound together by charity, and this interpretation is defended at length by Hagemann ("Römische Kirche," p. 681 *seq.*). In any case the primacy of Rome over the Christian world is acknowledged, for had Ignatius meant to confine the primacy of the Roman Church to Rome itself, the assertion would have come to this, that the Roman Church presided over itself, which has no meaning. "Presides" (*prokathetai*) is the very word which St. Ignatius uses (*e. g.*, "Mages." 6) to describe the authority of the bishop in his own diocese; and this acknowledgment is all the more important because it comes from one who was himself bishop of Antioch, which also could boast of its connection with St. Peter. Tertullian makes communion with the Apostolic Churches—*i. e.*, the Churches founded by Apostles—the test of Catholic unity ("Præscr." 21 *et passim*); but Rome alone he calls "the happy Church, into which the Apostles poured all their doctrine with their blood" ("Præscr." 36). The words Tertullian wrote after his lapse into Montanist heresy disclose still more plainly the power claimed by the Pope in his day. For he ridicules the "peremptory edict" of Zephyrinus the Roman bishop and his pretence to speak as "bishop of bishops." "I want to know," he exclaims, "how you usurp this authority for the Church."* And at once he answers his own question by supposing that the Pope does so on the strength of the words, "On this rock I will build my Church." "To thee have I given the keys of the kingdom of

* *I. e.*, for the Roman Church, because founded by Peter. "Idecirco præsumis et ad te derivasse solvendi et alligandi potestatem, id est ad omnem ecclesiam Petri propinquam."

heaven." "Whatsoever thou shalt bind or loose on earth, will be bound or loosed in heaven" (Tertull. "De Pudic." 21). But the most important testimony to the authority of Rome in the first ages of the Church is that of Irenæus. He wrote the third book of his work against heresies, in which the words which we are about to quote occur, between 184 and 192.* But he "is rightly included in what may be called the Apostolic family" (Newman, "Tracts Theological and Ecclesiastical," p. 200), for he was the disciple of St. Polycarp (Iren. ad Florin. apud Euseb. "H. E." v. 20), who was the disciple of St. John. He had singular opportunities of knowing the mind of the Church throughout the world, for he was brought up in Asia Minor, he was bishop of Lyons, and twice at least he came into intimate relations with Rome. Irenæus then appeals ("Adv. Hær." iii. 3), in attacking Gnostic error, to the Apostles. They, he insists, had perfect knowledge, and delivered the truth in its fulness to the Church. He points out that different churches are able to trace back the succession of their bishops to the Apostles, and, since it would be tedious to enumerate all these churches, he has recourse to the Church of Rome, founded by "two most glorious Apostles, Peter and Paul." "Pointing to the tradition which this Church has received from the Apostles, to that faith which has been announced to the whole world, and which has come even to us by the succession of bishops," we confound all who err from the right way. "For with this Church, because of its more powerful principality,† every church must agree—that is, the faithful‡ everywhere—in which ¶ (*i. e.*, in communion with the Roman Church) the tradition of the Apostles has ever been preserved by those on every side." Then he enumerates the series of Popes, beginning with Linus. According to St. Irenæus the faithful all over

* In iii. 21 he mentions Theodotion's version of the O. T., which was not published before 180 (see Field *Hexapl. Orig.* tom. i. p. 38); and in iii. 3 he speaks of Eleutherus (177-190, according to Jaffé, *Regest. Pontif.*) as actual bishop of Rome. With the exception of a few fragments, the work of Irenæus remains only in a Latin version. Massuet (*Diss.* ii. § 53), Lachmann (*N. T. Græce et Latine*, Præf. p. x.), and Westcott (*N. T. Canon*, p. 280) consider that the version was known to Tertullian, and therefore nearly contemporaneous with the Greek. Massuet's conclusion was contested by Sabatier (*Vetus Italica*, Præf. n. 93), and the Benedictine authors of the *Histoire Littéraire de la France*, vol. i, "S. Irénée," § 2. In any case, the fidelity of the Latin is admitted on all hands. The Syriac Fragments published by Harvey in 1857 would prove this, "if a doubtful cause needed support" (Harvey's *Irenæus*, vol. ii. p. 431).

† "Principalitas" can only mean "principality" or "supremacy." It occurs: iv. 38, "God holds the principality;" ii. 30, God "is above every principality and domination." In eight other places it is used of the supreme God of the Gnostics. So, i. 26, 1, "the principality which is above all," "the principality which is above everything." It is used—as we know from the Fragments of the original Greek preserved in *Philosophum* x. 21; Theodoret, *Hæret. Fab.* i. 15—to translate *authentia*, "authority" or "supremacy."

‡ "Undique" = "ubique," as Thiersch and Stieren admit. Cf. iii. 24, 1, "Prædicationem ecclesiæ undique constantem," with i. 10, 2, "Prædicatio veritatis ubique lucet."

¶ "In qua," "in which"—*i. e.*, "in union with which," or "in the unity of which." Cf. "Salutem in eo dedit" (iii. 12, 4); "Quod perdidimus in Adam" (iii. 18, 1); and "In qua una cathedra [sc. Petri] unitas ad omnibus servaretur" (Optat. *Schism. Don.* ii. 2).

the world must agree with the teaching of the Roman see, in which the tradition of the whole Church is virtually contained. This assent is due because Rome has the "more powerful principality," and this principality rests on the Apostolic dignity of the Roman Church, as the whole context shows. When Irenæus wrote, general councils had not been dreamt of. It was from the Apostles, not from them, that the Roman Church derived her supreme power. Nor, again, does Rome depend upon the assent of the faithful; on the contrary, it is the faithful all over the world who are bound to agree with her. This passage has been the crux of Protestant theologians. For two centuries and more they have been devising a variety of interpretations, no one of which has found general acceptance even among themselves. Ziegler, the last Protestant writer on St. Irenæus, admits that the saint "passing, as it were in prophecy, beyond himself, anticipates the Papal Church of the future," that he marks out Rome "as the chief seat of Apostolic tradition, as the centre which sustains and unites the whole Church." (Ziegler, "Irenæus," 1871, p. 151.)*

We cannot expect many instances of the exercise of Papal power at this time. Time was needed to develop the principles contained in the Apostolic tradition on "the Chair of Peter," and, besides, the hand of the persecutor was heavy on the Church. Still, indications of Roman supremacy are not wanting in the facts of early history. "The heretic Marcion, excommunicated in Pontus, betakes himself to Rome." "The Montanists from Phrygia come to Rome to gain the countenance of its bishops; Praxeas from Asia attempts the like." "St. Victor, bishop of Rome, threatens to excommunicate the Asian churches." "St. Stephen refuses to receive St. Cyprian's deputation, and separates himself from various churches of the East; Fortunatus and Felix, deposed by Cyprian, have recourse to Rome; Basilides, deposed in Spain, betakes himself to Rome." "The presbyters of St. Dionysius, bishop of Alexandria, complain of his doctrine to St. Dionysius of Rome; the latter expostulates with him and he explains." (Newman, "Development," p. 157 *seq.*) No doubt the early Fathers spoke and acted at times in a manner inconsistent with their own utterances elsewhere on Roman authority. This was perfectly natural, seeing that they had indeed the tradition of the Church, but not formal definitions or even a developed theological system to guide them. We do not attribute a belief in Papal infallibility to Ante-Nicene Fathers, but the modern doctrine on Papal power is the logical outcome of patristic principles. It is another and a very different thing to say that the early Fathers themselves saw all this, and they were of course furthest from seeing it when they were irritated by an unwonted interference on the part of Rome or opposed to Rome in theological controversy.

* The interpretation given in the text is that of the Gallicans Natalis Alexander, Bossuet, Massuet, and Ceillier; also of Dollinger, *Church History*. Engl. Transl. i. p. 256, and Friedrich, *Kirchengeschichte Deutschlands*, i. p. 409. Interpretations mutually destructive will be found in Salmasius, *De Primatu*, p. 65; Grabe, *ad loc.*; Neander, i. p. 259; Gieseler, i. p. 175.

And it deserves to be carefully remembered that there is no counter-theory to be found in the Fathers of the Ante-Nicene age. The external unity of the Church is their constant theme. But if the see of Peter was not the centre of unity, then what was? If two bishops anathematized and refused to communicate with each other, how were the faithful to know which of the two was in the unity of the Church? If we do not take the chair of Peter as the centre of unity, then the Ante-Nicene Fathers supply no answer to the question. They never mention general councils or appeal to a majority of the bishops throughout the world. Yet, if each bishop is to be independent and subject to God alone, we should have a thousand Popes instead of one, and the unity of the Church would be shattered into pieces.* Our opponents may complain that the early Fathers do not speak fully enough on the authority of Rome, that their acts and dicta are occasionally inconsistent with Roman claims. They cannot say with any show of reason that the drift of patristic teaching tends to any definite theory of church unity other than that of the Catholic Roman Church.

(3) *The Fathers of the Fourth and Fifth Centuries.*—Here the difficulty lies, not in finding proofs that Papal supremacy was asserted and recognized, but in selecting typical instances from the mass of evidence. "More ample testimony," says Cardinal Newman, "for the Papal supremacy, as now professed by Roman Catholics, is scarcely necessary than what is contained" in a series of passages which he quotes ("Development," p. 148 *seq.*). "The simple question is whether the clear light of the fourth and fifth centuries may be fairly taken to interpret to us the dim, though definite, outlines traced in the preceding"—*i. e.*, the Ante-Nicene age. The following are among the most striking passages in which the Fathers maintain not only that the Pope holds a supremacy of jurisdiction by divine right, but also that communion with him is the necessary condition of Catholic unity.

Optatus, lib. ii. c. 2, 3: "You cannot deny that you know that in the city of Rome the episcopal chair was bestowed on Peter first, in which Peter, head of all the Apostles, sat, in which one chair unity was to be preserved (*servaretur*) by all, that the rest of the Apostles might not maintain each his own chair, that he might be at once a schismatic and a sinner who set another against the chair which stands by itself (*singularem cathedram*)."¹ He then enumerates the Popes from Peter down to Siricius, the Pope of his own day. The Council of Aquileia, in which St. Ambrose took a chief part, begs in a letter to the Emperor Gratian that he will "not permit the Roman Church, the head of the whole Roman world and that sacred faith of the Apostles, to be disturbed, because from it the rights of venerable admonition flow forth for all." (Mansi, "Concil."

* Cyprian, indeed, does, in the stress of controversy, commit himself to a theory of absolute episcopal independence (Ep. lv. 21). But he distinctly contradicts himself even in the same Epistle (lv. 24) and lxiv. 1; lix. 9.

tom. iii. col. 622.) St. Ambrose tells us ("De Excidio Satyri," i. 47) that his brother, in places where the schism of Lucifer prevailed, if he doubted the orthodoxy of a bishop, asked him, "If he communicated with the Catholic bishops, that is, with the Roman Church."

St. Jerome (Ep. 15) addresses these words to Pope Damasus: "Following none but Christ, I am associated in communion with your Holiness—that is, with the chair of Peter. On that rock I know the Church was built. Whosoever eateth the lamb out of this house is profane. If any one is not in the ark of Noe he will perish when the floods prevail. . . . I know not Vitalis; I will have none of Meletius; Paulinus is strange to me. Whoso gathereth not with you scattereth; that is, he who is not on Christ's side is with Antichrist." "Come, my brethren," says St. Augustine to the Donatists ("Ps. contr. Don."), "if you wish to be grafted in the vine. . . . Reckon up the bishops even from the very see of Peter. . . . That is the rock which the haughty gates of hell do not overcome." In 416 a council of sixty-eight bishops at Carthage, and of fifty-nine at Mileve in Numidia, condemned Pelagius, whose doctrine had been anathematized five years before in another council at Carthage. Each of the two last councils sent letters to Pope Innocent, begging that Apostolic authority might be given to their decrees. ("Ep. Concil. Carthag. Const." Epp. Innoc. 26.) Another letter was sent to the Pope by Augustine and four other bishops, in which they tell him what had been done against Pelagianism. All these letters are full of deference to the Apostolic See, and the Bishops of the Council at Mileve tell the Pope that heretics were more likely to yield to his authority, which was "derived from the authority of Holy Scripture" ("auctoritati tuæ ex scripturarum sacrarum auctoritate depromptæ," Coust. Ep. 28). Innocent replied, commending them for following the old rule which prescribed that answers should come to all the provinces from the Apostolic fount. Before Rome spoke, but after the provincial councils, St. Augustine (Ep. 178) admits that "Pelagianism was not yet fully excluded from the Church." After the councils had been confirmed by Rome, after the rescript came, he thought that by the letters of Innocent "the whole doubt had been removed" ("Contr. Ep. Pelag." ii. 3). Pelagius himself had promised "to condemn all which that see [the Roman see] had condemned" (August. "De Peccat. Orig." 7). We need not dwell on the claims made by the Popes themselves. "The canons themselves have decided," says Pope Gelasius (492–6), writing to Faustus, "that no one whosoever shall appeal from this see, and so provide that it shall judge the whole Church and itself be judged by none. . . . Timothy of Alexandria, Peter of Antioch, Peter, Paul, John, not one, but many bearing the episcopal name, by the authority of the Apostolic see alone, were cast down. . . . Therefore, we are in no fear lest the Apostolic judgment be reversed, to which the voice of Christ, tradition, and the canons have given the decision of controversy throughout the whole Church." (Mansi, "Concil." tom. viii. 16

seq.) At an earlier date—viz., in the year 422—Pope Boniface had spoken of the Roman see as that “from which, if any divide himself, he becomes an out-cast from the religion of Christ” (Coust. Epp. Bonifac. 14).

It may be objected that all this is Western evidence. But testimony quite as strong comes to us from the East. In 341 (or, as some think, 342) Pope Julius with a synod of fifty Italian bishops (see Athanas. “Apol. contr. Arianos,” ad init., and the epistle of the synod of Philippopolis, Mansi, tom. iii. 130) restored to their sees two Eastern prelates, St. Athanasius and Paul of Constantinople. “He” (Pope Julius), says the Greek historian Socrates (“H. E.” ii. 15), “in accordance with the prerogatives of the Roman Church, established the bishops in outspoken letters, sent them back to the East, restored each to his own see, and laid his hand upon those who had rashly deposed them.” Eustathius, bishop of Sebaste, was reinstated on producing a letter of restitution from Pope Liberius. (Basil, Ep. 263.) Chrysostom and his persecutor Theophilus appealed to Pope Innocent. The latter also addressed himself to the Bishops of Milan and Aquileia, but that the appeal was made specially to Rome appears from the statement in a letter from Anysius, bishop of Thessalonica who was a friend of Chrysostom’s, viz., “that he abode by the judgment of the Romans” (*hos emmenei te krisei te ton Romaion*). (See the life by Paladius, himself a contemporary of Chrysostom, cap. 3.) But it is in the proceedings of the two great Councils of Ephesus and Chalcedon that Roman supremacy, with its divine sanction, shines forth most clearly. Cyril did not dare to break off communion with Nestorius till he had consulted Pope Celestine. He begged the Pope to declare his mind on this point (Mansi, “Concil.” tom. iv. 1011 seq.). The Pope told his legates to act, not as disputants, but as judges (Coust. Ep. Cel. 17). The Fathers of Ephesus passed sentence on Nestorius, “compelled and constrained (*anagkaios katapeichthentes*) by the sacred canons and the letter of our most holy Father and fellow-minister Celestine, bishop of the Roman Church.” (Mansi, iv. 1207.) John of Antioch, after a schismatical resistance to Pope and council, returned to Catholic unity. Whereupon Sixtus III. reminds him that he has learned by experience “what it is to think with us. . . Blessed Peter, in the person of his successors, has handed down what he has received. Who would wish to cut himself off from the first of the Apostles, taught by our master Himself?” (Coust. Epp. Sixt. III. Ep. 6.) The Fathers of Chalcedon acknowledge that the Pope had presided over the council through his legates “as head over the members,” that the Pope “is appointed for all (*pasi kathistamenos*) interpreter of the voice of Peter;” they say that “Dioscorus had dared to restore Eutyches to the dignity of which he had been deprived by his Holiness,” and had “turned in his madness against him to whom the Saviour had entrusted the guardianship of the vine.” They mention the 28th canon, and ask its confirmation, that “the establishment of good discipline (*eutaxias*), as well as of faith, might be attributed” to Leo.

Finally, they gave the Pope an account of all that had been done, "that he might confirm it" (*eis bebaiosin*, Mansi, tom. vi. 148 *seq.*). Next year the Emperor Marcian wrote to Leo that doubts had arisen in the minds of many whether his Holiness had confirmed the decrees of the council (*ta tupothenta ebebaiosen*). One more instance and we have done. The Formulary or Libellus of Pope Hormisdas was signed in 519 by the Bishop of Constantinople, and imposed by the Byzantine emperor upon all the bishops within his dominions. It contains the following words: "Whereas the sentence of our Lord Jesus Christ cannot be set aside, in which He says, 'Thou art Peter, and on this rock I will build my Church;' the above words are confirmed by the effects, since in the Apostolic see religion has ever been preserved without stain. Anxious, therefore, by no means to be severed from this hope and faith, and following in all things the constitutions of the Fathers, we anathematize all heretics, especially Nestorius, &c., . . . receive and approve all the encyclical letters of Pope Leo, which he wrote concerning the Christian religion. Whence, as we have said before, following in all things the Apostolic see, and proclaiming all its constitutions, I hope I may attain" (we are not responsible for the grammar) "to be with you in the one communion which the Apostolic see proclaims, in which is the perfect and true solidity of the Christian religion." (Mansi, tom. viii. 407; Hefele, "Concil." p. 673, 694 *seq.*) This Libellus was also approved by the Eighth General Council.

Such was the tradition of East and West, long before the forgery of the False Decretals, long before schism rent the Eastern patriarchates from the obedience due to the Holy See. With good right, therefore, did the Council of Florence define "that the Roman Pontiff is the successor of blessed Peter, prince of the Apostles; that he is the true vicar of Christ; that he is head of the whole Church, Father and doctor of all Christians; that to him [in the person of] blessed Peter was given full power of feeding, ruling, and governing the universal Church, as also * is contained in the acts of œcumenical councils and in the holy canons." It is necessary to bear in mind that all Catholics, Gallican as well as Ultramontane, accepted the belief that the Roman Church is the centre of unity, and that communion with her is the test of Catholicity. "The Son of God," says Bossuet, "since He willed that his Church should be one

* "*Quemadmodum etiam*" is now proved to be the true reading. It is found in the original copy signed by the Council (Milanesi, in the *Giornale Storico degli Archivi Toscani* for 1857, pp. 196-225; and Cecconi, in the *Armonia*, Feb. 1870). It was in the "authentic" copy of the Colbertine library (Bossuet, *Def. Cler. Gall.* vi. 11); in the authentic copy of the Vatican (see the letter of Mamachius, Orsi, *Rom. Pont.* vi. 11); in the fifteenth century copies of the Vatican (Facsimiles in *Civiltà*, Feb. 5, 1870). Of these last, one has "*etiam*" written "*ét*," whence probably the false reading "*quemadmodum et*" crept into the text of Blondus and obtained some currency in the printed copies. Bréquigny (*Mémoires de la Société des Inscriptions*, tom. xliii. 306 *seq.*) denies (against the authors of the *Nouvelle Diplomatique*, v. 315 *seq.*) that any of the four originals mentioned by Syropulus exist. He admits, however, that the MS. copy at Florence was made before the departure of the Greeks, so that in any case the question is completely settled.

. instituted the primacy of St. Peter to maintain and cement it." The chair of Peter "is the common centre of all Catholic unity" ("Exposition de la Foi Catholique," 21). "The Catholic Church from her birth has had for a mark of her unity her communion with the chair of St. Peter, so that, remaining in it, as we do, without letting anything separate us from it, we are the body which has seen those who have severed themselves fall on the right hand and the left" ("Première Instruction Pastorale sur les Promesses de l'Église," n. 32). "We grant that in Church law there is nothing the Pope cannot do, when need requires it" ("Def." xi. 20). He looked on Archbishop Fénelon's submission to the Pope, who condemned his book, as a natural act of "ecclesiastical subordination," for "there is one chief bishop, there is one Peter appointed to guide all the flock, there is one Mother Church established to teach all the others; and the Church of Jesus Christ founded on that unity, as on an immovable rock, cannot be shaken" ("Relation des Actes et Délibérations" on Quietism, Bossuet, par Lachat, vol. xx., p. 505, Paris, 1864).

(4) *The Vatican Decrees*.—In two important particulars the last council went beyond the principles accepted by Gallicans. First, it defined that the Pope has not only "the office of inspection and direction," but also "the whole fulness of supreme power" in discipline as well as faith, and that this power is "ordinary and immediate over all and each of the pastors and of the faithful." This is in no way meant to derogate from the rights of bishops, or to make them mere delegates or vicars of the Pope. On the contrary, the council teaches that they too have "ordinary and immediate jurisdiction" in their dioceses, that they have been "placed by the Holy Ghost," that they have "succeeded to the position of the Apostles," that they are "true pastors." It may be well to quote on this point two theologians whom no one will suspect of weakening the Ultramontane doctrine. Speaking of the allegation that Ultramontanes "consider the episcopate as the Pope's mere creation and vicegerent, just, *e. g.*, as the Roman Congregations are," Dr. Ward replies that "every Catholic would repudiate such a tenet as erroneous and even heretical." So again Dr. Murray (author of the treatise "*De Ecclesia*," &c.) writes: "Christ established, not episcopal order merely, but episcopal jurisdiction. That is, He ordained that there should be for ever in the Church, besides the universal pastor, pastors having particular flocks, with power to teach, legislate, inflict censures, &c., &c. The Pope may for a just cause withdraw jurisdiction from a particular bishop, but he cannot destroy the *corpus episcoporum*. (See Ward, "*Essays on the Church's Doctrinal Authority*," pp. 376, 377.) Such is the true sense of the Vatican decree, and plainly it is in perfect harmony with the exposition given above of Christ's words to St. Peter, "Feed my sheep," "Feed my lambs." The whole flock and each member of it are given to St. Peter's charge. His successors draw their authority over each Christian from Christ Himself. The Pope, in virtue of his office, has direct power over each Christian in any particular diocese; the bishop

of that diocese has the same power attached to his office, but the bishop must exercise it in union with and subordination to the Pope. There is no difficulty in supposing that superior and inferior may both have ordinary jurisdiction in the same place. Thus the ordinary right which the constitution might give a sovereign to try legal cases by commission would in no way make it impossible for the appointed judges also to exercise ordinary jurisdiction.

Next, the Vatican Council teaches "that when the Roman Pontiff speaks *ex cathedra*—that is, when he, using his office as pastor and doctor of all Christians, in virtue of his Apostolic office defines a doctrine of faith and morals to be held by the whole Church, he, by the divine assistance promised to him in the blessed Peter, possesses that infallibility with which the Divine Redeemer was pleased to invest his Church in the definition of doctrine on faith or morals, and that, therefore, such definitions of the Roman Pontiff are irreformable in their own nature and not because of the consent of the Church" ("Pastor Æternus," cap. 4). The Pope in himself is subject to error like other men; his infallibility comes from the Spirit of God, which on certain occasions protects him from error in faith and morals. He has no infallibility in merely historical or scientific questions. Even in matters of faith and morals he has no inspiration, and must use the same means of theological inquiry open to other men. He may err as a private doctor; nor is any immunity from error granted to books which he may write and publish. Even when he speaks with Apostolic authority he may err. The Vatican Council requires us only to believe that God protects him from error in definitions on faith or morals when he imposes a belief on the Universal Church.

So understood, the Papal infallibility follows by logical consequence from principles already illustrated in this article. Our argument is not addressed to Protestants. They must understand and accept the infallibility of the Church, and the position of the Holy See as the foundation of faith and centre of unity, before they can understand or accept the Vatican definitions. It is against the Gallican theory that we are arguing now, and we therefore take for granted the Catholic principles which Gallicans held.

We have seen that from the earliest times the faith of Peter and his successors has been taken as the foundation of the Church; indeed, so much is implied in Christ's words to the chief of his Apostles. Peter, says Bossuet, by his confession of Christ's Godhead "attracts to himself that inviolable promise which makes him the foundation of the Church. The word of Jesus Christ, which makes what He wills out of nothing, gives such strength to a mortal. Let it not be said or thought that St. Peter's ministry ends with himself; that which is to serve as the support of an eternal Church can never end. Peter will live in his successors; Peter will ever speak in his chair; this is what the Fathers say, and 630 bishops at the Council of Chalcedon confirm" (Sermon à l'Ouverture de l'Assemblée-générale du Clergé). Now, if Peter and his successors are

the foundation of an infallible Church, of a Church, moreover, unchangeable in constitution, they themselves must be infallible. If they were to impose a false belief on Christians, the faith and infallibility of the Church itself would be shaken.

Let us turn once again to Bossuet, and see how he expounds Christ's charge to Peter, "Confirm thy brethren." Christ, he says, "does not merely give a commandment to Peter individually: Peter receives an office which [Christ] founds and institutes in his Church for ever." "There was always to be a Peter in the Church to confirm his brethren in the faith; it was the most fitting means of establishing that unity of sentiments which the Saviour desired above everything; and that authority was so much the more necessary for the successors of the Apostles, inasmuch as their faith was less stable than that of those from whom they sprang" (de leurs auteurs, "Méditations sur l'Evangile," lxxii.). But if the bishops are infallible because confirmed in the faith by Peter's successors, those who hold Peter's place must be themselves infallible. Further, if the see of Rome, which is by divine appointment the head of the Church and the centre of unity, solemnly and persistently made false belief a condition of communion, then one of two things must follow—either the body of the Church would accept the heresy which the Pope propounded and so forfeit its infallibility, or else would maintain the truth, and be left without the head and centre of unity given by Christ. Either consequence is a sheer impossibility on Gallican, no less than on Ultramontane, principles.

It must not be supposed for a moment that the Pope is an absolute monarch. He cannot, as we have already shown, annul the constitution of the Church ordained by Christ. His power of definition is limited by a multitude of previous definitions due to his predecessors, to the councils, to the ordinary exercise of the Church magisterium through the pastors united to the Holy See. If the Pope obstinately rejected an article of faith which had already been proposed by the Church, and to which the Pope owes allegiance as much as the simplest of the faithful, he might be judged and replaced. "It has always been maintained," says F. Ryder ("Catholic Controversy," p. 30), "that for heresy the Church may judge the Pope, because, as most maintain, by heresy he ceases to be Pope." Bellarmin and Turrecremata maintain that he would cease to be Pope *ipso facto*; Cajetan and John of St. Thomas require formal deposition. Of course, we maintain that the assent of Christians is due to the Pope's decision in matters of faith and morals discussed in the Church. We refer only to the case of a Pope directly contradicting previous definitions, teaching, *e.g.*, that Christ is not God, that the Blessed Virgin is equal to God, or the like. So that this admission is in no way contrary to our statement of Papal infallibility. In such a case (we may well think that Providence would prevent its occurrence) the faithful would be protected from error and the Church would not be left without a head.

(5) *The Pope's Election; the Exercise of his Powers; Titles, &c.*

(1) *Rome and the Papacy.*—As a matter of fact, the Pope is and always has been Bishop of Rome, and, according to the common opinion, this connection between Rome and the Papacy exists by Divine law. According to others, however (*e.g.* Soto, apud Billuart “*De Fide*,” diss. iv. a. 4), the Pope might choose another see, or might govern the Church without holding any special see at all.

(2) *Papal Election.*—In the first ages the Bishop of Rome was chosen, like other bishops, by the clergy and people, with the assent of the neighboring bishops, and the person elected was consecrated by the Bishop of Ostia. The Christian emperors decided doubtful elections, while Odoacer and Theodoric the Great claimed the same right as kings of Italy. Felix III. was actually nominated by Theodoric, and other Italian kings received a sum of money for confirming Papal elections. After Justinian recovered Italy, the election of a new Pope was notified to the Exarch of Ravenna and confirmed by the Byzantine emperors. From the eighth century onwards the influence of the Eastern empire over Italy declined, and the Papal elections were disturbed by factions in the city. The canon in which Hadrian I. concedes the right of nomination to Charlemagne is spurious; still, as a rule, the election took place in the presence of commissioners from the Carolingian emperors. After the deposition and death of Charles the Fat, the Papal elections became once more and for a long time an object of factious contention, till the Roman emperors began once again to exert their influence. The first German Pope, Gregory V., owed his nomination to imperial favor, and four German bishops were raised in succession to the Papal dignity by Henry III. The decree of Nicholas II. in 1059 marks a new era. The cardinal bishops were to elect, with the approval of the clergy and people, “saving the honor due to our beloved son Henry, who is now king and will be, as we hope, by God’s favor, emperor, according as we have already granted to him and his successors, who have obtained this right personally from the Apostolic See.” Gradually the influence of the Roman emperors fell away, and the election rested in the hands of the cardinals alone, no distinction being made between the cardinal-bishops and other members of the Sacred College. Ecclesiastical and, as is commonly held, divine law, make it impossible for a Pope to nominate his successor. The election is in the hands of the cardinals. In the event of all the cardinals being dead, some think the right of election would pass to the Canons of St. John Lateran, others to the Patriarchs, others to general council. The cardinals are not bound to choose one of their own body; a layman, and even a married man, may be lawfully elected. In modern times Austria, France, and Spain have been allowed to exclude any single candidate, provided they notify their objection before the election is made. This, of course, is a mere concession, not a right. Portugal and Naples have claimed to exercise the same power, but have never been allowed to do so.

(3) *The Insignia of the Pope* are the *pedum rectum*, or straight crosier; the *pallium*, which he wears constantly; the *tiara*, or triple crown. He is addressed as "Your Holiness," "Beatissime Pater," &c., and he speaks of himself as "Servus servorum Dei."

(4) *The Actual Exercise of Papal Power*.—The Pope is Bishop of Rome, Metropolitan of the Roman province, the only real Patriarch in the West (see Hefele on the 6th Nicene Canon, "Concil." I., p. 397 *seq.*). Even these offices, as held by him, differ in this from the same offices as held by others—viz., that the Pope holds them without having to render an account of his administration to any earthly superior. No line of demarcation can be drawn between the Pope's exercise of Papal and Patriarchal power. The fulness of the latter is included in the former, and, as a matter of fact, the Pope for long did not exercise throughout the whole West the power which the Eastern Patriarchs wielded in confirming the election of bishops, &c. It is still true, however, that the Pope exercises more immediate power over bishops in the West, where there is no other Patriarch, than in the East, with Patriarchates of its own. We need not, however, consider here the Papal government in the East. The number of Greeks and Orientals who acknowledge the Pope's jurisdiction is very small. We speak only of the Pope's power as exercised in the Latin Church, and we take as our guide Cardinal Soglia ("Institut. Juris publici Eccles." lib. ii. cap. 1).

The Pope, then, is the supreme judge in all controversies of faith, and he may and does exercise this power immediately or through the Sacred Congregations. Thus he may condemn or prohibit books, he may reserve to himself the canonization of saints, he may alter the rites of the Church in matters which are not essential. Often, on such occasions, the Pope, though exercising his supreme power, does not speak *ex cathedra* or claim infallibility. To him the supreme direction of discipline belongs. He may enact laws for the whole Church, and dispense from the common Church law. It is his duty to see that the canons are observed, and to this end he may send legates and nuncios to distant provinces and receive appeals from all persons in all parts of the world. He reserves to himself the hearing of the "greater causes"—*e.g.*, grave charges against a bishop. He can inflict censures, such as excommunication, on all Christians, and reserve to himself the power of absolving from certain sins. He alone can erect, suppress, and divide dioceses, translate or deprive bishops, and that without crime on their part if the general good requires it; he alone can confirm the election of bishops or appoint coadjutors with right of succession. Bishops are required at various intervals to visit the *limina Apostolorum* and give an account of their ministry. Lastly, the Pope alone can approve new religious orders, and exempt them, if he sees fit, from episcopal jurisdiction.

(Ballerini's "De Primatu" and "De Potestate Summ. Pontif." are among the

most useful books on the subject. But theologians and canonists without number have treated of it, and it would be vain to attempt an account of the literature in the space at our command.)

Prelate.

PRELATE (*prælatus*). A general name for an ecclesiastical dignitary, whether among the secular or the regular clergy, who has a jurisdiction inherent in his office, and not merely one transmitted to him as the delegate of a superior. The designation is extended in a wider sense to the prelates of the Pope's Court and household, as having a superiority of rank.

Prelature, or prelacy, is the status of a prelate. When the first Scotch Presbyterians raved against "Popery, Prelacy, and Erastianism," prelacy in their mouths was not exactly equivalent to "episcopacy;" they meant that they were in rebellion against canon law and ecclesiastical jurisdiction. It is true that they erected a new jurisdiction, far more burdensome and inquisitorial than the old one; on which see Buckle's "History of Civilization," vol. ii. chap. v.

Priests, Christian.

THE priesthood is the second in rank among the holy orders. It is the office of a priest, according to the Pontifical, "to offer, bless, rule, preach, and baptize." First, he is empowered to offer that sacrifice of the Mass which is the centre of all the Church's worship, because in it Christ, the great high-priest, continually offers Himself in a bloodless manner, and applies that one sacrifice consummated for our redemption on the cross. Next, the priest, standing between God and his fellow-men, blesses the people in God's name. It is his duty, if a flock is entrusted to him, to rule and to instruct it, and to administer the sacraments of baptism, penance, holy communion, and extreme unction, besides solemnizing marriages, &c. His duties are much wider than those of the Jewish priests. The latter were to teach the statutes of the Lord in Israel (Lev. x. 11; Deut. xxiii. 10; Ezek. xlv. 23, 24), and their lips were to keep knowledge (Mal. ii. 7); but these moral duties were only hinted at and were not the subject of special regulation. On the contrary, though the offering of sacrifice is the chief, it is by no means the only duty of the Christian priest. He succeeds the Jewish "elder" as well as the Jewish priest. Hence he is called *hiereus* and *sacerdos*—i.e., "sacrificing priest," but also *presbyter*—i.e., "elder." The Anglo-Saxons had both words, "priest" and "sacerd." We have retained only the former, but always use it in the sense of the latter.

The word "presbyter" was familiar to every Jew. The "elders" (עֲלֵי־בְרִיָּה *presbyteroi*) were the chief men in the old civil communities of Palestine, and

the word exactly answers in meaning to the Arabic "sheikh." In later times the number and authority of these "elders" was definitely fixed, and even among the Jews of the dispersion there was a council (הַזָּקֵן=*consensus*) which met in the synagogue and administered the discipline of the Jewish community. No record remains of the institution of such a body among Christians; but in Acts xi. 30, when the persecution in which St. James was slain drove the Apostles from Jerusalem, we find the Church there provided with a senate of "presbyters." It was apparently at a later date that such "presbyters" appeared among communities of Gentile Christians, for they are not once mentioned by St. Paul, except in the pastoral epistles. They were "rulers" of the Church, and, though they might teach, if qualified to do so, this was no necessary part of their office (1 Tim. v. 17).^{*} This ruling office, as we have seen already, is still prominent in the Pontifical, which compares presbyters to the "seventy elders" who assisted Moses. In ancient times they formed the council of the bishop, who for many centuries could take no important step without consulting them. (See, *e. g.*, 2 Concil. Hispal. c. 7, anno 619.) The presbyters of the diocese are represented by the council or chapter, which the bishop is obliged to consult in enacting statutes, &c. In one place the New Testament attributes the administration of a sacrament—viz., extreme unction, to presbyters (James v. 10).

The words "priest," "priesthood" (*hiereus, hierateuma*) are never applied in the New Testament to the office of the Christian ministry. All Christians are said to be priests (1 Pet. ii. 5, 9; Apoc. v. 10). This recognition of the universal priesthood of Christians, however, involves no denial of the existence of a special priesthood, for the Israelites too were called a "kingdom of priests," though they had, of course, a special priesthood with prerogatives jealously guarded. Further, the Old Testament prophesies that priests would be taken from the Gentiles, and that the office of the priesthood was to last for ever (Is. lxvi. 21; Jer. xxxiii. 17, 18); and St. Paul, so far, at least, brings the Christian ministry into connection with the Jewish priesthood that he justifies the claim of the former to support by a reference to the way in which the latter "lived by the altar" (1 Cor. ix. 13). Döllinger ("First Age of the Church," E.T. p. 222) also urges the liturgical character of St. Paul's language (Rom. xv. 16), where he describes himself as a "minister" (*leitourgon*, cf. Heb. viii. 2) and as an evangelical priest (*hierourgounta to evangelion*). The argument does not seem to be of much account, and Estius is probably right in considering the language merely metaphorical. The Apostle was a minister appointed by Christ, "administering the gospel" like a priest, that the Gentiles might offer up themselves an oblation well pleasing to God, sanctified in the spirit.

^{*} So Cyprian, Ep. 29, distinguishes the "presbyteri doctores" as a special class. The word "pastors" (*poimenes*, Ephes. iv. 11), which expresses the ruling office, is derived, like "presbyter" itself, from the language of the Synagogue, פָּרָשִׁים. (See Vitringa ii., 10.)

The Apostolic Fathers also abstain from any mention of a Christian priesthood; at least the single reference in St. Ignat. (Phil. 9, *kaloi hoi hiereis*) is very doubtful. Justin, in the middle of the second century (Dial. 116, 117) simply alludes to the general priesthood of Christians. In a curious letter to Victor of Rome (190–200) Polycrates says of St. John the Evangelist that “he was a priest, having worn the mitre” (*egenethe hiereus to petalon pephorekos*, apud Euseb. “H.E.” v. 24). The language can scarcely be anything but metaphorical (so Routh, “Rell. Sacr.” tom. ii. p. 28). At the end of the second or beginning of the third century the term “priest” was in common use. We find it in Tertullian (“Praescr.” 41, “sacerdotalia munera”), in the *Philosophumena* (Proem. *metechontes archierateias*), Origen (Hom. v. in Lev. iv.). In Cyprian the word (*sacerdos*) constantly occurs—usually for bishops, but sometimes also for presbyters (“De Zelo et Livore,” 6).

We may distinguish three stages in the position of the priesthood.

(1) In the earliest times they ruled in concert with and in immediate subordination to the bishop. The bishop and priests said Mass conjointly, and the priests administered the sacraments independently only in the bishop's absence.

(2) The presbyters became more independent owing to the spread of Christianity and the gradual establishment of parish as distinct from episcopal churches. Innocent's letter to Decentius exhibits the change in actual progress. In towns, he says, the Eucharist is to be consecrated by the bishop only and sent to the parish priests; in outlying churches the priests are to consecrate for themselves. Thus, separate replaced conjoint rule and administration of the sacraments.

(3) Gradually the rule became a separable accident of the priesthood. At first a priest, by the very fact of ordination, was attached to a particular church, and only in rare and exceptional instances a man of extraordinary merit was induced to submit to ordination on condition that he should not be bound to a particular church. In this way St. Jerome was ordained by Paulinus of Antioch. But from the eleventh century the custom began of ordaining priests who had no benefice, provided they had the means of honorable support (Juenin, “De Sacr.” diss. viii. cap. 3). Further, the ordination of religious without cure of souls became the rule instead of the exception. And it is the capacity for rule, rather than the actual exercise of it, which we now associate with the priestly office.

Propaganda.

THE sacred congregation of Cardinals *de propaganda fide*, commonly called the Congregation of Propaganda, which had been contemplated by Gregory XIII., was practically established by Gregory XV. (1622) to guard, direct, and promote the foreign missions. Urban VIII. (1623–1644) instituted

the "College of Propaganda" as part of the same design, where young men of every nation and language might be trained for the priesthood, and prepared for the evangelic warfare against heathenism or heresy. The management of this college the Pope entrusted to the Congregation. Urban caused the present building to be erected, from the designs of Bernini. The College possesses a library of 30,000 volumes, among which are the translations of a great number of Chinese works, and a large collection of Oriental MSS. Attached to the library is the *Museo Borgia*, which contains several interesting MSS., service-books, and autographs, and a collection of objects sent home by the missionaries from the countries where they are stationed, including an extraordinary assortment of idols. "The annual examination of the pupils, which takes place in January (on the day before the Epiphany), is an interesting scene, which few travellers who are then in Rome omit to attend; the pupils reciting poetry and speeches in their several languages, accompanied also by music, as performed in their respective countries. The number of pupils was, by the last return, about 150." [See CONGREGATIONS, ROMAN.]

Pulpit.

THE old custom was to preach from the altar or episcopal chair. But apparently even in St. Augustine's time the ambo originally meant for readers and singers, and large enough to hold several person easily, was used for preaching, and so was raised and narrowed into the form of the pulpit. It should be placed on the Gospel side (S. C. R., February 20, 1862), unless that side is already occupied by the bishop's throne. The bishop, according to the "Cær. Episc.," should preach, if possible, from the throne or from a faldstool at the altar. If this is inconvenient, he should be accompanied to the pulpit by the two canons who assist at the throne.

Purgatory.

A PLACE in which souls who depart this life in the grace of God suffer for a time because they still need to be cleansed from venial, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. Purgatory is not a place of probation, for the time of trial; the period during which the soul is free to choose eternal life or eternal death, ends with the separation of soul and body. All the souls in Purgatory have died in the love of God, and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's

mercy allots them a place and a time for cleansing and preparation. At last, Christ will come to judge the world, and then there will be only two places left, heaven and hell.

The Councils of Florence ("Decret. Unionis") and Trent ("Decret. de Purgat." sess. xxv. ; cf. sess. vi. can. 30, sess. xxii. "De Sacrific. Miss." c. 2 et can. 3), define "that there is a Purgatory, and that the souls detained there are helped by the prayers of the faithful and, above all, by the acceptable sacrifice of the altar." Further the definitions of the Church do not go, but the general teaching of theologians explains the doctrine of the councils, and embodies the general sentiment of the faithful. Theologians, then, tell us that souls after death are cleansed from the stain of their venial sins by turning with fervent love to God and by detestation of those offences which marred, though they did not entirely destroy, their union with Him. St. Thomas and Suarez hold that this act of fervent love and perfect sorrow is made in the first instant of the soul's separation from the body, and suffices of itself to remove all the stain of sin. (See the quotations in Jungmann, "De Novissimis," p. 103.) Be this as it may, it is certain that the time of merit expires with this life, and that the debt of temporal punishment must still be paid. The souls in Purgatory suffer the pain of loss—*i.e.*, they are in anguish, because their past sins exclude them for a season from the sight of God, and they understand in a degree previously impossible the infinite bliss from which they are excluded and the foulness of the least offence against the God who has created and redeemed them. They also undergo "the punishment of sense"—*i.e.*, positive pains which afflict the soul. It is the common belief of the Western Church that they are tormented by material fire, and it is quite conceivable that God should give matter the power of constraining and afflicting even separated souls. But the Greeks have never accepted this belief, nor was it imposed upon them when they returned to Catholic unity at Florence. The saints and doctors of the Church describe these pains as very terrible. They last, no doubt, for very different lengths of time, and vary in intensity according to the need of individual cases. It is supposed that the just who are alive when Christ comes again, and who stand in need of cleansing, will be purified in some extraordinary way—*e.g.*, by the troubles of the last days, by vehement contrition, &c., but all this is mere conjecture. In conclusion it must be remembered that there is a bright, as well as a dark, side to Purgatory. The souls there are certain of their salvation, they are willing sufferers, and no words, according to St. Catherine of Genoa, can express the joy with which they are filled, as they increase in union with God. She says their joy can be compared to nothing except the greater joy of Paradise itself. (See for numerous citations, Jungmann, "De Noviss." cap. 1, a. 6.)

This is the theological teaching on the subject. It must not be supposed that any such weight belongs to legends and speculations which abound in mediæval chronicles (see Maskell, "Monument. Rit." vol. ii. p. lxxi.), and which

often appear in modern books. The Council of Trent (sess. xxv. Decret. de Purgat.), while it enjoins bishops to teach "the sound doctrine of Purgatory, handed down by the holy Fathers and councils," bids them refrain "in popular discourses" from those "more difficult and subtle questions which do not tend to edification," and "to prohibit the publication and discussion of things which are doubtful or even appear false."

Scripture, it may be justly said, points to the existence of Purgatory. There is no fellowship between the darkness of sin and selfishness and God, "in whom there is no darkness at all," so that the degree of our purity is the measure of our union with God here on earth. Perfect purity is needed that we may see God face to face. When God appears "we shall be like Him, for we shall see Him as He is." "Every man who hath this hope in him purifieth himself, as he is pure" (1 John iii. 2, 3). Without holiness "no man shall see the Lord" (Heb. xii. 14). This work of inner cleansing may be effected by our correspondence with grace. We sow as we reap: deeds of humility increase humility; works of love deepen the love of God and man in the soul. Often, too, God's mercy in this life weans the soul from the love of the world, and affliction may be a special mark of his compassion. "Whom the Lord loves He disciplines, and He scourges every son whom he receives" (Heb. x. 6). He disciplines us "for our good, that we may participate in his sanctity" (*ib.* 10). Now, it is plain that in the case of many good people this discipline has not done its work when death overtakes them. Many faults, *e. g.*, of bad temper, vanity and the like, and infirmity consequent on more serious sins of which they have repented, cleave to them still. Surely, then, the natural inference is that their preparation for heaven is completed after death. By painful discipline in this world or the next God finishes the work in them which He has begun, and perfects it "unto the day of Jesus Christ" (Phil. i. 6).

We appeal to general principles of Scripture rather than to particular texts in proof of Purgatory. St. Paul (1 Cor. iii. 10) speaks of some who will be saved "yet as through fire," but he seems to mean the fire in which Christ is to appear at the last. He himself, he says, has established the Corinthian church on the only possible foundation—*viz.*, Jesus Christ. Others have built it up from this foundation, or, in other words, have developed the Christian faith and life of its members. These teachers, however, must take care how they build, even on the one foundation. "Each man's work will be made manifest, for the day will show it, because it [the day of judgment] is revealed in fire, and the fire will test each man's work of what kind it is: if any man's work which he has built up [on the foundation] remains, he will receive a reward; if any man's work is burnt down he will suffer loss—[*i. e.*, he will forfeit the special reward and glory of good teachers], but he himself will be saved, but so as through fire." The man who has built up with faulty material is depicted as still working at the building when the fire of Christ's coming seizes it and he himself escapes,

but only as a man does from a house on fire, leaving the work which is consumed behind him. St. Paul speaks of the end of the world, not of the time between death and judgment, and so, apparently, does our Lord in Matt. xii. 32. The sin against the Holy Ghost, he tells us, will not be forgiven, either "in this age" (*en touto to aioni*)—*i. e.*, in the world which now is, or in the future age (*en to mellonti*)—*i. e.*, in the new world, or rather new period which is to be ushered in by the coming of the Messiah in glory. There is no hope of forgiveness here or hereafter for the sin against the Holy Ghost, but it would be inconsistent with Catholic doctrine to believe, that other sins may be forgiven in the age to come. Maldonatus decidedly rejects the supposed allusion to Purgatory in Matt. v. 25, 26. "Be well disposed to thine adversary [*i. e.*, the offended brother] quickly, even till thou art on the way with him [*i. e.*, it is never too soon and never, till life is over, too late to be reconciled], lest the adversary hand thee over to the judge, and the judge hand thee over to the officer, and thou be cast into prison. Amen, I say unto thee thou shalt not go out thence till thou shalt pay the last farthing." Maldonatus follows St. Augustine in the opinion that the "last farthing" will never and can never be paid, and that the punishment is eternal. Just in the same way it is said of the unmerciful slave (Luc. xviii. 34), that he was to be handed over to the tormentors "till he should pay all the debt." Yet a slave could never pay so enormous a sum as 10,000 talents. "Semper solvet, sed nunquam persolvat," "He will always pay, but never pay off," is the happy comment of Remigius (and so Chrysostom and Augustine; see Trench, "Parables," p. 164). Döllinger, however ("First Age of the Church," p. 249), sees an "unmistakable reference" to Purgatory in Matt. xii. 32, v. 26.

In two special ways, writers of the early Church, as Cardinal Newman points out ("Development," p. 385 *seq.*), were led to formulate the belief in Purgatory. In the articles on the sacrament of Penance, we have shown the strength of primitive belief in the need of satisfaction for sin by painful works, and in the article on Penance the rigor with which satisfaction was exacted. Indeed, the belief in Purgatory lay dormant in the primitive Church to a certain extent, just because the fervor of the first Christians was so vehement, just because the severity of penance here might well be thought to exclude the need of purifying discipline after death. But what was to be thought of those who were reconciled on their death-bed, before their penance was ended or even begun, or in whom outward penance for some cause or other had failed to do the whole of its work? Clement of Alexandria supplies a clear answer to this question: "Even if a man passes out of the flesh, he must put off his passions, ere he is able to enter the eternal dwelling, . . . through much discipline, therefore, stripping off his passions, our faithful man will go to the mansion which is better than the former, bearing in the special penance which appertains to him (*idioma tes metanoiās*) a very great punishment for the sins he has committed

after baptism." ("Strom." vi. 14, p. 794, ed. Potter). He speaks of the angels "who preside over the ascent" of souls as detaining those who have preserved any wordly attachment (iv. 18, p. 616), and with at least a possible reference to Purgatory, of fire as purifying sinful souls (vii. 6. p. 851). The genuine and contemporary Acts of St. Perpetua, who suffered under Septimius Severus at the very beginning of the third century, plainly imply the belief in Purgatory. The saint, according to a part of the Acts written by herself, saw in a vision her brother who was dead, and for whom she had prayed. He was suffering, and she went on praying. Then she beheld him in another and more cheerful vision, and "knew that he was translated from his place of punishment" (*de pœna*; Ruinart, "Act. Mart. S. Perpet." &c., vii., viii.). Cyprian (Ep. lv. 20), in answer to the objection that the relaxation of penitential discipline in the case of the lapsed would weaken the courage and stability which made martyrs, insists that after all, the position of one who had fallen away and then been admitted to martyrdom would always be much less desirable than that of a martyr. "It is one thing for a man to be cast into prison and not to leave it till he pay the last farthing, another thing to receive at once the reward of faith and virtue; one thing to be tormented long with sorrow for sins, to be purified and cleansed for a long time by the fire, another to purge away all sins by martyrdom." Cardinal Newman urges that these words, especially "missum in carcerem," "purgari diu igne," "seem to go beyond" a mere reference to penitential discipline in this life, and the Benedictine editor is of the same mind.

Next, we can prove the early date of belief in Purgatory from the habit of praying for the dead, a habit which the Church inherited from the Synagogue. The words in 2 Macc. xii. 42 *seq.* are familiar to everybody. Judas found *hieromata*, or things consecrated to idols, under the garments of those who had been slain in battle against Gorgias. Whereupon he made a collection of money and sent to Jerusalem, "to offer sacrifice for sin, doing very well and excellently, reasoning about the dead. For unless he had expected those who had fallen before [the others] to rise again, it would have been superfluous and absurd to pray for the dead. Therefore, seeing well [*emblepon*] that a most fair reward is reserved for those who sleep in piety, his design was holy and pious, whence he made the propitiation for the dead that they might be loosed from sin." This passage implies a belief both in Purgatory and the efficacy of prayers for the departed, and takes for granted that this belief would be held by all who believed in the resurrection. This is not the place to discuss the canonical or even the historical character of the book. It represents a school of Jewish belief at the time, and we know from xv. 37 that it was written before the destruction of Jerusalem. We have the fullest evidence from Hebrew and Chaldee sources that the later Jews prayed for the dead and recognized the need of purification after death. Weber ("Altsynag. Paläst. Theol." p. 326 *seq.*) thus sums up the Rabbinical doctrine: "Only a few are sure of [iunme-

diate] entrance into heaven; the majority are at their death still not ripe for heaven, and yet will not be absolutely excluded from it. Accordingly, we are referred to a middle state, a stage between death and eternal life, which serves for the final perfecting." Those who were not perfectly just here suffer "the pain of fire, and the fire is their penance." The "*Pesikta*," a very ancient commentary on sections of the law and prophets, composed at the beginning of the third century after Christ, describes the penance as lasting usually twelve months, of which six are spent in extreme heat, six in extreme cold. The common Rabbinical doctrine that Israelites, except those guilty of some special sins, do at last enter heaven, and the fantastical shapes which the Jewish doctrine of Purgatory has assumed, do not concern us here. But it is well to observe that the Jews have never ceased to pray for their dead. The following is from the prayer said at the house of mourners, as given in a modern Jewish prayer-book, issued with authority:—"May our reading of the law and our prayer be acceptable before Thee for the soul of N. Deal with it according to the great mercy, opening to it the gates of compassion and mercy and the gates of the garden of Eden, and receive it in love and favor; send thy holy angels to it to conduct it, and give it rest beneath the Tree of Life." (שִׁית יִצְחָק "Meditation of Isaac," a Jewish prayer-book according to the German and Polish rite, p. 336-7).*

Against the Jewish custom and doctrine Christ and his Apostles made no protest, though both custom and doctrine existed in their time. Nay, "St. Paul himself [cf. 2 Tim. i. 16-18 with iv. 19] gives an example of such a prayer. The Ephesian Onesiphorus, mentioned in the Second Epistle to St. Timothy, was clearly no longer among the living. St. Paul praises this man for his constant service to him, but does not, as elsewhere, send salutations to him, but only to his family; for him he desires a blessing from the Lord, and prays for him that the Lord will grant he may find mercy with Christ at the day of judgment." Döllinger's "*First Age of the Church*," p. 251; many Protestant commentators, among them De Wette and Huther, who is eminent among recent commentators on the Pastoral Epistles, lean to the same interpretation.

All this considered, it cannot seem strange that every ancient liturgy contains prayers for the dead. To understand the strength of this argument we must remember that these liturgies are written in many different languages, and represent the practice in every part of the ancient world. The very first Christian who has left Latin writings, speaks of "oblations for the dead" as a thing of course (Tertull. "*De Coron.*" 3). It is often said that prayers for the dead do not necessarily imply belief in Purgatory, and this is true. The words,

* The Kadash is recited at morning and evening prayer for deceased parents during eleven months of the year of mourning. Formerly it was said for the whole year. It is one of the few prayers in the Ritual which are in Chaldee instead of Hebrew, but there are internal signs that it comes from a lost Hebrew original.

e. g., in the Clementine liturgy, "We offer to Thee for all thy saints who have pleased Thee from ancient days, patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, presbyters, deacons, subdeacons, readers, singers, virgins, widows, laymen, and all whose name Thou knowest," do not imply that those for whom the sacrifice is offered are in a state of suffering. But Tertullian ("Monog." 10) connects prayer for the dead with Purgatory when he says of a woman who has lost her husband that "she prays for his soul, and supplicates for him refreshment [*refrigerium*], and a part in the first resurrection, and offers on the anniversaries of his death [*dormitionis*]." So, too, St. Cyril of Jerusalem ("Mystagog." 5): "If when a king had banished certain who had given him offence, their connections should weave a crown and offer it to him on behalf of those under his vengeance, would he not grant a respite to their punishments? In the same manner we, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, weave no crown, but offer up Christ sacrificed for our sins, propitiating our merciful God, both for them and for ourselves." Some of the Greeks conceived that all, however perfect, must pass through fire in the next world. So, *e. g.*, Origen, "In Num." Hom. xxv. 6, "In Ps. xxvi." Hom. iii. 1. St. Augustine had indeed the present doctrine of Purgatory clearly before his mind, but had no fixed conviction on the point. In his work "De VIII Duleitii Quæstionibus" (§ 13), written about 420, he says it is "not incredible" that imperfect souls will be "saved by some purgatorial fire," to which they will be subjected for varying lengths of time according to their needs.

A little later, in the "De Civitate," he expresses his belief in Purgatory as if he were certain (xxi. 13), or nearly so (xx. 25), but again speaks doubtfully (xxi. 26, "forsitan verum est") and in the "Enchiridion" (69). Very different is Gregory the Great's tone: "ante iudicium purgatorius ignis credendus est" ("Dial." iv. 39).

Quinquagesima.

QUINQUAGESIMA, Sexagesima, Septuagesima, the first, second, third Sundays before Lent. The words are ancient (Septuagesima occurs in the Gelasian and Gregorian Sacramentaries); but it is hard to divine their meaning.

Ritual.

A BOOK which contains the forms to be observed by priests in the administration of the sacraments (communion out of Mass, baptism, penance, marriage, extreme unction), in churchings, in burials, in most of the blessings which they can give by ordinary or delegated authority. Such a book

(under the title "*Manuale*") is mentioned in the year 1279 in the synodal statutes of Odo, Archbishop of Paris. It was known by many names—"Manuale," "*Sacerdotale*," "*Agenda*," "*Institutio*," "*Baptizandi*," "*Pastorale*," "*Obsequiale*," "*Sacramentale*," &c. "*Manuale*" seems to have been the common name in England ("*Rituale*" and "*Manuale*" in France), and the last edition of the "*Sarum Manual*" was printed at Douay in 1610. The contents of these books agree on the whole, but not in all details; some, for example, contain the order of confirmation, the blessing of bells, a few Masses, and the like, which are not in our Roman Ritual. A *Sacerdotale* was edited by Castellanus and printed at Rome in 1537. Previously the different dioceses were free to follow their own Rituals, but in 1614 an edition with the title "*Rituale*" was drawn up under Paul V., who in the bull "*Apostolicæ Sedi*" exhorted all prelates, secular and regular, to conform to it exactly.

(From Zaccaria, "*Bibliothec. Rit.*" tom. i. There is an edition of the Roman Ritual, with an elaborate commentary by Baruffaldius, 3rd Venetian ed., 1763, which is useful for practical purposes, but gives hardly any historical information. The commentary of Catalani is also well known. Zaccaria also mentions one in Italian by Mariscandolo, Lucca, 1742.)

Rochet.

A VESTMENT of linen, fitting closely, with close sleeves reaching to the hands, proper to bishops and abbots. The use of it is also granted to certain other dignitaries (*e. g.*, to some canons in virtue of privilege). The length and closeness of the sleeves distinguish it from the surplice. Priests who are allowed to wear it are to regard it as a choir vestment, and are not to use it in the administration of the sacraments. Bishops, on the other hand, wear it in giving confirmation.

Rosary.

A FORM of prayer in which fifteen decades of Aves, each decade being preceded by a Pater and followed by a Gloria, are recited on beads. A mystery is contemplated during the recital of each decade, and the rosary is divided into three parts, each consisting of five decades, and known as a corona or chaplet. In the first chaplet the five joyful mysteries are the subjects of contemplation—viz., the Annunciation, Visitation, the Birth of our Lord, his presentation in the Temple, his being found after the three days' loss. The sorrowful mysteries contemplated in the second chaplet are the Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross,

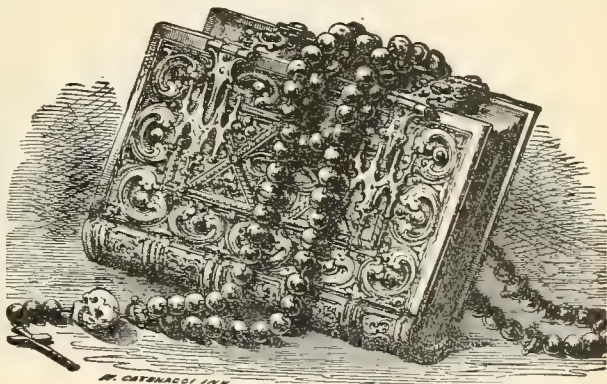
the Crucifixion. The glorious mysteries, which are allotted to the third chaplet, are the Resurrection of Christ, his Ascension, the Descent of the Holy Ghost, the Assumption and the Coronation of the Blessed Virgin. The word rosary first occurs in Thomas Cantimpratanus, who wrote in the latter part of the thirteenth century ("De Apibus," ii. 13—quoted by the Bollandists, "Vita S. Dominici"). The original meaning is very doubtful. We think it most likely that the word was used in a mystical sense and meant Mary's rose-garden. (So the writer of the article *Rosenkranz* in Herzog, "Encycl. für Protestant. Theol.") It was also called "*Psalterium Marianum*" because of the number 150. Catholics in many parts still speak of a pair of beads, thus preserving a pure and ancient mode of speech, "pair" meaning "set," as in "pair of organs"—*i. e.*, a set of organ pipes, or, in other words, an organ.

The practice of using beads, &c., as a help to memory in reciting a set number of prayers is not distinctively Christian, but it has long existed in the Church. Palladius, a writer of the fifth century ("Hist. Lausiaca" cap. 23), tells us that the Egyptian monk Paul in Pherme put 300 pebbles in his lap and flung away one as he finished each of the three hundred prayers he said. The English synod of Cealcythe (Mansi, "Concil." tom. xiv. 360) in 816 orders "*septem beltidum Paternoster*" to be sung for a deceased bishop. We can only guess at the meaning. But

Spelman's conjecture that it means belts or circles of Pater is plausible. William of Malmesbury ("De Gest. Pont. Angl." iv. 4, quoted by the Bollandists, *loc. cit.*) says that Godiva, who founded a religious house at Coventry in 1040, left a circle of gems strung together, on which she used to tell her prayers, that it might be hung on a statue of the Blessed Virgin.

So far we have only considered the general question of reciting prayers on beads, &c. From the eleventh century the Bollandists produce the following instances of a fixed number of Aves addressed to the Blessed Virgin. Herimannus, at the close of the century, mentions a person who recited sixty Aves daily. The monk Albert, who lived about 1005, said 150 every day; so did St. Agbert, who died in 1140.

Thus we find early traces of the use of something corresponding to beads, and we can trace the 150 Aves back farther than St. Dominic's time, but no instance presents itself of 150 Aves, much less of 150 Aves and 15 Paters said on beads, before the lifetime of that saint. The notion that the Venerable Bede



THE ROSARY.

introduced the rosary is founded on an absurd etymology ("Bead," from "Beda"), and the statement of Polydore Virgil, who lived in the middle of the sixteenth century, that Peter the Hermit instituted the rosary, comes too late to have any weight. The common story that St. Dominic learnt the use of the rosary from the Blessed Virgin by revelation, and propagated it during the crusade against the Albigenses, has been accepted by later Popes—viz., Leo X., Pius V., Gregory XIII., Sixtus V., Alexander VII., Innocent XI., Clement XI. This belief rests according to Benedict XIV. ("De Fest." § 160), on the tradition of the order; no contemporary writer vouches for it. But the Dominican Friar Nicolas (Quetif and Echard, "Script. Ord. Præd." tom. i. p. 411) gave in 1270 to the B. Christina a Paternoster, "quod personaliter iv annis portaverat." Dominicans too are represented on a tomb of Humbertus Delphinus, who became a Dominican about 1350, with rosaries in their hands, so that the rosary in the strict sense cannot be much later than St. Dominic.

But, of course, the Ave of those days was not identical with the modern form. It was simply "Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb." Further, the great Dominican writers Quetif and Echard show that the meditation on the mysteries is much later than St. Dominic. It began with a Dominican, Alanus de Rupe (De la Roche), born about 1428 ("Script. O. P." tom. i. p. 852). (The Bollandist dissertation on the Rosary, in the first vol. for August; Quetif and Echard; Benedict XIV. "De Fest.")

According to Benedict XIV., a Confraternity of the Rosary at Piacenza was indulgenced as early as 1254 by Alexander IV. The Living Rosary, in which fifteen persons unite to say the whole rosary every month, was approved by Gregory XVI.

A popular manual by Labis, translated by an English Passionist, enumerates the following rosaries besides the Dominican—viz., that of St. Bridget, 7 Paters and 63 Aves, in honor of the joys and sorrows of the Blessed Virgin and the 63 years of her life; that of the Seven Dolours, a Servite devotion; that of the Immaculate Conception, approved by Pius IX. in 1855; the Crown of our Saviour, attributed to Michael of Florence, a Camaldolese monk in 1516, and consisting of 33 Paters, 5 Aves and a Credo; the Rosary of the Five Wounds, approved by Leo XII. in 1823 at the prayer of the Passionists.

Sacramentals.

AFTER Peter Lombard, when the use of the word Sacrament and its definition became restricted and fixed, the name "sacramental" was given to rites which have some outward resemblance to the sacraments, but which are not of divine institution. The word *sacramentalia* occurs in the "Summa"

of St. Thomas (iii. 713), but he does not, so far as we know, enumerate or classify them, and with him *sacramentalia* seems only to mean ceremonies accompanying the sacraments.

The sacramentals are enumerated in the following line :

Orans, tinctus, edens, confessus, dans, benedicens ;

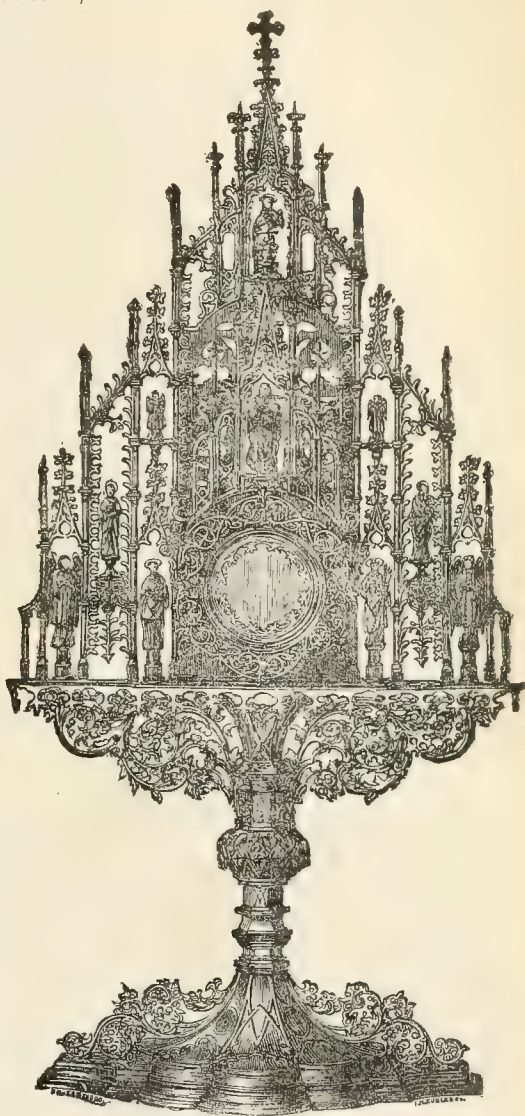
-*i. e.*, the prayers of the Church—above all the Lord's prayer—and alms (however, to be called "sacramentals," prayer must be said or the alms given in the name of the Church or in a consecrated place ; otherwise, as Billuart says, they do not differ from other good works), blessed bread, the confession at Mass and



BOX FOR ALTAR BREADS.

in the Office, the blessing of bishops or abbots, holy water (with which we may class blessed ashes, candles, palms, &c.). If the "sacramentals" are used with pious dispositions they excite increased fear and love of God, detestation of sin, and so, not in themselves, but because of these movements of the heart towards God, remit venial sins. They have a special efficacy, because the Church has

blessed them with prayer, and so when, *e. g.*, a person takes holy water, accompanying the outward act with the desire that God may cleanse his heart, the prayer of the whole Christian people is joined to his own. The opinion that "sacramentals" remit venial sins by a power given them by God over and above the good dispositions with which they are used, is held by some, but rejected by Juenin, and even by Billuart, as destitute of warrant in Scripture or tradition.



OSTENSORIUM.

Sacramentary.

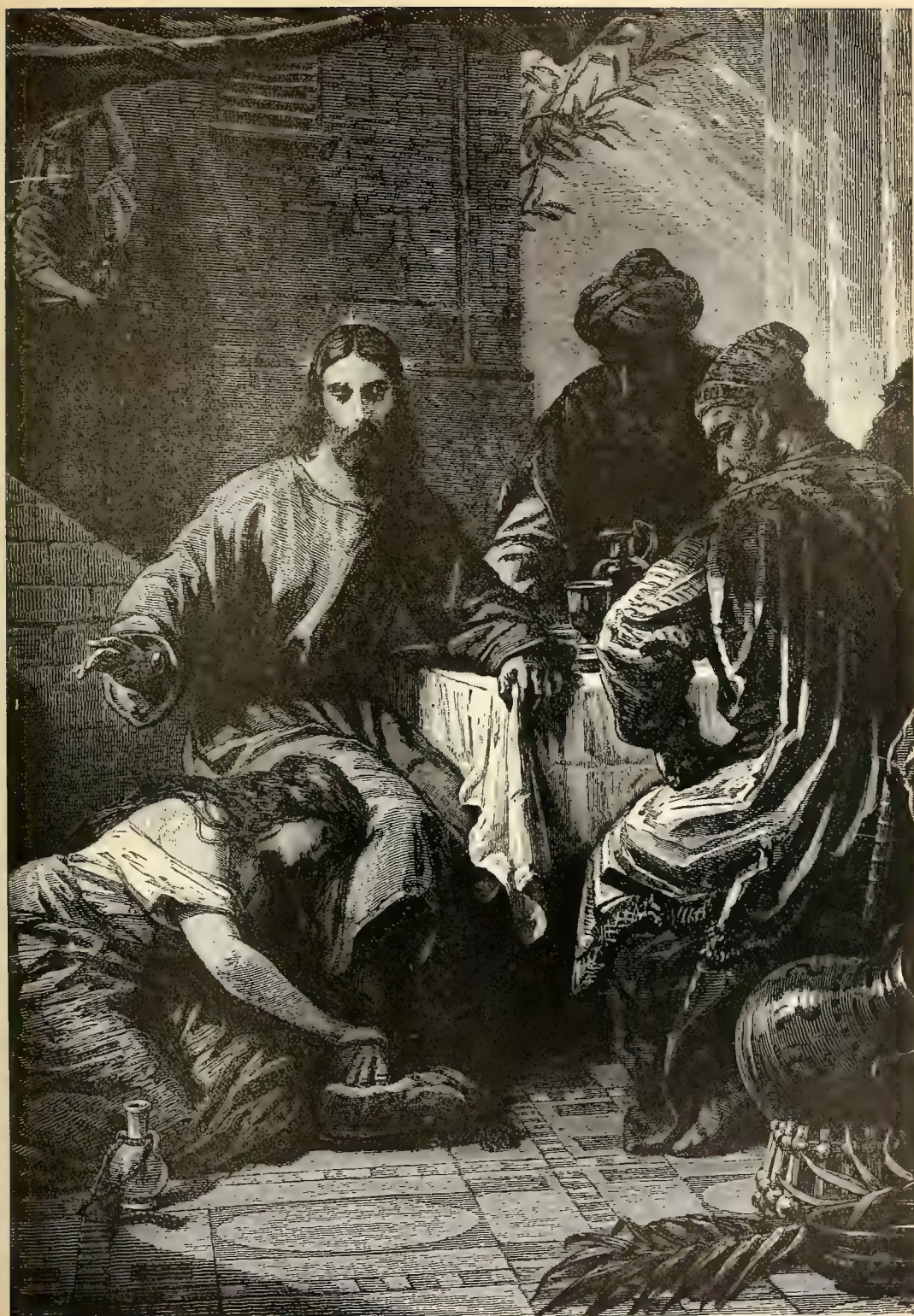
SACRAMENTARY (or *Liber Sacramentorum*.) A book containing the rites for Mass and the sacraments generally—*e. g.*, holy orders, baptism, &c.; also for various sacramental rites—*e. g.*, dedication of churches, consecration of nuns, &c. It is represented by our Missal, Pontifical, and Ritual. On the other hand, the Sacramentary had few rubrics.

An imperfect Roman Sacramentary, without Ordo or Canon, was published by Muratori in his "*Liturgia Romana Vetus*." It is known as the Leonine, though some of the Missæ are probably later than Leo I. The Gelasian Sacramentary was published from a ninth-century MS. in the Vatican by Cardinal Thomasius. The Gregorian is a revision of the Gelasian Sacramentary. Three Gallican Sacramentaries (*Missale Gothicum*, *Gallicum*, *Francorum*) were published by Thomasius, and reprinted by Mabillon and Muratori. Another known as Bobbiense was discovered by Mabillon at Bobbio, and printed by him in his "*Museum Italicum*."

Sacraments of Nature and of the Jewish Church.

IF we define a sacrament as "a sign of a sacred thing, which thing sanctifies men," we are able to include the sacraments of nature, the old law, and the Christian Church in one common class. All are outward signs; all were instituted by God; and hence distinguished from "sacramentals." But they do not all confer grace *ex opere operato*. It was the primary and direct object of the Jewish sacraments to typify the mysteries of the Christ who was to come. Moreover, the grace which most at least of the Jewish sacraments effected was not grace in the proper sense, but an outward and legal status, a position as members of the Jewish Church. We lay down these principles provisionally, for there is scarcely a question in theology which has occasioned a greater variety of opinion.

The existence of grace given by sacraments before Christ does not seem to have occurred to any one previous to St. Augustine. His clear apprehension of the doctrine of original sin led him to believe that some remedy for it must have been prescribed before Christ came, and this remedy he found in circumcision ("*De Nupt. et Concupisc.*" ii. 11; "*Adv. Donat.*" iv. 24). This explanation, however, did not touch the case of children born before Abraham received the covenant of circumcision. He thinks it incredible that those under the law of nature had no sacred sign of the Mediator (*sacramentum*) by which they "helped their little ones," though he does not profess to know what this sign was ("*Adv. Julian.*" v. 11). Subsequent Latin Fathers, and the Schoolmen generally, adopted St. Augustine's theory, and the term "sacraments of the old



Mary Magdalene Anointing our Saviour's Feet.

JOHN XII, 3.

law" has been adopted by the Council of Florence and Trent. The latter council anathematizes (sess. vii. De Sacr. can. 2) the view of Calvin ("Instit." iv. 14) that there is no difference except in the outward rite between the sacraments of the old law and the new; but this is all the Church has decided in the matter. It is agreed that the statement of Eugenius IV. in the Council of Florence ("Instructio pro Armen.")—viz., that the sacraments of the old law, unlike those of the new, did not confer but only typify grace—is not a definition of faith. (See Tournely, "De Sacr. in Gen." qu. 3, a. 3.)

We have to distinguish between the sacrament or sacraments of the law of nature and circumcision on the one hand and the many sacraments of the Mosaic law—*e. g.*, the paschal lamb, the ordination of priests and Levites, legal purifications, &c.—on the other. The opinions of the School divines are thus given by Tournely. (1) With regard to the Mosaic sacraments excluding circumcision. The Master of the Sentences denied that any one was justified by them, even if they were performed in faith and charity. Durandus believed that grace was given by some of the Mosaic sacraments—at least by ordination to the priesthood. Hugo of St. Victor and Bonaventure, followed by Estius, hold that the old sacraments gave grace *ex opere operato*, not indeed in themselves and primarily, but so far as they were signs by which men confessed their faith in the Redeemer. St. Thomas and many others have thought that the sacraments of the old law gave grace not *ex opere operato*, but *ex opere operantis*—*i. e.*, because of faith in the minister and recipient. (2) As to circumcision. The Master of the Sentences, Bonaventure, and many of the most celebrated Schoolmen—*e. g.*, Alexander of Hales, Scotus, Durandus, held that circumcision was primarily and directly instituted as a remedy for original sin, and of itself sufficed to remove it. We may notice in passing that neither Scripture nor Philo and Josephus, nor the Rabbins, attribute any such efficacy to circumcision. Lastly, St. Thomas holds that circumcision did indeed remit sin and confer grace, not, however, in itself, but as a type of Christ's Passion, the faith of the recipient if an adult being requisite, and in the case of an infant the faith of others in his behalf. On these conditions it remitted original and actual sin if the latter had been committed. In the case of children who died before the eighth day (or, we may add, of female children) he suggests that some other sign of faith on the part of the parents sufficed. But he points out that circumcision did not, like baptism, impress a character which incorporates a man with Christ; nor did it give a title to the immediate possession of heaven, nor bestow such abundant grace as baptism (iii. 70, 4).

Sacraments of the Gospel.

SACRAMENTS OF THE GOSPEL. 1. *Definition and General Opposition between Catholic and Protestant Doctrine.*—The Roman Catechism (P. II. cap. i. n. 4), following the Council of Trent (sess. xiii. cap. 3), defines a sacrament as “a visible sign of invisible grace instituted for our justification.” There must be a visible sign. Constantly, indeed, is grace bestowed without sign at all; God justifies at once the sinner who turns to Him with sorrow and love, and his grace is continually descending on the hearts of the just, but in all these cases there is no sign, and therefore no sacrament. This sign is efficacious—*i. e.*, it really effects the grace which it signifies. Moral and spiritual dispositions, it is true, are required in order that those who have come to the use of reason may receive the grace of the sacraments; but these dispositions are the condition and not the cause of grace, the grace given is far beyond the pious feelings which the mere sign awakens, and herein lies the difference between sacraments such as baptism and sacramental rites instituted by the Church, such as sprinkling with holy water. Lastly, it is beyond the power of man to make earthly things the channels of divine grace; the Church may bless holy water and hope that her prayers for those who use it will be heard; she cannot make water “the laver of new birth.” Such power belongs to Christ, the author and the finisher of our salvation, and therefore the institutor of the sacraments.

Very different was the Protestant doctrine against which the definitions of Trent were framed. According to the Lutherans, the sacraments did not produce grace, but were pledges and seals of God’s promises to us. Thus Melancthon says God invites us to his table in order to remove all doubt from our minds that He has forgiven us, and the Augsburg Confession describes the sacraments as “signs and testimonies of God’s good will towards us.” Calvin’s teaching is substantially the same, while Zwingli made the sacraments signs, not of God’s fidelity, but of ours. He taught that we receive the sacraments to show that we believe: they are merely the badges of Christian profession. Several consequences followed from the Lutheran definition. It became necessary to reduce the number of the sacraments, for it could not be said—*e. g.*, of marriage and holy order—with any show of reason that their primary and direct object was to excite faith. Next, the Lutheran doctrine of the sacraments was out of all harmony with Lutheran belief in consubstantiation. Why should Christ work a miracle and place his true body and blood under the bread and wine, if He did but mean to confirm and renew his promises? A simple feast of bread and wine received in his name and at his bidding was surely enough, and so Luther’s doctrine naturally led to that of the Sacramentarians, which he

so bitterly opposed. Further, the Anabaptists were fully justified by the Lutheran definition of a sacrament in rejecting infant baptism, since a sacrament cannot possibly excite faith or assurance in an unconscious child. Equally logical were the Society of Friends and other small sects which abandoned the sacraments entirely; the perfect believer might fairly plead that to him God's word was enough, and needed no confirmation by outward signs or seals. So it happened that while the Calvinists, Zwinglians, Anabaptists, &c., advanced on the path of negation, the later Lutherans retreated and almost accepted the Catholic doctrine. The "Apology" admits that a "promise of grace" is annexed to the sacraments (*"sacramenta vocamus ritus, qui habent mandatum Dei et quibus addita est promissio gratiæ."* Möhler, "Symbolik," book i. ch. iv.).

The differences between Catholics and Protestants on the doctrine of the sacraments spring from the still more radical difference between them on redemption and justification. The Reformers held that man's nature was wholly and incorrigibly bad; he could appropriate Christ only by faith and have the merits of another set down to his account. The Church, on the contrary, teaches that Christ's grace purifies man within, really makes him just, and ennobles his whole earthly life by imparting to it a divine and heavenly character. And just as Christ appeared in flesh, just as virtue went forth from that body which He took, just as He saved us by that blood which He willingly shed in love for us, so He continues to make sensible things the channels of that grace by which our lives are elevated and sanctified. In baptism we are born again; in confirmation we grow up to perfect men in Christ; communion is the daily bread by which the life of the soul is maintained; in penance God "heals the soul which has sinned against Him"; when death is near, unction comes to remove the last remnant of infirmity and prepare the soul for final glory. But man has a social as well as an individual nature. Marriage is given that natural impulses which have often proved the source of corruption and crime may become the fountain of blessing, that the young may be brought up in God's love and fear, and the Church be the fruitful mother of children. Order is instituted that the Church may be ruled by those whom God has set over her, may be fed by the word of life and with the other sacraments. (St. Thomas, III. qu. lxxv. a. 1.)

(2) *The Number of Sacraments.*—We have already touched on this division of the subject, for we have just given a *rationale* of the Seven Sacraments from the "Summa" of St. Thomas. The Catholic Church has defined that there are seven sacraments of the new law, and seven only. That there are seven sacraments is proved by the arguments given in favor of each from Scripture and the perpetual tradition of the Church, while, on the other hand, as we shall presently show, there is no other rite which can claim a place in the same category. Again, though it is quite true that the enumeration of seven sacraments was unknown for nearly twelve centuries of Church history, this is explained by the fact that the word *sacramentum* has various senses, and till its sense had

been definitely fixed, or some other word found as a substitute, the enumeration of seven sacraments was impossible. Indeed, the history of this enumeration furnishes an argument on our behalf. How was it that when once Peter Lombard had fixed the number and names of the seven sacraments, his view was at once and universally, or all but universally, accepted? The answer is, because he supplied the complete and correct formula for the doctrine which the Church already held. His statement came like a right word which exactly expresses a man's meaning, but which he has been long searching for in vain. Once more, the Greeks separated from the Catholic Church before the lists of sacraments had been made. Yet they, too, reached the same conclusion. The "Orthodox Confession of the Eastern Church," solemnly accepted by all the Eastern Patriarchs and used by the Russians, gives (ad Qu. 97) the number of sacraments as seven, corresponding to the Seven Gifts of the Holy Ghost, and names the same seven which we confess (Confirmation being called *to muron tou chris-matos*). So, too, the Confession of Dositheus, schismatical patriarch of Jerusalem, accepted in the Council of Jerusalem in 1672, declared that there were seven sacraments, and that it was a sign of "heretical madness" to say there were more or less. The Protestant Confessions, with scarcely an exception, deny that there are more than two. But such a denial had never been made before, except by some of the mediæval heretics. And even the Protestants were not sure of their ground. The "Apology" of Melancthon, subscribed by the chief Lutherans, acknowledges that "baptism, the supper, and absolution, are three true sacraments." And it adds a fourth, since "no difficulty need be made against putting Order in this rank, if it be taken to mean the ministry of the word, because it is commanded by God and has great promises." Confirmation and Extreme Unction are said to be "ceremonies received by the Fathers," which have no express promise of grace. In Marriage they recognize divine institutions, but with promises of temporal blessing only. "As if," says Bossuet, "it were a temporal thing to bring up children of God for the Church, and to be saved by begetting them in this fashion (1 Tim. ii. 15), or as if it were not one of the fruits of Christian marriage to cause the children born in it to be called holy, as being destined for sanctity" (Bossuet, "Variations," livr. iii. ch. 51).

In tracing the history of the numeration within the Church, we may distinguish four different stages. Till about the end of the fourth century, we find usually two, and sometimes three rites placed together as sacraments. Tertullian, for example, speaks in the same place of Baptism and the Eucharist ("De Corona," 3), and he calls the latter a "sacramentum"—though nothing can be made of this, for he uses *sacramentum* for the oath or obligation of Christian service, for a mystery, and for a sign of any kind which conceals a sacred meaning. This use of the words *sacramentum* and *mysterion* is common to the New Testament, the Old Latin, the Vulgate, and all the Fathers, and is

still retained in Greek and Latin. A century before, Justin (1 Apol. 61 *seq.*) had explained together the two sacraments of Baptism and the Eucharist, and, long after, Chrysostom ("In Joann." Hom. 84), preaching on the water and blood which flowed from Christ's side, said, "Thence the sacraments [*mysteria*] take their origin"—viz., Baptism and the Eucharist—"which the initiated know." On the other hand, Cyprian (Ep. 73) classes Baptism and Confirmation ("signaculum dominicum") together, clearly making each a channel of sacramental grace in the strict sense; and in like manner Pacian ("De Baptism." 6) speaks of the sacrament or mystery of the laver and of chrism ("lavacri et chrismatis et antistitis sacramentum"—meaning only two rites, not three, for the action of the prelate is common to both sacraments). Further, Ambrose ("De Virgin." cap. 10) seems to attribute a sacramental efficacy to the washing of the feet.

Augustine sometimes (see *e. g.*, "Contr. Faust." xix. 14, "Pro baptismo Christi, pro eucharistia Christi, pro signo Christi") classes Baptism, Confirmation, and the Eucharist together, and this was the prevailing classification down to the end of the tenth century. Thus, Isidore of Seville ("Etymolog." vi. 19) writes, "A *sacramentum* consists in a certain rite, when a thing is so done that we understand something to be signified which must be received with holy dispositions. Now, the *sacramenta* are baptism, and chrism, the body and blood." Aytho, bishop of Basle, in his capitulary: "They are to be taught to know what the *sacramentum* of Baptism and Confirmation is, and of the Body of the Lord, how, in these same mysteries [*mysteriis*], the visible creature is seen and still invisible grace is supplied for the eternal life of the soul." Rabanus Maurus ("De Universo," v. 11) repeats Isidore almost verbally. So the writers of this period generally, when they enumerate the *sacramenta*, though they often speak of two "principal *sacramenta*," two which flowed from the side of Christ, &c., &c.

From the end of the tenth century to the time of Peter Lombard (d. 1164), we find a long list of *sacramenta* in vogue. Peter Damian (Serm. 69) says there are "twelve *sacramenta* in the Church." Hugo of St. Victor ("De Sacr." ix. 7) counts (1) two necessary *sacramenta*—viz., Baptism and the Eucharist; (2) *sacramenta* useful for sanctification—*e. g.*, sprinkling with holy water, blessed ashes, &c., &c.; (3) those which prepare us for other sacred rites—*e. g.*, ordination, &c. St. Bernard (Serm. "In Cœna Domini") tells his hearers there are many *sacramenta*, but he will speak then of three only—viz., Baptism, Eucharist, and the washing of feet.

The first distinct and certain mention of seven sacraments occurs in Peter Lombard ("Sentent." IV. dist. ii.). "Let us now come to the sacraments of the new law, which are seven in number." It has been said that the Master of the Sentences was anticipated by Otto of Bamberg, the Apostle of Pomerania (1124–28), but the statement rests on the word of a biographer, not on any

writing of Otto himself. To sum up: In the earliest ages, Baptism and Eucharist—the two sacraments most clearly and directly instituted by Christ, and most necessary for all—were classed together. Then Confirmation, long given along with Baptism, was added to the number. Next—as this number of three did not seem to rest on any fixed principle—various writers chose various rites of the Church and put them together under the common name of *sacramenta*. At last, theological reflection, just when systematic theology was beginning to be, led Peter Lombard to the conclusion that there were seven rites, with this in common, which separated them from all others—viz., that they were the ordained means of grace. He called them, and them only, sacraments. The Schoolmen at once perceived the accuracy of his doctrine and the convenience of his nomenclature, and, finally, the number of the sacraments was defined to be seven, in 1274, at the Second Council of Lyons (“Prof. Fidei Mich. Palæolog.”), at Florence (“Decret. pro Armen.”), and under anathema at Trent (Sess. vii. “De Sacr.” c. 1).

(3) *The Matter and Form of the Sacraments*.—Eugenius IV. (“Instr. pro Armen.”) states that the sacraments are effected by the things which stand for the matter (“*tanquam materia*”), by the words which stand for the form, and by the person of the minister; and that if any one of these three things be wanting, there is no sacrament. The terms “matter” and “form” are borrowed from Aristotle, matter being the indeterminate element which form stamps with a definite character. Thus, water may be used for the washing of the body, as drink, and for a thousand other ends. But when the minister, as he pours the water on the catechumen, adds the words, “I baptize thee,” &c., the end and meaning of his action is apparent, and we have the three constituents of the sacrament—viz., the person of the minister, the washing with water, which is the matter, and the words, which are the form. The special difficulties about the matter and form of particular sacraments—*e. g.*, Penance, Marriage, &c.—have been discussed elsewhere; but we may say in this place that theologians distinguish a double matter in the Eucharist. While that sacrament is being produced, the matter is bread and wine; after consecration the matter consists in the outward appearances or accidents of bread and wine. The difficulty arises from the fact that the Eucharist, unlike all the other sacraments, continues to exist after the words have been spoken. Its duration is not transitory but permanent, so long as the species last.

This terminology began with the Aristotelian or Scholastic theologians. It is unknown, says Juenin (diss. i. cap. 2), not only to the Fathers, but to Lanfranc, Anselm, Bernard, Hugo of St. Victor, and Peter Lombard, all of whom wrote formal treatises on the sacraments, and it first appears in William of Auxerre about 1215. In early times, the “form” of a sacrament means something quite different—viz., the whole rite. The Fathers commonly distinguish between the “sign,” which includes both matter and form, and the invisible

thing, between "things" and "words" and between the *sacramentum*, which includes all the outward part, and the *res sacramenti*, the invisible part. This last distinction is of capital moment for the right understanding of patristic texts.

The Council of Trent defines that though the Church may change rites and ceremonies, it cannot alter the "substance" of the sacraments. This follows from the very nature of a sacrament. The matter and form have no power in themselves to give grace. This power depends solely on the will of God, who has made the grace promised depend on the use of certain things and words, so that if these are altered in their essence the sacrament is altogether absent. The custom of the Church in different ages and countries shows that the form is not fixed in its particular words. It is often very hard to determine what change in the form would render the sacrament invalid. Common sense makes the decision turn to a great extent on the intention with which the change is made. Thus to baptize "in the name of the Father, the Son, the Holy Ghost and the Blessed Virgin," would always show gross ignorance or gross perversity; and if the intention were to baptize in the name of the Blessed Virgin, as if she were one of the divine Persons, or as if her name were operative in the sacrament, the baptism would be null (St. Thomas, III. qu. lx. a. 8).

We first hear of a conditional form ("I do not rebaptize thee, but if thou art not," &c.) in the Capitularies of Charlemagne (lib. vi. cap. 181, quoted by Juenin). The expediency of expressing a condition was not universally admitted till it was approved by Gregory IX. (Extra. de Baptism." cap. 2, apud eundem). Till about 1600 the conditional form was used only in the three sacraments which imprint character (Juenin, i. a. 2). Even now it is not usual to express the condition in the other sacraments, and a sacrament must never be reiterated under condition expressed or implied, unless the minister, after diligent examination, is unable to satisfy himself as to the validity of the previous act.

(4) *The Author of the Sacraments.*—The Council of Trent defines that the seven sacraments were all instituted by Christ Himself, and this for a reason already given. But the Council does not say that Christ instituted them directly and immediately. Some of the older Scholastics held that some sacraments were instituted by the Apostles. Tournely quotes, for this opinion, Peter Lombard ("IV. Sent." dist. 23), Hugo of St. Victor ("De Sacr." ii. 2), St. Bonaventure ("In Lib. IV. Sentent." ad dist. 17, a. 1, qu. 3), and Alexander of Hales ("Summa," p. iv. qu. 24, 1). But although Tournely holds it to be "true and certain" that Christ immediately and directly instituted each of the sacraments, he by no means agrees with Becanus, Bellarmine, and Vasquez in accepting this as an article of faith or considering that it is now heresy to attribute the institution of some sacraments to the Apostles, acting with power granted them by our Lord. He quotes, on his own side, these "most grave theologians" Sotus

and Estius, the former of whom was a leading theologian at Trent. Juenin likewise denies that the immediate institution by Christ is of faith. Billuart tends the other way, but speaks doubtfully.

(5) *The Minister of the Sacraments*.—Little need be said here about the personal holiness required in the dispensers of the mysteries of Christ. "Holy things are to be handled in a holy manner," and the minister is guilty of sacrilege if he confers the sacrament on others while he himself is at enmity with God. But at the same time the Church held against the Donatists that the validity of the sacraments does not depend on the worthiness of the minister, since in any case Christ is always present as the invisible dispenser of grace. A person may even be justified in seeking the sacraments from one whom he knows to be unworthy, if he cannot obtain them otherwise. Neither schism nor heresy deprives a man of the power of Holy Order. But a great difficulty remains. The Council of Trent (sess. vii. De Sacr. can. 11) requires us to believe that the minister of the sacraments must have "the intention of doing that at least which the Church does." This definition has been the occasion of much controversy within and without the Church. Protestants have attacked it as making the effect of the sacraments uncertain. Catholics have interpreted it variously.

Intention is "an act of the will, by which a man chooses a particular thing." This intention may be actual—*i. e.*, present at the time; habitual—*i. e.*, once present and never recalled, but not actually present, or even present in effect; virtual—*i. e.*, once present and still surviving as the cause or motive of a man's acts. Thus, if I make up my mind to take a journey, my intention is actual; I set out and continue walking, though the purpose is not at the moment present to my mind, then my intention is virtual. I make up my mind to take a journey next day, and meantime go to bed; while I am asleep my intention is habitual. All theologians agree that a virtual intention is needed for the validity of the sacraments. St. Thomas, indeed, pronounces an habitual intention enough, but only because habitual meant then what virtual meant later.

So far, all is plain. But what must the object of my intention be? Several answers are conceivable. The minister (1) may intend to perform the outward rite, but as an open mockery, or as children might do in play, actors on the stage, &c. (2) He may intend to perform the outward rite seriously. (3) He may intend to confer the grace of the sacrament, to regenerate, *e. g.*, the child whom he baptizes, &c. The first and third solutions are inadmissible. A performance of the sacramental rite in open mockery is allowed by all to be invalid, and on the other side, no one doubts that an infidel or Calvinist may baptize, or, if he is a priest, may say Mass, anoint, &c., &c., validly. We will give the words of Tournely ("De Sacr." qu. vi. a. 1): "Whatever a man's opinion may be about the sacrament, its effect and end, or about the Church itself, whether he rejects all these things or admits them, makes no difference to the substance

of the sacrament." "He need not intend to produce the effect of the sacrament or to perform the rite of the Church as a sacrament, or to do what the Catholic and Roman Church does; it is enough that he should intend in some general way to do what the Church does, whatever his notion about the Church, the sacrament, its effect and object may be." Unless the Church held this, she would not, as she certainly does, recognize the validity of many sacraments given by heretics, infidels, and even Pagans. Protestants sometimes urge that bishops have been secret infidels, Jews, &c., and that therefore on Catholic principles the orders and other sacraments given by them must have been invalid; but it is evident that they have utterly failed to grasp what the doctrine of intention, as held by any Catholic, is.

But is it enough for validity if the minister merely perform the external rite in a serious manner, even if internally he withhold his intention—*i.e.*, even if from malice or impiety he says to himself, "I don't mean to act as the minister of the Church, I don't intend to baptize, consecrate, or the like, but merely to deceive the people"? We follow the opinion of those who answer in the affirmative, and we give our reply in the words of Bossuet ("Sententia Episcopi Meldensis, on the 'Cogitationes Privatae' of Leibnitz"). "It is a most common opinion among Catholics that the intention necessary for the validity of the sacraments consists in this—*viz.*, the will on the part of the minister seriously to perform the rites prescribed by the Church, and to do nothing which is calculated to show a contrary intention, which intention he himself cannot make void by any secret intention whatsoever." This clear explanation removes, as we believe, every difficulty. The people are in no possible danger of deception. The serious performance of the exterior rite is all that is required. The difficulty that there is no mention of the necessity of intention in Scripture or tradition falls to the ground. The sacraments are to be given by men—by men acting, in St. Paul's words, as the ministers of Christ and dispensers of the mysteries of God (1 Cor. iv. 1). We only ask that they be given by conscious, human action. For example, in some Masses the words of consecration occur in the Gospel, while the bread and wine are on the altar. Will any one maintain that the consecration takes place there and then? Does any one suppose that the ancient Church thought so? Scarcely. Yet, if not, then the ancient Church admitted the whole doctrine of intention which every Catholic is bound to maintain.

This opinion which we have been defending was propounded by Catharinus, a Dominican theologian present at the very session in which the doctrine of intention was defined. After the definition the work of Catharinus was reprinted at Rome in 1552 by Baldus, printer to the Apostolic Chamber. Cardinal Pallavicino, in his "History of the Council," ix. 6, allows that the Fathers of Trent did not condemn the doctrine of Catharinus. The great Jesuits Salmeron and Becanus, and the celebrated Dominican Contenson, espoused it. So

in the last century did the learned Oratorian Juenin. It was defended in the Sorbonne in 1685 by Harlai, afterwards archbishop of Paris. We have seen how Bossuet speaks of it. It has never been censured by any competent authority, for a proposition condemned before Alexander VIII. by the Roman Inquisition in 1690 was quite different. F. Ryder, in his recent book on "Catholic Controversy," admits that the question is still quite open, though he himself holds the contrary opinion.

(6) *The Subject or Suscipient of the Sacraments.*—The sacraments are meant for the whole race of mankind; but in order that they may be received with profit by adults, certain dispositions are indispensable. To the sacraments of the dead—*i. e.*, Baptism and Penance—the recipient must come at least with faith and hope, sorrow for sin, and purpose of amendment; the sacraments of the living—*i. e.*, the other five—must be received by those who are already in the grace and love of God, the living members of Christ.* Otherwise the sacraments only add to the condemnation of those who receive them. As regards mere validity, the sacrament of the Eucharist is always the same, in whatever state it is received, because in any case it remains the true body and blood of our Saviour. In order that the other sacraments may be valid, some intention is necessary on the part of the recipient as well as of the minister. But whereas the latter must have an actual or virtual intention, it suffices for the validity of Baptism, Confirmation, Penance, and Extreme Unction if they are received with an habitual or interpretative intention of accepting the rite of the Church. This is plain from decisions of early councils. For example, the First Council of Orange in 442 (c. 12) ordains that Baptism or Penance may be given to a man who has fallen into phrensy. At the time, he has no intention of receiving the sacrament, but he is to receive it, so the council directs, if others give "testimony to his past desire." There is a special difficulty, however, with regard to Penance, for many theologians, believing that sorrowful confession by word or other sensible sign is the matter of the sacrament, are obliged by their theory to hold that the actual presence of some such sign is always necessary for the validity of absolution. The Scotists who make absolution both the form and matter of Penance, are able to consider the mere desire of absolution in the past enough, even if the penitent is unable to express it ever so indistinctly at the moment. Again, the mere purpose of living a Christian life involves the intention requisite for Baptism, Confirmation, and Extreme Unction. It is different with Matrimony and Holy Order, states of life the desire of which is no way implied in the general resolve to live like a Christian; and it is usually said that a definite desire is also needed for Penance (so Billuart, "*De Sacr.*" diss. vi. a. 1). We have the same disputes here as in the previous section on the neces-

* Accidentally, however, the sacraments of the living may restore a soul to the grace of God; *e. g.*, if a person has attrition—*i. e.*, sorrow—for his mortal sins, which is supernatural, but imperfect, and a firm purpose of amendment, believing erroneously, but in good faith, that he is already justified.

sary object of the intention. The common opinion is that it must be an internal one of receiving the sacred rite; while Juenin thinks it likely that a man "who withheld his intention," and did but mean to submit to the rite with external seriousness, would still receive it validly. The whole doctrine of intention on the part of the recipient, interpret it as we will, is not without historical difficulties. History furnishes several instances in early times of men ordained and supposed to be validly ordained, in spite of their struggles and resistance. Generally, it may be said that such persons did give a final, though reluctant, consent; and Augustine speaks ("Ad Donat." Ep. 173) of those who were made bishops after being imprisoned and severely handled, "until they consented to undertake a good work." No such explanation will fit the case of the hermit Macedonius, concerning whom Theodoret ("Hist. Relig." cap. 13) relates that he was ordained priest by the celebrated Flavian without the least knowledge of what was going on, and was furious when he learnt what had occurred. The only answer, so far as we can see, is to say that Flavian was mistaken, and the ordination good for nothing. It may be asked wherein does the validity of a sacrament consist if no inward grace accompanies the outward sign? We reply, first, that three sacraments confer character which is always bestowed, even if no grace accompany it; and, next, that Baptism certainly, Confirmation, Order, Marriage, Extreme Unction probably, confer grace which revives when the recipient enters into due dispositions, even if his malice impeded the grace at the time they were received. Some even suppose that this holds good of Penance and a few of the Eucharist. (Liguori, "Theol. Moral." vi. Tract. i. cap. 1.)

(7) *The Grace of the Sacraments* is twofold. They increase that sanctifying grace which is the supernatural life of the soul, and they bestow a sacramental grace—*i. e.*, one which is special and singular, and proper to each sacrament. A person, *e. g.*, who receives Confirmation worthily obtains besides the character and the increase of sanctity a title to special assistance from God when he is tempted to forsake the faith, has occasion to confess it by word or deed, &c. The Thomist opinion is that the sacraments cause grace physically, which means, not of course that sensible things have power in themselves to produce it, but that they become instruments in the almighty hand of God. A brush is powerless to paint a picture, but it is the instrument of painting in the artist's hand. The Scotists look on the sacraments as merely moral causes of grace. When the outward signs are present and the other conditions fulfilled, then God directly and without any instrumentality of the sacraments infuses grace. Each opinion has found advocates.

Saints, Intercession and Invocation of.

THE Council of Trent (sess. xxv. De Invoc. Sanct.) teaches that "the saints reigning with Christ offer their prayers for men to God; that it is good and useful to call upon them with supplication, and, in order to obtain benefits from God through Jesus Christ, who alone is our Redeemer and Saviour, to have recourse to their prayers, help, and aid." The prayer which we may address to the saints is of course wholly different from that which we offer to God or Christ. "We pray God," says the Roman Catechism (p. iv. ch. 6), "Himself to give good or free us from evil things; we ask the saints, because they enjoy God's favor, to undertake our patronage and obtain from God the things we need. Hence we employ two forms of prayer, differing in the mode [of address]; for to God we say properly, Have mercy on us, Hear us; to the saints, Pray for us." Or, if we ask the Blessed Virgin or the saints to have pity on us, we only beseech them to think of our misery, and to help us "by their favor with God and their intercession;" and "the greatest care must be taken by all not to attribute what belongs to God to any other" ("Cat. Rom." *ib.*). Two points, then, are involved in the Catholic doctrine—the intercession of the saints and the utility of invoking them.

(1) *Intercession of the Saints.*—The whole of the New Testament enforces the principle that we are members of Christ, and so bound to each other as members of the same body (see, *e. g.*, 1 Cor. xii. 12 *seq.*). God might, had it pleased Him, have made us solely and directly dependent on Himself, but He has chosen to display his own power by giving great efficacy to the intercession of the just (James v. 16). He taught us to go to Him with the wants of others as well as with our own, and He has deepened charity and humility by making us dependent to some extent on the prayers of others. Everybody knows the store St. Paul set on the prayers of his fellow-Christians (Eph. vi. 18, 19; 1 Tim. ii. 1). Prayer even for enemies was a duty enjoined by Christ Himself (Matt. v. 44). Now, it is hard to imagine a reason why souls which have gone to God should cease to exercise this kind of charity and to intercede for their brethren. The Old Testament plainly asserts the intercession of angels, and it seems at least to imply the intercession of departed saints in Jeremias xv. 1; and undoubtedly the later Jews believed in the merits and intercession of the saints of Israel (Weber, "Altsynagog. Theol." p. 314). We find an explicit statement of the doctrine just where we should reasonably expect it. The Apocalypse was written later at least than the death of Nero (June 9, A.D. 68), and the writer is filled with the thought of his martyred brethren who had gone before him to God. He believes that they still sympathize with and intercede for those whom they had left behind. "I saw beneath the altar the souls of them that were slain because of the word of God and the witness which they had, and they

cried with a loud voice, How long, O Lord, holy and true, dost thou not avenge our blood from them that dwell on the earth. And there was given to each of them a white robe, and they were told to rest a little, until their fellow-servants and their brethren be completed, who are to be killed even as they" (vi. 9 *seq.*). So again, in v. 8 (cf. viii. 3), the elders before the heavenly altar are represented as falling "before the Lamb, having each a harp and golden vials full of perfumes, which are the prayers of the saints." It matters nothing for our present purpose whether the "saints" mentioned were or were not still on earth. In either case their prayers are offered to God by the elders in heaven, so that the imagery implies that the saints before God offer up our prayers and so help us by their intercession.

But if Scripture were silent, tradition witnesses to the doctrine so universally and so constantly as to remove all doubt of its Apostolic origin. The genuine "Acts" of the early Martyrs abound in testimonies. Thus, the contemporaries of St. Ignatius, St. John's disciple, tell us that some saw the martyr in vision after death "praying for us" ("Act. Mart." 7). The "Acts" of the Martyrs of Scilla (anno 202) speak of them as interceding after death before our Lord (Ruinart, "Act. Mart." ed. Ratisb. p. 132). Theodotus, before his death, says: "In heaven I will confidently pray for you to God" (*ib.* p. 384). "Pious men" built the Martyrium of Trypho and Respicus, "commending their souls to the holy patronage of the blessed martyrs" (*ib.* p. 210). Fresh evidence comes from the early Fathers. Cyprian, writing to Cornelius (Ep. lx. 5), thus exhorts those who may be martyred first: "Let our love before God endure; let not our prayer to the Father's mercy cease for our brethren and sisters" (see also "De Habit. Virg." 24). Origen ("In Cantic." lib. iii. p. 75, ed. Bened.) thinks it no "unfitting" interpretation of a passage in the Canticles if we take it to mean that "all the saints who have departed this life care for the salvation of those who are in the world, and help them by their prayers and mediation [*interventu*] with God." It is useless to add passages from later Fathers. A long list of them will be found in Petavius.

(2) *Invocation of the Saints*.—If it is the will of God that the saints should help us on the road to heaven by their prayers, we may be sure that He makes the communion between the Church militant and the Church triumphant perfect on both sides; that He enables us to speak to them in order that they may speak for us. Our Saviour tells us that the angels rejoice over repentant sinners (Luc. xv. 7), and a passage already cited from the Apocalypse shows that the martyrs in heaven are aware of what happens on earth. Inscriptions in the Catacombs recently brought to light witness to the confidence with which the Church invoked the prayers of departed saints. We select a few instances from those given by De Rossi: "Ask for us in thy prayers, because we know thou art in Christ" (n. 15); "Beseech for thy sister" (n. 19); "We commend to thee, O holy Basilla Crescentius and Micena, our daughter" (n. 17). The

great Fathers of the fourth century directly invoke and bid others invoke the saints. St. Gregory Nazianzen begs a martyr, St. Cyprian, to "look down from heaven upon him with kindly eye, and to direct his discourse and his life" (Orat. xxiv. *ad fin.*). So he invokes his friend St. Basil (Orat. xlv. *ad fin.*). St. Gregory Nyssen, fearing the Scythian invasion, attributes past preservation to the martyr, and not only invokes him, but begs him in turn to invoke greater saints, Peter, Paul, and John (Orat. in S. Theodor.). St. Ambrose ("De Vid." cap. 9, n. 55) exhorts Christians to supplicate (*obsecrandi*) their guardian angels and the martyrs, especially those whose relics they possess. "Let us not only on this feast day but on other days also keep near them; let us beg them to be our patrons," are the words of St. Chrysostom on the martyrs Berenice and Prodoce. In his verses the early Christian poet Prudentius habitually invokes the saints; and St. Augustine (Serm. 324) tells a story to his people of a woman who prayed to St. Stephen for her dead son, "Holy martyr . . . give me back my son," and was rewarded by the miracle she asked. It must be remembered that these passages are but samples out of many which might be adduced. They come to us from every part of the Christian world, and the devotion which they attest cannot have sprung up as if by magic at once and in every quarter. We may add that then, as now, Catholics were charged with idolatry because they venerated the saints. Such accusations were made by the heathen generally, and in particular by Julian the Apostate, by the Manicheans, Eunomians (extreme Arians), by Vigilantius, &c. (See Petavius, "De Incarnat." xiv. 14.) St. Augustine's reply is well known—viz., that the sacrifice of the Mass and supreme worship of every kind was offered, not to the martyrs, but to God who "crowned the martyrs" (so, *e. g.*, "Contr. Faust." lib. xx. cap. 21).

The fact that the saints hear our prayers was held by the Fathers as certain; the way in which they do so is a matter of philosophical or theological speculation, about which neither they nor we have any certainty. In some way, unknown to us, God reveals to them the needs and prayers of their clients, and Petavius warns us against curious speculation on the matter. The very uncertainty of the Fathers on this point throws into relief their unshaken confidence in the intercession of the saints and the advantage of invoking them. Augustine, Jerome, and others, suggest that sometimes departed saints may actually be near those who are calling on them. Modern theologians have generally thought that the blessed beholding God see in Him, as in a mirror, all which it concerns them to know of earthly things. Whatever theory we adopt, the knowledge of the saints depends entirely on the gift of God. It would be idolatrous to think of them as omnipresent or omniscient.

The devotion of the Church has turned chiefly to the saints who died after Christ. The ancient liturgies do indeed commemorate the Patriarchs and prophets. Abel, Melchisedec, and Abraham, are mentioned in the Roman Mass,

and more than a score of Old Testament saints in the Roman Martyrology. Abel and Abraham are invoked by name in the Litany for the Dying prescribed in the Roman Ritual. The list of feasts given by Manual Combenus mentions one feast of an O.T. saint, that of Elias; but the Church of Jerusalem had many such feasts, and at Constantinople churches were dedicated to Elias, Isaias, Job, Samuel, Moses, Zacharias, and Abraham. But the Maccabees are the only O.T. saints to whom the Latin Church has assigned a feast.* The reason, as Thomassin thinks, for the exception is, that the mode of their martyrdom so closely resembled that of the Christian martyrs, and that their date was so near to the Christian period. (The chief authority followed has been Petavius, "De Incarnat." lib. xiv., which treats the subject exhaustively, and for the last paragraph Thomassin's "Traité des Festes," lib. i. ch. 9.)

Sandals.

SANDALS form part of the bishop's liturgical dress.

Sandals are first mentioned as part of the liturgical dress by Amalarius of Metz. He distinguishes between the sandals of the bishop, which were fastened with thongs, because he had to travel, and those of priests. The deacon's sandals were the same as those of the bishop whom he had to accompany; those of the subdeacons were again distinct. Rabanus Maurus is the next to mention sandals; he sees a reference to them in Marc. vi. 9, Ephes. vi. 15, and, as they covered the under but not the upper part of the foot, he sees here a symbol of the teacher's duty of revealing the Gospel to the faithful and concealing it from infidels. Hugo of St. Victor, Innocent III., and Honorius of Autun ("Gemma Animæ"), show that in their time the sandals of bishops only, not of priests, belonged to the liturgical dress, as is the case still.

Scapular.

SCAPULAR (from *scapulæ*, shoulders). A dress which covers the shoulders. It is mentioned in the rule of St. Benedict as worn by monks over their other dress when they were at work, and it now forms a regular part of the religious dress in the old orders. But it is best known among Catholics as the name of two little pieces of cloth worn out of devotion over the shoulders, under the ordinary garb, and connected by strings.

A similar article, the little taleth, is worn by pious Jews, as a reminder that they were always to pray. It was through the Carmelites that this devotion

* That is, a feast kept by the whole Church; for the Carmelites keep the feast of St. Elias, and, e. g., at Venice, there are churches dedicated to Moses, Job, &c.

began, and the following is told of its origin: The Blessed Virgin appeared at Cambridge to Simon Stock, general of the Carmelite order, when it was in great trouble. She gave him a scapular which she bore in her hand, in order that by it "the holy [Carmelite] order might be known and protected from the evils which assailed it," and added, "this will be the privilege for you and for all Carmelites; no one dying in this scapular will suffer eternal burning." John

Our Lady of Mount Carmel.



Sacred Hearts of Jesus and Mary.



SCAPULAR OF OUR LADY OF MOUNT CARMEL.

XXII. in the Sabbatine bull, says the Blessed Virgin appeared to him, and speaking of the Carmelites and those associated to them by wearing the scapular, promised that, if any of them went to Purgatory, she herself would descend and free them on the Saturday following their death. "This holy indulgence," says the Pope, "I accept, corroborate, and confirm, as Jesus Christ for the merits of the glorious Virgin

Mary granted it in heaven." To gain this privilege it is necessary to observe fidelity in marriage or chastity in the single state. Those who read must recite the Office of the Blessed Virgin, unless already bound to the Divine Office; those who cannot, must abstain from flesh meat on Wednesdays and Saturdays, unless Christmas falls on one of these days. So the Sabbatine bull, as given in the Carmelite "Bullarium." As this bull is not in the Roman "Bullarium," its authenticity has been denied. The apparition to St. Simon Stock is accepted by Benedict XIV., Papebroch, and Alban Butler on the faith of a Life of the saint by Swaynton, who was his secretary and wrote the story of the apparition at his dictation.

The Popes have granted numerous indulgences to the Confraternities of the Scapular, and no Catholic doubts the utility and piety of the institution. "The scapular," says Bossuet, "is no useless badge. You wear it as a visible token that you own yourselves Mary's children, and she will be your mother indeed if you live in our Lord Jesus Christ." Benedict XIV. speaks in a similar tone.

A person must be enrolled in the Confraternity by a Carmelite Father or a priest specially authorized. The Scapular of Mount Carmel consists of two pieces of brown cloth connected by tapes and worn around the neck.

There are four other scapulars used in the Church: that of the Trinity, of white linen with a red cross, given by the Trinitarians or priests delegated by

them; the Servite scapular of the Seven Dolours, which is of black woollen stuff; that of the Immaculate Conception, of light blue woollen cloth, propagated by Ursula Benincasa in the sixteenth century, and given by the Theatines, who governed the congregation to which this nun belonged; the red scapular of the Passion, originated by a Sister of Charity at Paris, who is said to have received a revelation on the matter in 1846, and given by the Vincentian Fathers. All these Confraternities are designed to promote prayer and other good works in their members.

Schism.

SCHISM (*schisma*). A tear or rent (Matt. ix. 16; Marc. ii. 21); a division of opinion (John vii. 43; ix. 16; x. 19); party spirit in the Christian Church (1 Cor. i. 10; xi. 18; xii. 25); and then, in Fathers and theologians, a technical word to denote formal separation from the unity of the Church. "Schismatics," says St. Thomas ("2 2ndæ," II. qu. xxxix., a. 1), "in the strict sense, are those who of their own will and intention sever themselves from the unity of the Church." This unity of the Church, he continues, consists in the connection of its members with each other, and of all the members with the head. "Now, this head is Christ, whose representative in the Church is the Supreme Pontiff. And therefore the name of 'schismatics' is given to those who refuse to be under the Supreme Pontiff and to communicate with the members of the Church subject to him." Further, he thus explains the difference between heresy and schism. Heresy is opposed to faith, schism to charity; so that, although all heretics are schismatics, because loss of faith involves separation from the Church, all schismatics are not heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all that which the Church proposes for our belief. Still, a state of pure schism—*i. e.*, of schism without heresy—cannot continue long—at least, in the case of a large number of men. The words of St. Jerome (on Titus, cap. 3), quoted by St. Thomas, are to the point: "Schism, at the beginning, may be understood as something different from heresy, but there is no schism which does not invent some heresy for itself, in order to justify its secession." History abundantly confirms this observation. Bodies which at first separate from the Church merely because they think their personal rights have been infringed are sure, in the end, to deny the Church's unity and to lose the spirit of faith. And so St. Thomas remarks that, as loss of charity is the way to loss of faith, so schism is the road to heresy.

Schismatics do not, of course, lose the power of order; their priests can say Mass, their bishops confirm and ordain. But they lose all jurisdiction, so that "they cannot either absolve, excommunicate, or grant indulgences, or the like;

and if they attempt anything of the kind the act is null" (*loc. cit.* a. 3). Whether pure schismatics do or do not cease thereby to be members of the Church is a question controverted in the Schools. Many theologians consider that all who retain integrity of faith are members of the Church. But all agree that they are not united to the Church by charity—that, if members, they are dead members—so that the question is of no great moment.

Schools.

A BOY is usually sent to school in order that he may obtain, with greater ease and fewer interruptions than would be possible at home, knowledge which will be serviceable to him in after life. This is a motive which acts on parents independently of State instigation; it filled the school of Flavius at Venusia with "big boys, the sons of big centurions" (*Hor. Sat.* i. 6, 73), and took Horace to that superior establishment at Rome which received the sons of "knights and senators." To these voluntary schools, which doubtless existed in every part of the Roman empire, and were closely connected with the movement of Pagan society, it does not appear that Christian parents in the first three centuries sent their sons. The earliest Christian school of which we have a distinct account—that of Pantænus at Alexandria (A.D. 180)—was one for religious and catechetical instruction (*hieron logon katecheseon*). (*Eus. Hist. Eccl.*) The earliest State provision for secondary instruction was made by the Emperor Vespasian,* who established a group of "imperial schools" at all the great provincial towns; Besançon, Arles, Cologne, Rheims, and Treves are particularly mentioned. In these schools rhetoric, logic, and Latin and Greek literature were well taught, and many a Christian apologist owed to them the mental culture which he employed after his conversion in the service of Christ. When the empire had become Christian, these schools still retained the old methods and subjects of instruction, and even, to a great extent, the old spirit. St. Jerome, who had himself been educated in one of them, was alive to the perilous nature of this influence, and interdicted the reading of the Pagan authors to all those under his direction who were in training for the religious life. Every bishop's residence was from the first more or less definitely a school, in which clerics were trained for the ecclesiastical life. Similarly, after the commencement of the monastic life under St. Antony and St. Hilarion, the monastery, besides subserving the ends of self-discipline and continual intercession, became a school for training monks. This was especially seen in the monasteries in Gaul which followed the rule of the abbot Cassian of Marseilles. Early in the fifth century the invasions of the barbarians began; for four centuries Western Europe weltered in chaos, and the institutions of civilized life

* J. B. Mullinger, *The Schools of Charles the Great* (1877), p. 12.

perished. In the cities of Gaul, as the Franks pressed southwards, the old municipal schools—the schools of the Rhetoricians and the Grammarians—dwindled and were dispersed. Lay life became barbarous; and the arts of barbarism—which are chiefly fighting, destruction, and coarse indulgence—do not stand in need of schools. But in the wreck the episcopal and monastic schools survived, and, through the degradation of lay life, became ever more attractive. In the island of Lerins, the abbot Honoratus, about 400, founded a celebrated monastery, the school of which was known as the *Studium Insulanum*. Ireland, soon after its conversion by St. Patrick, was dotted over with monastic schools, in which the learning then accessible was prosecuted with remarkable success.

The suppression of the schools of Athens by order of Justinian (529) sounded the knell of the educational institutes of antiquity. These schools were, in fact, a university, although that name was of later introduction. They had never been able to shake off the Pagan modes of thought which gave birth to them, and now the advancing tide of Christian ideas engulfed them, without being able for a long time to supply their place. A few months after the suppression St. Benedict founded the abbey of Monte Cassino, and the schools for the erection of which his rule provides were soon spread over Western Europe. These gradually produced a race of teachers and students whose higher and wider views suggested the resuscitation of academic life. It is sufficient to mention the names of Iona, Lindisfarne, Canterbury, York, Fulda, Rheims, Corbie, Fleury, and Seville—not as being all of Benedictine origin, but as among the best schools to be found in the troubled period from the fifth to the tenth century.

The great organizing mind of Charlemagne endeavored to make use of education, as of all other forces within his reach, for restoring civilization in the West. He invited Alcuin, the Scholasticus of York, as the best known teacher in Europe, to his Court at Aix-la-Chapelle, and gave into his charge the palace school. Conscientious and painstaking, Alcuin was yet essentially narrow; there is something cramped and unsatisfactory in his way of handling all the subjects of his slender curriculum. The age of universities was not yet. Charlemagne, and his son after him, were perpetually urging the bishops to improve their schools. Rabanus Maurus, a pupil of Alcuin, made the school of Fulda illustrious; that of Corbie, in the same age, produced Paschasius Radbert. The *trivium* and *quadrivium*—the invention of which is ascribed by some to Martianus Capella, a Carthaginian professor of rhetoric, by others to St. Augustine—supplied the scheme of the most advanced instruction for several centuries. Between 850 and 1000, the inroads of the Normans and Danes again made havoc of all that had been hitherto done in France and England to promote education. The Normans, however, when once solidly converted, became the most active propagators of all civilizing ideas that the world has ever seen. The Norman school of Bec, founded in the eleventh century by the Abbot Herluin, numbered among its teachers Lanfranc and St. Anselm. In schools of this

class, where knowledge was sought at first hand and philosophy disdained conventional methods, university ideals began to emerge. In the twelfth century, at Paris, commences the history of modern universities. After the establishment of these centres of superior teaching, the secondary school became, in theory, on the one hand a stage of preparation for the university, on the other a place of final training for those who had to begin work early. But for a long time the first of these two aspects of a secondary school overpowered the other. William of Wykeham, bishop of Winchester, founded there, in 1373, the school which still exists, expressly in order to feed the college (New College) which he was establishing at Oxford. The Winchester foundation was for a warden and ten fellows, three chaplains and three clerks in orders, an *informator* or head master, a *hostiarius* or second master, seventy scholars who were to be "poor and in need of help," and sixteen choristers. Imitating this example, Henry VI. founded the school at Eton in 1440, as a nursery to King's College, Cambridge. The later public schools of England—Westminster, Rugby, Harrow, &c.—have been founded, speaking generally, upon the model of these two, but without the same close connection with the universities.

Towards the end of the seventeenth century, the necessity of separating primary or elementary instruction from secondary began to make itself felt. The greater complexity and variety of employments, and the increased application of science to all the useful arts, made it desirable, if not indispensable, that the laboring class also should at least be instructed in letters and in the art of calculation. Primary instruction on a large scale was first tried (1684) by the Ven. De la Salle, the founder of the Christian Brothers. The new grade had its two aspects—that by which it was a stage of preparation for the secondary school, and that by which it gave a final training. Up to very recent times the former aspect was little regarded; but, at present, the advantage of making free and easy communications by which the best scholars can pass from the primary to the secondary, and from that to the superior grade of instruction, is clearly perceived.

All English schools before the Reformation had a Catholic character. That being withdrawn from them by the change of religion, and the laws prohibiting the erection of new schools under Catholic teachers, those who adhered to the old faith were put to great straits for several generations in order to get their children educated. A single sample of Protestant legislation will show what difficulties had to be faced. By the 11 and 12 Will. III. c. iv. "if any Papist, or person making profession of the Popish religion, shall keep school, or take upon himself the education or government or boarding of youth, he shall be adjudged to perpetual imprisonment in such place within this kingdom as the King by advice of his Privy Council shall appoint." Unless foreign education were sought, obscure private schools were the only available resort in England. The first school of a higher class was that established at Sedgley Park (it had

previously existed in a humble way at Newcastle-under-Lyne) by Bishop Chalonier in 1763. During colonial days the Jesuit Fathers had academies when possible in Maryland, that at Bohemia being the most famous. After the Revolution, Georgetown College was founded in 1791.

The monitorial system of Bell and Lancaster, by means of which it was considered that primary instruction could be much extended at little expense by setting the elder children as "monitors" to teach the rudiments to the younger, was brought out in 1797. The primary schools of Prussia, organized under Hardenberg with great skill and thoroughness, drew general attention; and in 1833 the first public grant, £20,000, in aid of the elementary education of the people, was voted by the British Parliament, and its administration confided to a Committee of the Privy Council. For Catholics was established, in 1847, the "Catholic Poor School Committee," which, by maintaining efficient training-schools for masters and mistresses, enables Catholic managers to obtain their fair share of the Parliamentary grant for elementary education.

In Ireland the penal laws rendered the erection of Catholic schools impossible until about a hundred years ago, when the ill-success of the war against the Americans compelled certain relaxations. A secondary school for forty boarders was founded at Burrell's Hall, Kilkenny, in 1783, under Drs. Lanigan and Dunne. It thrived exceedingly, and was transformed in 1836 into St. Kieran's College, under which name it still exists. Of more recent foundation are Carlow and Thurles Colleges, and the Jesuit Colleges of Clongowes and Tullabeg. These institutions, though without State aid or inspection, are already more flourishing than the Royal and Charter Schools—founded in the bad times in order to preserve and extend Protestant ascendancy—could ever boast of being.

The National Board of Education—in the schools of which a combined literary instruction was to be given to children of all creeds during certain hours in the day, while separate religious teaching might be given to those whose parents desired it before or after those hours, and also on one particular day of the week—was organized through the exertions of Mr. Stanley, Chief Secretary for Ireland (afterwards Earl of Derby), in 1831. The bishops accepted this arrangement, not as the best, but as the best obtainable, measure; and under it, notwithstanding the difficulties caused by extreme poverty, elementary school training has penetrated into every corner of Ireland.

In the United States a system of State Schools has been established within the last half century, and extends to most of the States. It is sectarian, entirely controlled by Protestants, with Protestant superintendents, a vast majority of teachers Protestants, school-books essentially Protestant, and the whole influence anti-Catholic. To save their children from perversion by this proselytizing system Catholics have been compelled to extend their parochial schools, and to organize them into a thorough and efficient system. They now exist in all parts, and number several hundred thousand pupils.

Stations of the Cross.

STATIONS OF THE CROSS (*Via Crucis, Via Calvarii*). A series of fourteen crosses generally with images or pictures representing different events in the Passion of Christ, each Station corresponding to a particular event. They are ranged round the church, the first station being placed on one side of the high altar, the last on the other. The Stations are among the most popular of Catholic devotions and are to be found in almost every church. Sometimes they are erected in the open air, especially on roads which lead to some church or shrine standing on a hill.

The devotion began in the Franciscan order. The Franciscans are the guardians of the holy places in Jerusalem, and these stations are intended as a help to making in spirit a pilgrimage to the scene of Christ's sufferings and death. Innocent XII., in 1694, authentically interpreting a brief of his predecessor Innocent XI. in 1686, declared that the indulgences granted for devoutly visiting certain holy places in Palestine could be gained by all Franciscans and by all affiliated to the order if they made the way of the cross devoutly—*i. e.*, passed or turned from station to station meditating devoutly on the various stages of the history.



ONE OF THE STATIONS OF THE CROSS.

Benedict XIII., in 1726, extended these indulgences to all the faithful; Clement XII., in 1731, permitted persons to gain the indulgences at Stations erected in churches which were not Franciscan, provided they were erected by a Franciscan with the sanction of the ordinary. Bishops can, by Apostolic faculties, erect the

Stations with the indulgences attached to them, and they constantly delegate this faculty to priests. The indulgences are attached to the crosses, not the pictures.

The fourteen Stations are (1) the sentence passed on our Lord by Pilate; (2) the receiving of the cross; (3) our Lord's first fall; (4) his meeting with his mother; (5) the bearing of the cross by Simon of Cyrene; (6) the wiping of Christ's face by Veronica with a handkerchief; (7) his second fall; (8) his words to the women of Jerusalem, "Weep not for Me," &c.; (9) his third fall; (10) his being stripped of his garments; (11) his crucifixion; (12) his death; (13) the taking down of his body from the cross; (14) his burial.

Stigmata.

THE word occurs in Gal. vi. 15, "I bear the marks of Jesus in my body." Such brands or marks (*stigmata*) were set on slaves who had run away, on slaves consecrated to the service of a heathen god, rarely on captives, and sometimes soldiers branded the name of their general on some part of their body. Probably St. Paul's metaphor is taken from the second of these customs. He regarded the marks of suffering in Christ's cause as consecrating him the more to his Master's service.

The idea that miraculous wounds on the hands, feet, and side, like those borne by our Lord, were a mark of divine favor, certainly existed in the mediæval Church independently of St. Francis, for in 1222, at a council in Oxford, an impostor who claimed to have stigmata of this kind confessed his guilt and was punished accordingly (Fleury, "H. E." lxxviii. § 56). Only two years later—*i. e.*, 1224—St. Francis of Assisi (d. 1226) was on Mount Alvernus to keep his annual fast of forty days in honor of St. Michael. One morning, says St. Buonaventure, about the 14th of September, the feast of the Exaltation of the Cross, Francis saw a seraph flying towards him. There was a figure of a man attached to a cross between the wings. After the vision disappeared, the hands and feet of the saint were found to be marked with nails, and there was a wound in his side. The wounds were seen by some of the friars and by Alexander IV. during the lifetime of the saint, and after his death by fifty friars, St. Clare, and a multitude of seculars. St. Buonaventure assures us that he had the testimony of Alexander IV. from the Pope's own lips. The Church keeps a feast of the Stigmata of St. Francis, instituted by Benedict XII.

The Dominicans claimed a similar distinction for one of their own order, St. Catharine of Siena (1347–1380).

The fact of her stigmatization is recorded in the Breviary office, and a special feast in commemoration of it was granted to the Dominicans by Benedict XIII. In a work on the subject Dr. Imbert-Gourbeyre enumerates 145 persons, twenty men, the rest women, who are stated to have received the stigmata. Of these, eighty lived before the seventeenth century. Some are canonized, others beatified, others simply persons of reputed holiness. More than one is still living.

Stole.

A NARROW vestment made of the same stuff as the chasuble, and worn round the neck. The Pope always wears the stole. Bishops and priests wear it at Mass—the priest crossed over his breast, the bishop, who has already the pectoral cross on his breast, pendant on each side. They also wear

it whenever they exercise their orders by administering sacraments or by blessing persons or things. In some places it is, in others it is not, worn in preaching, and the custom of the place is to be followed (S. C. R. 12 Nov. 1837, 23 Maii 1846). Deacons wear it at Mass, or at Benediction, &c., when they have to move the Blessed Sacrament, over the left shoulder and joined on the right side.



STOLE.

Stola, in classical Greek, in the LXX and New Testament means a robe of any kind, sometimes (*e. g.*, in Mark xii. 38, Luc. xx. 46) a costly or imposing garment. In Latin *stola* was the upper garment worn by women of position. The conjecture of Meratus that our stole is the Roman stola of which only the ornamental stripe has been left, is very unlikely, considering that the stola was, almost exclusively, a piece of female attire. The stole is never mentioned by that name before the ninth century. Theodoret ("H. E." ii. 27) speaks of "a holy stole" (*hiera stole*) given to Macarius by Constantine, but he only means a "sacred vestment" in general, and Germanus of Constantinople at the beginning of the eighth century identifies the *stole* with the *phelonion* or chasuble, and distinguishes it from the *orarion* or stole according to our modern usage (Galland. "Bibliothec." tom. xiii. p. 226).

This word *orarium* belongs to the later Latin, and means a cloth for the face, a handkerchief. It was also used "in favorem," to applaud at theatres, &c., and sometimes worn as a scarf. The first mention of it as an ecclesiastical vestment occurs about the middle of the fourth century, when the Council of Laodicea (can. 22 and 23) forbade clerics in minor orders to use it. A sermon attributed to Chrysostom compares the deacons to angels, and the "stripes of thin linen on their left shoulders" (*tais leptais othonas tais epi ton aristeron omon*) to wings ("Homily on the Prodigal Son," Migne, vol. viii. 520). In the West, for a long time after, orarium was used for a common handkerchief or napkin (Ambros. "De Excess. Sat." lib. i. 43; August. "De Civit. Dei," xxii. 8; Hieron. Ep. lii. 9; Prudent. "Peristeph." i. 86; Greg. Turon, "De Gloria Mart." i. 93; Greg. Magn. Ep. vii. 30. So the Council of Orleans in 511). It is in the Spanish church that we find the earliest traces of the orarium or stole as a sacred vestment among the Latins. The Council of Braga in 563 (can. 9) speaks of the orarium as worn by deacons; a Council of Toledo in 633 recognizes it as a vestment of bishops, priests, and deacons (can. 28 and 40). Another synod of Braga in 675 mentions the present custom according to

which priests wear the orarium crossed over the breast (can. 4); while the Synod of Mayence in 813 (can. 28) requires priests to wear it not only at Mass but habitually, as the Pope does now, to mark their sacerdotal dignity. Several of the *Ordines Romani* (the third, fifth, eighth, ninth, and thirteenth) also mention the orarium. Hence, we may conclude that from about the time of Charlemagne the orarium or stole was generally adopted throughout the West as a vestment of bishops, priests, and deacons. The Greeks have always regarded the orarium as a vestment peculiar to deacons. The *epitrachelion* or *peritrachelion* of priests differs both in form and in the manner it is worn from the orarium of deacons. The Syrian Christians have adopted the same word *orro*, *ororo*, but with them the orro is worn by clerics of all the orders. Readers among the Maronites wear the orro hanging from the right shoulder, subdeacons in all the Syrian rites round the neck, deacons on the left shoulder, priests round the neck and in front of the breast. The Syrians also use the same word for the *omophorion* or pallium of bishops. (See Payne Smith, "Thesaurus Syriacus," col. 101, 102.) Hefele says it appears from ancient pictures that down to the twelfth century the deacon's stole hung over the left shoulder, and was not, as now, fastened together on the right side below the breast. Till a late period the stole was worn outside the dalmatic as now by the Greek deacons over the sticharion. Hefele finds the earliest notice of a deacon's stole worn under the dalmatic in a Salzburg Pontifical of the twelfth century, and in the fourteenth Roman Ordo, compiled about 1300. Bishops, however, wore the stole over the alb and under the tunicella and dalmatic as early at least as Rabanus Maurus ("De Cleric. Instit." i. 19, 20)- *i. e.*, about 816.

The same author (*loc. cit.*) speaks of the orarium which "some call stole." This is the first certain instance of the use of the latter word, for its place in the Gregorian Sacramentary may be one of the many interpolations to which liturgical books are peculiarly subject. In the eleventh and twelfth centuries stole became the common word (Synod of Coyaca, in the diocese of Oviedo, anno 1050, can. 3). The oraria on ancient pictures are exactly like our stoles, resembling the pattern known as Gothic. They were often adorned with jewels, bells hung from them, and letters or words were worked in. Hefele acknowledges his failure after much search to find the reason why the word "stole" came to be used for orarium. The vestment has been taken as a symbol of the yoke of Christ (Pseudo-Alcuin), of Christ's obedience (Innocent III.) The prayer in our present Missal evidently refers to the original meaning of the Greek *stole*. "Give me back, O Lord, the stole or robe of immortality," &c.

Surplice.

A GARMENT of white linen worn over the cassock in choir and in the administration of the sacraments. It is among the most familiar, and at the same time is one of the most modern of Church vestments.

The word *superpellicium* means a dress worn over a garment of skins. Such dresses of fur (*pellicie*) came into use among monks early in the ninth century,



SURPLICE.

probably to protect them from the cold and damp during the long offices in church. The great Synod of Aix-la-Chapelle in 817 (can. 22) ordered each monk to have two dresses of fur (*pellicie*). Over these *pellicie* a linen garment, the *superpellicium* or surplice, was worn in choir. It is uncertain when this last custom began. The surplice is mentioned in 1050 by the Council of Coyaca, and Durandus in 1286 speaks of its use as already ancient, but by no means universal. The Spanish synod just mentioned (can. 3) requires it to be worn under the amice, alb, and the rest of the Mass vestments, and this usage is still recognized in the rubrics of the Roman Missal ("Ritus Servand." i. 2.) In the twelfth century it reached to the ankles, and so

the Council of Basle in the fifteenth century requires canons in choir to wear surplices "*ultra medias tibias*." Cardinal Bona, more than 200 years ago, speaks of surplices being already shorter than the rule of Basle required, but the pictures in Roman Pontificals of the last century show that the present form of the Italian surplice or cotta is very recent. To this day the length varies much in our churches. It was not till the seventeenth century that surplices were commonly adorned with lace. (Hefele, "*Beiträge*," vol. ii. p. 174, *seq.*)

Suspension.

A CENSURE by which a cleric is forbidden to exercise his orders or his clerical office, or to administer and enjoy the fruits of his benefice. It does not, like deposition, deprive a cleric of his benefice, or make him incapable of lawfully exercising his office without formal rehabilitation; much less does it, like degradation, deprive him of his status as a clergyman. Partial suspension inhibits a man from the use of his orders, of his office—*i. e.*, from exercise of orders and jurisdiction, or, again, from the enjoyment and adminis-

tration of his benefice. It may prohibit from all exercise of orders or jurisdiction, or only from certain acts of order and jurisdiction—*e. g.*, a bishop may be suspended from ordaining, singing Mass pontifically, &c., and yet be perfectly free to say Mass, govern his diocese, &c. Entire suspension prohibits all use of order, jurisdiction, or benefice. Suspension may be perpetual—*i. e.*, without any fixed limit, or for a definite time. If inflicted for a time, it ceases of itself when the time is over. Perpetual suspension for a fault altogether past is removed by the dispensation of the prelate who inflicted it, his superior, successor, or delegate. If inflicted as a censure it may be removed by absolution given solemnly according to a form prescribed in the *Rituale*, if the suspension is public; or privately by absolution in a general form, if the suspension is secret. The power of absolution is sometimes held by every priest empowered to hear confessions, sometimes reserved to the bishop, sometimes to the Pope. According to the Bull “*Apostolicæ Sedis*,” October 12, 1869, the following suspensions only are incurred *ipso facto*, absolution being reserved to the Pope. They all depend on the giving, receiving, or exercising orders or jurisdiction:— (1) Suspension from the fruits of their benefices is incurred by the chapter of a vacant see if they admit a bishop before he has produced the Apostolic letters for his promotion;* (2) bishops are suspended for three years from all right to ordain, if they give orders to one who has neither patrimony nor benefice, on the condition that he renounces all claim to support from the bishop; (3) for one year if they ordain without dimissorials a person who does not belong to the diocese or hold a benefice in it, or a person belonging to but long absent from the diocese, unless he has a certificate of good character from the bishop under whom he has been living; or (4) if, apart from privilege, they confer a holy order on one who has not a patrimony, benefice, or the *titulus pauper-tatis*, acquired by solemn vows, already made. (5) Religious expelled from their order are suspended from all exercise of orders. (6) So are persons knowingly ordained by a bishop under excommunication, suspension, or interdict, or notoriously heretical or schismatical (if they were in good faith, they must wait for a dispensation). Then follow some suspensions which affect persons living in Rome, incurred (1) by persons living more than four months in Rome and ordained by a bishop not their own, without leave from the cardinal-vicar, or ordained without being examined before the cardinal-vicar, or ordained by their own bishop after failing in the examination before the cardinal-vicar; (2) by persons in the six suburbicarian dioceses if they are ordained out of their own dioceses, unless with dimissorials directed to the cardinal-vicar himself, or if they receive a holy order without ten days’ retreat at the house of the Fathers of the Mission; bishops who ordain in these cases are suspended “*ab usu pontificalium*” for a year. Further, the following suspensions imposed by the Council of

* In this case the penalties have been extended and increased by the bull *Romanus Pontifex*, Aug. 28, 1873.

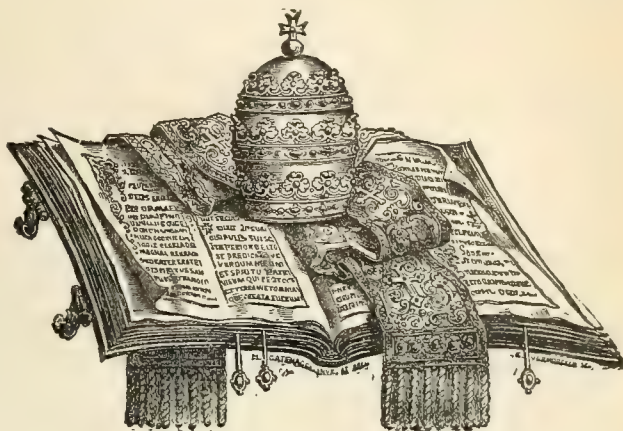
Trent remain in force:—(1) “*Ab exercitio ordinum*” on bishops who act pontifically without leave in other dioceses, and on persons ordained by them there (Concil. Trid. sess. vi. De Reform. c. 5). (2) “*Ab executione ordinum ad beneplacitum prælati futuri*” on all who receive a holy order in virtue of dimissorials from a chapter within a year of the vacancy of the see (sess. vii. De Reform. c. 10). (3) For a year “*ab exercitio pontificalium*” on titular bishops who ordain without dimissorials, and “*ab executione ordinum*” on the persons so ordained, as long as their ordinary pleases (sess. xiv. De Ref. c. 2). (4) “*A collatione ordinum*” for a year on bishops who ordain without testimonials of character from the proper ordinary, and “*ab executione ordinum*” on those so ordained as long as their ordinary sees fit (sess. xxiii. De Ref. c. 8). (5) “*Ab officio et beneficio*” for a year on those who furnish dimissorials contrary to the Tridentine decrees (sess. vii. De Ref. c. 10; xxiii. De Ref. c. 10). (6) Absolute suspension, at the will of the ordinary of the priest whose rights have been infringed, on parish priests who knowingly marry persons from another parish without leave from their priests (sess. xxiv. De Ref. c. 1); (7) on “*episcopi concubinari, a provinciali synodo admoniti.*” Of course, provincial and diocesan statutes may inflict suspension to be incurred *ipso facto*, and prelates are empowered to visit the offences of clerics subject to them with suspension (xxv. De Ref. c. 14).

In the earliest times clerics were often punished, not by simple suspension, but by temporary deprivation of communion (Canon Apost. 45, Illiber. 21, Epæon. 3). But as early as 314 (Concil. Neocæsaren. c. 1) we have an instance of suspension perpetual and from all functions, and so frequently in the following centuries (Agde, c. 43, in Trullo, c. 26). In the so-called Fourth Council of Carthage (c. 68), where a bishop who breaks the law is forbidden to ordain, we have an instance of partial suspension, and in another early council an instance of suspension from Mass (3 Aurel. c. 7). Often clerics suspended from order and office retained their stipend (3 Concil. Aurel. A.D. 538, c. 19), while in other cases they were suspended from their stipend (Concil. Narbonn. A.D. 589, c. 11 and 13).

Tiara.

A CYLINDRICAL head-dress pointed at the top and surrounded with three crowns, which the Pope wears as a symbol of sovereignty. The word occurs in the classics to denote the Persian head-dress, particularly that of the “great king.” In the Vulgate it is a synonym of *cidaris* and *mitra*, and is used for the turban of the high priest, or of the common priest. Till late in the middle ages tiara was a synonym of *mitra*, a bishop’s mitre, *regnum* being the word for crown.

The whole history of the Papal Tiara is uncertain. Nicolas I. (858-867) is said to have been the first to unite the princely crown with the mitre, though the Bollandists think this was done before his time (Bollandists, "Thesaur." vol. ii. p. 323). The common statement that Boniface VIII. (about 1300) added the second crown is false, for Hefele shows that Innocent III. is represented wearing the second crown in a painting older than the time of Boniface. Urban V. (1362-70) is supposed to have added the third crown. The tiara is placed on the Pope's head at his coronation by the second cardinal deacon in the loggia of St. Peter's with the words, "Receive the tiara adorned with



THE PAPAL TIARA.

three crowns, and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ." At ceremonies of a purely spiritual character the Pope wears the mitre, not the tiara. (Hefele, "Beiträge," vol. ii. p. 236 *seq.*)

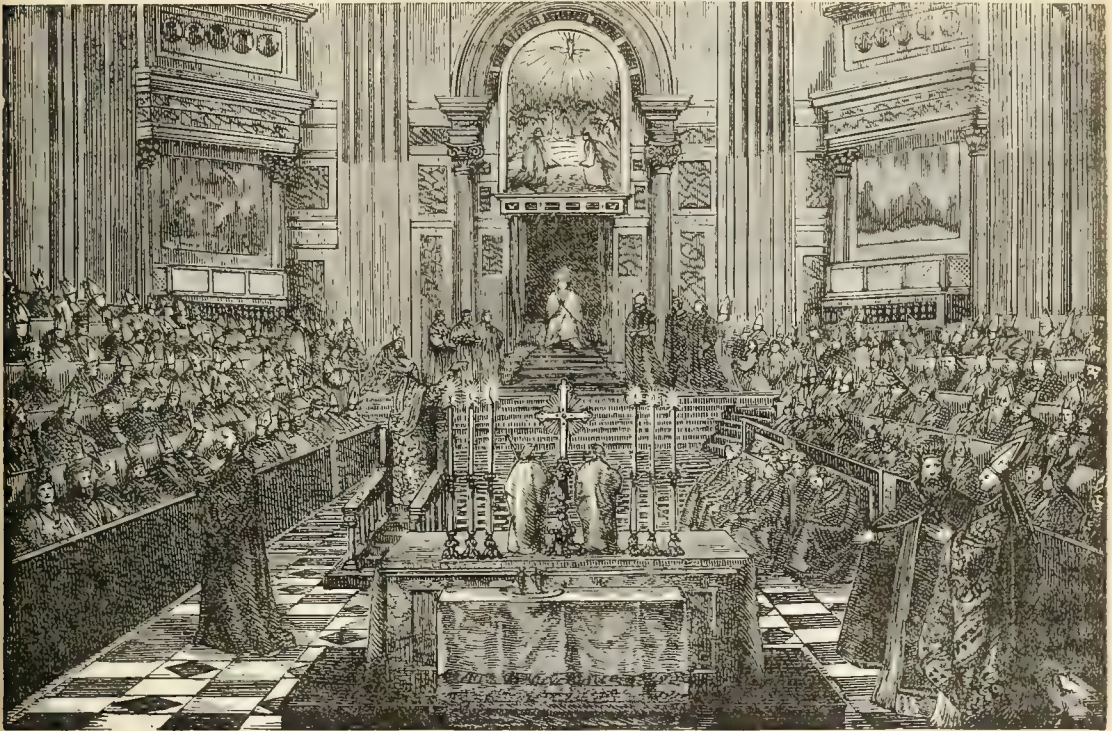
Tunic.

TUNIC (*tunica* or *tunicella*). A vestment proper to sub-deacons, who are clothed in it by the bishop at ordination, and exactly like the dalmatic, except that, according to Gavantus ("Thesaur." P. 1, tit. xix.); it is rather smaller. Even this distinction is not generally observed. It is also worn by bishops under the dalmatic when they pontificate. Gregory the Great (Ep. ix. 12) says one of his predecessors had given the sub-deacons linen tunics, and that some other churches had adopted this usage, but he himself had restored the old fashion, and left his sub-deacons without any special vestment. There is no notice of the tunicella in the Gregorian Sacramentary. But the first (§ 6) and the fifth (§ 1) of the Roman Ordines distinguish between a greater and less dalmatic, and the latter probably is our tunicle. Amalarius expressly marks ("Eccles. Offic." ii. 21, 22) the difference between dalmatic and tunicle, and tells us that some bishops wore one, some the other, some, as now, both. He says the tunic was also called "subucula," and was, when worn as an episcopal vestment, purple (*hyacinthina*). Horrius of Autun calls the tunicle ("Gemma," i. 229) "subtile," and "tunica stricta" (*i. e.*, narrow); Innocent III. ("De Altar. Myster." i. 39 and 55), "tunica poderes."

Vatican Council.

THIS Council met on December 8, 1869, and is not yet concluded. No general Council had been held for three hundred years, and many regarded another general council as a moral impossibility. Yet, it is easy enough to see that the events of half a century had been preparing the way for the General Council of 1869. The interference of statesmen with the freedom of the Church had rendered the law (Concil. Trid. sess. xxiv. "De Reform." c. 2), which requires provincial synods to be held every three years, a dead letter. The same cause would also have proved an insuperable obstacle to great assemblies of the bishops at Rome. But the revolution which stripped the Church of her wealth certainly left her freer in action. The first Provincial Synod which had been known for long, assembled at Tuam in 1817, and its decrees were confirmed at Rome. It was followed by the National Synod of Hungary, held at Pressburg in 1822. But it was from the United States that the revival of Provincial Councils really came. There were Provincial Synods of Baltimore in 1829, 1833, 1837, 1840, 1843, 1846, and 1849. Pius IX. early in his Pontificate urged the observance of the Church's law upon the bishops. Soon, no fewer than twenty provincial councils had assembled in France; Austria and Hungary followed the example in 1858 (Synods of Vienna and Grau), Holland in 1865 (Synod of Utrecht), and numerous synods were held in Germany, in England, just after the hierarchy had been restored, in Ireland, in Australia, and in South America (Quito and New Granada). Even the Catholics of the Oriental rites were affected by the movement. Syrians, Maronites, Armenians, met in council, and the last Council of the Armenians at Constantinople in 1869 deserves special notice. In Italy, on the other hand, political troubles made the number of provincial councils very small. Nor was this revival of synodical action the only preparation for a general council. Pius IX. had three times seen a vast number of bishops gathered round him—viz., at the definition of the Immaculate Conception, at the canonization of the Japanese martyrs, on the eighteenth centenary of the martyrdom of St. Peter and St. Paul. Since the Second Lateran Council of 1139, Rome had never witnessed such an assembly of bishops as this last one. Nor was it simply the fact of these unions which led the way to the General Council in the Vatican. It is evident now that the chief definition of this Council—that of the Papal Infallibility—came as the result of forces which had been long at work. The French universities had disappeared in the storms of the Revolution, and Gallican principles were dying out in France itself. In Italy, Spain, and Portugal, where, owing to the influence of the Governments, Gallicanism had found, even late in the last century, such representatives as Tamburini, Bishop Solari, Fontani, Palmieri, Degola, Bishop Clement of Barcelona, &c., it was now wholly extinct. Many of the

provincial councils and the bishops in their assemblies at Rome had held language which showed that a proposal to define the Pope's infallibility would meet with no opposition among the majority. With the German Catholics it was otherwise. There many of the clergy were still educated at "mixed" universities—many of the Catholic professors had already manifested their distrust of the "Roman" theology, and some of them had come into collision with the Roman Congregations. They clung, in the supposed interests of science, to methods different from those which prevailed at Rome. And even in France there was a party, small in numbers, but strong in talent and character, which was attached to liberal principles in politics and distrustful of Roman interfer-



THE VATICAN COUNCIL.

ence in such matters. They had fought the Church's battle for freedom of instruction, and they were unwilling to admit that the appeal they had made to the principles of freedom and toleration was after all only an *argumentum ad hominem*. Ultramontanism then prevailed throughout the Church, but it was opposed by a small band of Catholic "liberals" in France, and by a number of learned men in Germany. The former advocated the interests of freedom, as they understood it; the latter, those of philosophy, history, and theology, as they understood them. There were, besides, Catholic statesmen in both countries who suspected danger to the State in a definition of Papal infallibility.

Pius IX. first imparted his idea of convoking a General Council to the car-

dinals of the Congregation of Rites in December, 1864; and shortly afterwards he consulted all the cardinals who resided in Rome. They were requested to submit to the Pope their opinions, in writing, on the opportuneness of such a convocation, and the subjects which, supposing the Council opportune, ought to be discussed. Nineteen advised the convocation, two were against it, one was doubtful. In March, 1865, five cardinals, Patrizi, Reisach, Panebianco, Bizarri, Caterini, were appointed to consider the votes sent in, and these, with the addition of some other cardinals and of consultors, were formed into a Congregation of Direction (Cecconi, "Storia del Concil. Vatic." lib. i. cap. 1). In April and May a circular was addressed to thirty-six bishops, begging their opinion on the subjects to be treated (*ib.* Doc. iii.), and letters were also addressed to the Nuncios at the various Courts, asking them to find theologians fit to act as consultors in the preliminary congregations (*ib.* Doc. iv.). Next year, in February and March, certain Oriental bishops and bishops of the Greek rite in the Austrian Empire, were also consulted (*ib.* Doc. vi. and vii.). All these consultations were made in the strictest confidence. On June 4, 1867, Cardinal Caterini wrote to all the bishops present for the centenary of the martyrdom of St. Peter and St. Paul. He added a list of seventeen questions on points of discipline, and invited suggestions on other matters (*ib.* Doc. ix.).

At last, in the same month, the Pope announced in a public Consistory of some 500 bishops his intention of convoking the Council (*ib.* Doc. x.), and by a bull of June 29, 1869 (*ib.* Doc. xxxvi.), the Council was summoned to meet at Rome on December 8, 1869. Meantime, in September of the previous year, "all bishops of the churches of Oriental rite not in communion with the Apostolic See" (*ib.* Doc. xxxvii.), and all "Protestants and non-Catholics" (*ib.* Doc. xxxviii.), were invited to attend. There was some thought of addressing a similar invitation to the Jansenist bishops in Holland, but it was resolved not to do so (*ib.* vol. i. p. 119 *seq.*). It was intended that these Oriental bishops should be allowed no part in the Council till they professed the Catholic Roman faith whole and entire; and it was explained in a letter to Archbishop, now Cardinal, Manning that the Protestants were invited to attend only that they might be referred to "experienced men," and have their difficulties solved. No effect followed from these letters to Orientals and Protestants, except a few protests (Friedrich, "Geschichte des Vatikan Concils," i. p. 723 *seq.*). Besides the Commission of General Direction, mentioned already, the Pope nominated six special commissions—for Ceremonial, the Relations of Church and State, the Churches and Missions of the East, the Religious Orders, Dogmatic Theology and Discipline. Each consisted of a cardinal president, and of consultors from all parts of the world. Vercellone, Theiner, Tarquini, Franzelin, Schrader, Perrone, Gibert, Freppel, Hefele, Haneberg, Hergenröther, Alzog, Molitor, Moufang, Hetlinger, Feijje, were among the consultors. Dr. (now Cardinal) Newman was asked to be a consultor, but declined on account of his health. It was the duty

of these special congregations to prepare "schemata"—*i. e.*, draughts of canons and decrees for the consideration of the Fathers. Their members were bound to absolute secrecy.

Till the Council met nothing was said by any one in authority of any intention to define Papal infallibility. But attention was roused by statements in the French correspondence of the "*Civiltà*," February 6, 1869 (reprinted in Cecconi, Doc. cxl.). In this periodical, it was stated that the Council would probably set its seal to the condemnations of the Syllabus; that the bishops would define the Pope's infallibility by acclamation, and that the corporal assumption of the Blessed Virgin into heaven would be made an article of faith. This was the occasion of the famous articles in the Augsburg "*Allgemeine Zeitung*," which afterwards appeared in the form of a book entitled "*Janus*." It professed to be written from a Catholic point of view, but was in reality a bitter attack on the Papacy. In April, 1869, Prince Hohenlohe, Foreign Minister in Bavaria, sent a circular to the European Governments warning them of the political dangers which the Council might cause (Friedrich, *ib.* i. p. 774), and in September a large majority of the German bishops assembled at Fulda laid before Pius IX. their fears as to the consequences in Germany should Papal infallibility be defined. This document was undoubtedly despatched to the Pope, but Cecconi, after laborious search, could not find it in the Roman archives (Cecconi, part i. vol. ii. sect. i. p. 479).

The time of convocation was drawing near, and Pius IX. in a brief "*Multiplices inter*," November 27, 1869 (*ib.* Doc. lii), arranged the order of business at the Council. The preparatory commissions had done their work, and were to be replaced by new ones. The Pope appointed five cardinal-presidents; viz., Reisach (who died shortly afterwards and was replaced by De Angelis), De Luca, Bizzari, Bilio, Capalti, a secretary—viz., Bishop Fessler of St. Pölten, and a deputation of members of the Council, who were to examine proposals made by the bishops. Four other deputations for Dogma, Discipline, Religious Orders and Oriental Rites, were to be chosen by the Fathers of the Council, but each was to be placed under a cardinal-president nominated by the Pope himself. The schemata drawn up by the preparatory commissions were to be printed and distributed to the Fathers. The bishops might send proposals to be examined by the directive deputation. These new schemata or proposals, if approved by it, were also to be printed and circulated among the bishops some days before the discussion on them began. Bishops who wished to speak on any subject must notify their intention at least a day before. They were to do so in order of rank, and, after they had ended, others might obtain leave to speak from the presidents. If there was no prospect of agreement, schemata, according to their subject-matter, were to be referred to the special commissions for revisal, and then voted upon in general congregation. Finally, the canon or decree was to be read in the Pope's name in solemn session, the Fathers were to answer

"Placet" or "Non placet;" the Pope was to announce the result, and, in case of acceptance by the Council, to confirm its decision by Apostolic authority. The Council opened on December 8, 1869. There were 719 members present, and by March of the following year as many as 764. Of these 120 were archbishops or bishops *in partibus infidelium*, now called titular prelates, and 52 were abbots, generals of orders, &c.

Much time was spent in discussions on discipline, the preparation of a Short Catechism, &c., which have issued as yet in no definite result. The work actually finished consists of two Constitutions—one, "De Fide Catholica," made up of chapters and canons on the primary truths of natural religion, on revelation, on faith, and the connection between faith and reason; the other "De Ecclesia Christi," treating chiefly of the primacy of the Roman See, and defining the Pope's immediate authority over all Christians. The former constitution passed with comparatively little difficulty. It was unanimously accepted by the 667 Fathers present, and confirmed by the Pope in the third public session, April 24, 1870.

Very different was the fate of the second constitution on the Infallibility of the Pope. Scarcely, however, had the Council met when a "postulatum" representing the views of the great majority of the Fathers begged that the question should be proposed for decision. On the other hand, in January, 1870, forty-five German and Austrian bishops, thirty-two French, joined by three Portuguese and four Orientals, twenty-seven from nations of English speech, seventeen Orientals, seven Italians, begged the Pope to prevent the discussion. (Original texts in Friedrich, "Documenta ad Illustrandum Concil. Vatic." Abth. i. pp. 250, 251, 254, 256.) At the same time, outside the Council, a protest was made by Dr. Döllinger as well as by the French Minister Daru and the Austrian von Beust, supported by the Bavarian, Portuguese, Prussian and English Cabinets. Archbishops Deschamps of Malines, Manning of Westminster, Spalding of Baltimore, and Bishop Martin of Paderborn, were prominent on the side of the majority; while the learned Hefele, who was promoted to the bishopric of Rottenburg in November, 1869; Strossmayer, bishop of Diakovar in Slavonia; Cardinal Rauscher, archbishop of Vienna; Darboy, archbishop of Paris; Dupanloup, bishop of Orleans; Maret bishop *in partibus*; Kenrick, archbishop of St. Louis; Clifford, bishop of Clifton, were strenuous supporters of the opposition.

New complications arose from a document issued by the cardinal-presidents at the wish of the Pope on February 20, 1870. Complaints were made of the way in which the discussions were protracted, and accordingly new arrangements were devised. In the discussion on any amended schema no one was to take part without giving notice beforehand of that particular portion of the said schema on which he meant to address the Council. Further, at the request of any ten Fathers, the presidents might ask the Council if they desired the discussion to proceed, and if a majority said no, they might close it there and

then. This led more than a hundred prelates to protest, in a document addressed to the presidents, that by these regulations "the freedom of the Council might seem in several respects to be impaired, nay, destroyed" ("minui imo tolli posse videatur"). They implored that nothing should be defined except with the moral unanimity of the Fathers, and appealed to the example of Pius IV. at the Council of Trent. Otherwise they feared that "the character of the Œcumenical Council might be exposed to doubt" ("œcumenici concilii character in dubium vocari possit." Text in Friedrich, *Abth. i. p. 258 seq.*). It must be remembered, however, that the whole discussion was extended over seven weeks. The points at issue must have been perfectly familiar to those with whom the decision lay, and the majority could not be expected to tolerate a protracted discussion which had no real influence on opinion, and only served to impede definition.

Early in May the schema "De Ecclesia," with the added clauses on Papal infallibility, was laid before the Council, and the conciliar discussion upon it began. On July 13, it was voted upon in general congregation; of the Fathers present 451 said "Placet," sixty-two "Placet juxta modum"—*i. e.*, they were ready to accept the Constitution with modifications, but not as it stood; eighty-eight said "Non placet," seventy did not vote at all. In the last general congregation the Fathers protested against the calumnies of the press, especially against the report that the Council was not free. In a letter to the Pope fifty-five bishops declared that their mind was unaltered, but that they meant to absent themselves from the public session. This was held on July 18. The bull "Pastor Æternus," containing the Constitution "De Ecclesia" and the definition of Papal infallibility, was read. Thereupon 535 answered "Placet," the two others—*viz.*, Bishop Riccio of Ajaccio and Bishop Fitzgerald of Little Rock—"Non placet." The Pope then confirmed the decree by Apostolic authority. On that same day Napoleon III. declared war against Prussia. On September 20 the Italians possessed themselves of Rome, and by a brief of October 20 the Pope prorogued the Council. It has never been reassembled.

Not a single bishop in the world refused assent, and for that and other reasons a schism of any considerable magnitude was impossible.

(The histories of the Council by Cecconi and Friedrich resemble in more points than one those of the Tridentine Council by Pallavicino and Sarpi, with this notable difference, that Sarpi wrote before Pallavicino, while Friedrich takes care to write after Cecconi, and to use his materials. Neither historian has reached the actual assembly of the Council. Cecconi has access to the Vatican archives, so that his work [first part published 1873] will always be indispensable. But it has already exceeded 3,000 pages large octavo; it is filled with much irrelevant matter, is badly written and badly arranged. Friedrich's first volume [1877] is well arranged and interesting, and does not, so far as we can test it, alter the facts; but it is disfigured by a vehement invective against the Roman Court and Ultramontanism in general.)

Veil.

VEIL (*velum*, a covering). Pagan customs in regard to the use of the veil cannot here be considered, but we shall endeavor to give some account of the various kinds of veil recognized in the Catholic ritual for covering either things or persons. Three Eucharistic veils were in use in the ancient Eastern Church, the paten veil for covering the bread before consecration, the chalice veil, and a very thin transparent veil for covering both paten and chalice. The offertory veil (*offertorium*) was used, according to the ritual of the Church of Sarum, in various parts of the ceremonial of High Mass. It seems to be the same as the superhumeral veil with which the sub-deacon now covers the chalice at High Mass, and which is also used at Benediction. Magri (quoted in Morone) says that in Spanish churches from the first day of Lent a veil is drawn before the high altar while the hours are recited, and during Mass on ferias; it is withdrawn at the Gospel and the elevation of the host. On Wednesday in Holy Week, when in the "Passion" the words occur "et velum templi scissum est," the veil is withdrawn and no more used.

The nuptial veil or *flammeum*, as is well known, was in use among the Romans. St. Ambrose speaks of a veil (*pallium*) stretched over the heads of the bride and bridegroom during the celebration of marriage, with a mystical significance. The priest officiates with veiled head in several Oriental rites—Coptic, of St. Anthony, Abyssinian, Maronite.

Vestments.

VESTMENTS. (1) *Their Distinctive Character*.—It was the common belief in the middle ages that the vestments used by the Church at Mass and other services were derived from the Jewish temple, though Walafrid Strabo had a better notion of the historical aspect of the question, and affirmed ("De Reb. Eccles." c. 24) that Christian priests in the early ages officiated in the common dress of daily life. Strabo's view (with a modification to be mentioned presently) is confirmed, to use the words of Dr. Rock, "by the concurrent testimony of writers who have bestowed much laborious research upon the investigation of this subject" ("Hierurgia," p. 414). No quotation can be adduced from any author of the first five centuries which so much as alludes to any difference in form between the dress of priests at the altar and of laymen in common life. True, St. John (Polycrat. apud Euseb. "H. E." iii. 31, v. 24; Hieron. "Vir. Illustr." 45) and St. James (Epiphan. "Hær." lxxviii. 14) are said to have worn the "shining plate" of the Jewish high priest; but even were we prepared to accept these testimonies as literal statements of fact, they would not affect the question, for no such ornament has ever found a place in the

Church, and the mitre, which comes nearest to this "plate," was unknown, as has been already proved, for centuries after the Apostolic age. But the strongest proof will be found in the articles on the particular vestments. There it has been shown that the ecclesiastical vestments had their origin in the ordinary dress of the Roman empire.* It was after the fall of the empire that the fashion in ordinary attire underwent a revolution, and the garb once common to all became peculiar to the servants of the altars, till at last the very memory of its original use was obscured. This obscuration was, as we should expect, gradual. Walafrid Strabo, as we have said, in the ninth century understood the true state of the case, and another writer of the same age—viz., Anastasius ("In Vit. S. Stephani," cf. Baron. "Annal." ad ann. 260, n. 6)—was not wholly ignorant of it, for he says of Pope Stephen: "He ordained that priests and Levites should not use the consecrated vestments in common life, but only in the Church."

Long, however, before the ecclesiastical vestments were distinguished by their form from those in common use certain garments were reserved for the officiating clergy, and, though these were identical in form with the ordinary garb, they were often no doubt of costlier material. The Apostolic Constitutions (viii. 12) describe the bishop as clothed in a "shining vestment," and we may perhaps take this as evidence for the practice at the end of the fourth or beginning of the fifth century. A little earlier Jerome ("In Ezech." xlv. 17), speaking of the vestments of the Jewish priests, adds: "Thence we learn that we should not enter the holy of holies with common attire or in any sort of dirty dress, such as will do for daily life, but that we should with clean conscience and in clean attire handle the mysteries of the Lord." It is not easy to decide how far this passage is to be taken literally. We learn from Theodoret ("H. E." ii. 23) that Constantine gave Macarius, bishop of Jerusalem, "a sacred dress" (*hieran stolen*) "of gold thread"—i. e., a dress of the common form, but of very costly material, and intended exclusively for use in church. It is very uncertain when the blessing of ecclesiastical vestments was introduced, but we find a form for that purpose, very like the one now used, in the Gregorian Sacramentary. (See the reprint in Migne, "Patrol." lxxviii. p. 157.) The Council of Poitiers, A.D. 1100, can. 4 (Mansi, xx. 1123) forbids any one not a bishop to give this blessing, and Innocent III. ("Altar Myst." i. 9) lays down the same rule. It is still in force, though bishops constantly delegate the power to simple priests.

At first the vestments were of one color—viz., white. Thus, when Pelagius alleged that all splendor in dress was irreligious, Jerome ("Adv. Peleg." i. n. 29) charges him with exaggeration, and asks what harm there was in wearing

* The alb and girdle, which are really most like Jewish vestments, had a purely secular origin; and the alb is first marked as a Church dress by enactments which forbid clerics to use the same alb in common life and church. Jerome (Ep. 64) gives Fabiola an elaborate account of the Jewish vestments, but never alludes to the use of analogous vestments in church.

"a tunic particularly clean" (*tunicam mundiore*), what objection could be made, "if bishop, priest, and deacon, and the rest of the clergy appeared at the administration of the sacrifice in white array" (*candida veste processerit*). So Gregory of Tours ("De Gloria Conf." c. 20) describes the band of "priests and Levites in white vestments." Black was sometimes used in sign of mourning (Theodore Lector. lib. 1, excerpt quoted by Hefele). Even Pseudo-Alcuin, in the tenth or eleventh century, knows only of white vestments, except that he speaks of the scarlet stripes on the deacon's dalmatic ("Divin. Offic." c. 40), and of the use of black vestments during the litany and procession on the Feast of the Purification (c. 7). Innocent III. is the first to mention four colors—viz., white, which the Roman Church employs on feasts of confessors, virgins, and on joyful solemnities generally; red, used on the feasts of martyrs, of the cross (though then perhaps white is to be preferred), and on Whitsunday, by some also on All Saints, but not by the Curia Romana, in which white is the color; black, used in penitential seasons and Masses for the dead; green, used on common days, because "midway between black and white." He regards violet, which is now the penitential color, as a mere variety of black, and says the former was used on Holy Innocents and Laetare Sunday. So scarlet and saffron-yellow (*coccineus et croceus*) are varieties of red and green. Rose-colored vestments, he says, were sometimes used on feasts of martyrs, and yellow ones on feasts of confessors ("Altar. Myst." i. 65). At present yellow counts as white, and rose-colored vestments by local custom are used at solemn Mass on the third Sunday in Advent and fourth in Lent.

Bishops, when they celebrate pontifically, take their vestments from the altar, simple priests put them on in the sacristy. But this distinction is probably not very ancient, for even in the fourteenth and fifteenth centuries it was the common custom for priests, at least in England, to vest in the sanctuary (Maskell, "Ancient Liturgy of the Church of England," p. 219). The present law on the use of vestments at Mass is very strict, and many theologians (see Benedict XIV. "De Miss." iii. 7, 1) believe that no cause whatever will excuse a priest from observing it. (The chief recent authorities are Bock, "Gesch. der Liturg. Gewänder"; Hefele, in his "Beiträge," ii. p. 150 *seq.*; Wharton Marriott, "Vestiarium Christianum.")

Viaticum.

HOLY Communion given to those in danger of death. Such persons are allowed to receive the Communion, even if they are not fasting, and they may do so again and again in the same illness, if circumstances render it expedient. Viaticum is given by the parish priest, or by another priest deputed by him. The priest, wearing surplice and stole, carries the Blessed Sacra-

ment in procession; lights are borne in front, and a bell is rung to excite the devotion of the faithful. In this country it is, of course, impossible to carry out all this ceremonial. A special form is used in administering the sacrament—viz., “Receive, brother [or sister], the viaticum of the body of our Lord Jesus Christ. May He guard from the malignant foe, and lead thee to eternal life!” Afterwards, the priest cleanses his fingers in a little water, which the sick man drinks.

(1) *The Origin of the Name.*—The word “viaticum,” in Greek *ephodion*, means provision for a journey; then, metaphorically, provision for the journey of life (Clem. Rom. Ep. i. 2; Dionys. Corinth. apud Euseb. “H. E.” iv. 23). Next the metaphor was extended to the provision for the last journey—viz., from this world to the next—and so it occurs as an epithet of the Holy Communion given to the dying in the Council of Nicaea (can. 13). There the Eucharist is said to be the “last and most necessary viaticum.” Innocent I. employs the Latin word “viaticum” in the same sense, and so does the First Council of Orange, A.D. 441. Thus it became a technical term for Communion given to the dying. But even late in the middle ages the word had not acquired its present fixed and exclusive sense. The Council of Vaison, A.D. 442, speaks of the viaticum, meaning, probably, the absolution and communion of the dying; and in the Council of Gerunda, A.D. 517, it certainly includes absolution. Hence the so-called Fourth Council of Carthage has the expression “Viaticum Eucharistiæ,” to distinguish it from “viaticum” in the other sense. The term was also applied to the Eucharist generally, as our support in our earthly pilgrimage; and we find it so employed not only in the liturgy of St. Mark, but even in a synod of Durham early in the thirteenth century.

(2) *Viaticum in One or Two Kinds.*—In the third and fourth centuries we have clear instances of viaticum given under the form of bread only (Euseb. “H. E.” vi. 44; Life of St. Ambrose, by Paulinus, n. 47). There can be no reasonable doubt about these cases, and Bossuet (“Communion sous les deux espèces,” P. 1, n. 2) seems to be quite right in taking can. 76 of the Fourth Council of Carthage as evidence that Communion was given in the form of wine to dying persons who were unable to swallow the Host (“infundatur ori ejus Eucharistia,” Mansi, iii. 957). Still, Chardon (“H. des Sacr.” tom. ii. *Euchar.* ch. v. a. 2) considers, and with reason, that the rule was to give viaticum under both kinds, so long as those in health received Communion in this way. Chrysostom’s letter to Innocent shows that the Eucharist under the form of wine was reserved for the sick. He complains that the soldiers spilt the precious blood on Holy Saturday, and this cannot have been in the chalice at Mass; for women, he says, were waiting for baptism, which preceded the Mass of Holy Saturday. The Eleventh Council of Toledo, A.D. 675, the direction in the Gregorian Sacramentary, and three forms for administering viaticum given from ancient MSS. by Menard in his notes on this Sacramentary, all assume

that the dying man will receive both kinds. The same thing follows from Bede's "Life of St. Cuthbert" (cap. 39).

(3) *The Minister of Viaticum*.—In the early days of persecution it was sometimes carried to the sick by laymen (Euseb. "H. E." vi. 44). The practice apparently continued long after, when it had become a mere abuse. For Leo. IV. (847–55) strictly forbids priests to send it by laymen or women. About the same time, we find Hincmar of Rheims requiring his deans to ask whether the priests gave Communion to the sick with their own hands. The Council of Ansa, near Lyons, A.D. 990, permits no one except priests to give viaticum. Deacons, however—at least in some places—continued to do so. This is proved, according to Chardon, by the old statutes of the Carthusians; and a Council of Westminster, A.D. 1138, puts priests and deacons precisely on the same level in this respect ("per sacerdotem aut diaconum aut necessitate instante per quemlibet").

(4) *Rites and Ceremonies, &c.*—No special legislation, so far as we know, exempted the dying from the rule of fasting before Communion. But history witnesses to the anxiety of the Church in all ages that the dying should communicate, and we may fairly assume that the present rule was in force from the beginning. The ceremonies, much as we have them now—*e. g.*, the wearing of the stole, the cross and lights in the procession, the carrying of the pyx, the bell—are prescribed in the Constitutions of St. Edmund of Canterbury, A.D. 1236; in the Council of Durham, to which we have already referred; and in a provincial council of Scotland in the time of the Scotch King Alexander II. A Bangor Pontifical of the thirteenth century contains the form as we now use it—"Accipe, frater, Viaticum corporis Domini nostri Jesu Christi," &c. Viaticum is now given before Extreme Unction. In the middle ages the reverse order obtained, as Menard proves by a multitude of authorities. The importance of receiving the Communion while the mind is still clear and calm is the reason given by theologians (Juenin, "De Sacram." p. 588) for the order now laid down in the Roman Ritual.

Vicar=Apostolic.

BY this was formerly meant either a bishop or archbishop, generally of some remote see, to whom the Roman Pontiff delegated a portion of his jurisdiction; or an ecclesiastic, not necessarily a bishop, who, acting under a Papal brief, or in virtue of instructions received from the Sacred Congregation of Bishops and Regulars, was commissioned to exercise the episcopal jurisdiction (except in certain special cases) in a diocese where the ordinary, from whatever cause, was incapacitated from its full and efficient discharge. At the present day, vicars-apostolic are nearly always titular bishops [see that article], and are stationed either in countries where episcopal sees have not yet been established, or in those where the succession has been interrupted.

Vows.

A VOW is a deliberate promise made to God in regard to something possessing superior goodness. To be valid it must proceed from the free, deliberate will of one who by age and social position is capable of contracting a solemn obligation. It is to God alone that a vow is taken, and because, in a special manner, it belongs immediately to God's service, it is an act of religion, or of divine worship. To vow to a saint means, in the mind of Catholics, to vow to God in honor of a saint; just as to dedicate a church to a saint simply implies to dedicate it to God in the saint's honor. What is illicit or altogether indifferent, or imperfect, or impossible, cannot be the subject-matter of a vow; in the circumstances in which it is taken it must always turn on "the greater good"—"de bono meliori." The vow gives to the actions which it covers a special merit—a merit which St. Thomas derives from a threefold source. First, since a vow appertains to religion, or the order of divine worship, it communicates its character to acts of other virtues practised under its control, or elevates them to the rank, as it were, of sacrifice. To obey duly is a virtuous act, but to obey in virtue of a vow is to perform an act which is invested with the character of worship. Secondly, because the offering made to God by the performance of virtuous actions under the obligation of a vow is a much greater offering than the performance of the same without that obligation. In the latter case the bare action is offered; in the former not only the action but the faculty from which it proceeds; or, to use the comparison given by St. Anselm, in one instance you offer the fruit, in the other not only the fruit, but the tree also. Thirdly, because by a vow the will is bound to a virtuous line of action, receiving stability therein not only for the present, but for the future. Thus, by being immovably allied to the good by the force of a vow, the will is strengthened to tend to the perfection of virtue. One *can*, however, through perversity, break through the obligation of his vow; but by the requirements of the same he *may* not do so—that is, he has the physical but not the moral power of violating the law which he has imposed on himself. But it must never be forgotten that an action done without the obligation may be and constantly is more holy and pleasing to God than a corresponding action done under vow, because the former may proceed from a more intense love of God. It is on this that the intrinsic perfection of our deeds depends. And an action which is vowed is more perfect than one not so vowed, only if other things are equal.

It is true that by vows the will is limited in its sphere of action; by its promise to God its scope is bounded by a certain special law. Still, for all that, it is none the less free, since true freedom exists only within the range of the virtuous. "The Blessed" are free, though irrevocably confirmed in glory; God, who by his nature is infinitely just, is free; and man under vows is free "by

the freedom with which Christ has made us free." Vows certainly do not exempt those who take them from sinning against them; but to say that on that account they ought not to take them is equivalent to saying that, as a rule, one ought not to undertake what is good in itself, lest through his own fault he should violate his purpose; or, for instance, that he ought not to go to Mass on Sunday, lest some accident might befall him by the way.

From the earliest times vows have been taken. Under the old law they are spoken of, among other passages, in Genesis xxviii., Leviticus xxvii., and Deuteronomy xxiii. Christ could not have bound Himself by vow, according to St. Thomas, because He was God, and because his human will was confirmed in goodness. The Apostles are supposed by many to have vowed whatever belongs to the state of perfection when, after having left all, they followed Christ. It is also said of St. Paul in the Acts of the Apostles that he had a vow; and, again, that the four men whom he took into the temple to be purified "had a vow on them." As to the special vows of religious life, or "the evangelical counsels," as they are called, their substance or subject-matter was marked out by our Lord Himself. These have been observed, at least partially, by individuals or communities since the Apostolic age, and form the basis and substance of the religious state. Vows are of divine institution, but the forms under which they are to be taken in different religious bodies are determined by the legislation of the Church. She admits vows, temporal or perpetual, conditional or absolute, simple or solemn. Vows are solemn because they have been instituted as such and have been accepted as such by the Church.* Their obligations are more stringent and their privileges greater than those of simple vows and form one of the special characteristics of a religious order. According to the law enacted by Pope Pius IX. in 1857, only simple vows are to be taken after the noviceship in all religious orders, and that for the term of at least three years; after which time, if superiors should sanction it, their subjects are entitled to take solemn vows. In the Society of Jesus, according to its constitutions, the noviceship being ended, simple vows, with the approbation of superiors, are taken by its members, and after trials of many years, either three public but simple vows or four solemn vows are to be taken by the same members as their superiors shall decide. In a few convents of the Visitation order in the United States, nuns, after having lived duly under simple vows during five years, are admitted to the profession of solemn vows. The members of all

* Theologians are much divided on the essential nature of the distinction between solemn and simple vows. It has, of course, nothing to do with the public or private manner in which the vow is made, or the ceremonies which accompany the making of it. A solemn vow implies an absolute and irrevocable surrender, and the acceptance of it by lawful authority. Whereas a simple vow makes marriage unlawful and deprives the person who has made it of the right to use his property, a solemn vow makes marriage invalid and takes away all dominion over property. The vows which Jesuits make at the end of the novitiate annul marriage, but are not irrevocably accepted by the superiors, and therefore are not solemn.

other religious communities in the United States take only simple vows. When the subject-matter of vows, or the reason for which they were taken, or the possibility of fulfilling them ceases to exist, they cease to be binding. Their obligation also is cancelled by a dispensation of the Church. To her has been granted by Christ the power of binding and loosing by the words, "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatever you shall loose upon earth shall be loosed also in heaven." To the Pope, therefore, as vicar of Christ, belongs the supreme authority through the whole Church of dispensing from vows for legitimate reasons; and under him bishops and religious superiors having quasi-episcopal jurisdiction have the power of dispensing, on just grounds, from the vows of those who are under their spiritual care. What has been said of the dispensation of vows may, according to due measure, be said also of the commutation of them. For dispensations from solemn vows recourse is to be had to the Pope; for dispensations from simple vows, in religious congregations whose rule has received Papal sanction—from vows of chastity, vows of entering religion, and vows of pilgrimage to the Holy Sepulchre, the *limina Apostolorum*, or St. James of Compostella—application is likewise to be made to the Holy See or to a superior specially delegated by it for that purpose. Vows taken in religious associations which have received only episcopal approbation may be dispensed from by episcopal authority.

THE END.

HOW TO LIVE

A

DEVOUT LIFE,

FROM THE FRENCH OF

ST. FRANCIS OF SALES,

Bishop and Prince of Geneva.

TO WHICH IS PREFIXED

AN ABSTRACT OF HIS LIFE.

ABSTRACT OF THE LIFE
OF
ST. FRANCIS OF SALES,

FROM THE LESSONS READ ON HIS FESTIVAL IN THE ROMAN BREVIARY.



FRANCIS was born of pious and noble parents in the town of Sales, which gave name to his family. From his tender years he gave signs of future sanctity, by his innocence, and the gravity of his manners. Having in his youth applied himself to the liberal sciences, he soon after engaged in the study of philosophy and theology at Paris : and that nothing might be wanting to the cultivation of his mind, he obtained the degree of Doctor, both in the canon and civil law, with great applause, in the University of Padua. During a visit which he made to the holy house of Loretto, he renewed the vow of perpetual chastity, which he had long before made at Paris, and never suffered himself to be withdrawn from a resolute adhesion to this virtue, either by the deceits of wicked spirits, or the allurements of the senses.

Having refused an eminent dignity, offered him in the parliament of Savoy, he embraced the clerical state, and being ordained priest, and made provost of the Church of Geneva, he so perfectly acquitted himself of every duty of that station, that Granerius, the bishop, made choice of him to preach the Word of God to the inhabitants of Chablais, and other territories, bordering upon Geneva, in order to reclaim them from the errors of Calvinism. He undertook this mission with cheerfulness and alacrity, and in the course of it suffered incredible labors, hardships, calumnies, and injuries, being often sought for by the heretics, and in danger of being assassinated by them. But in the midst of these numberless perils, his constancy was always so firm and inflexible, that, by the assistance of God, he is said to have reclaimed to the Catholic faith no less than seventy-two thousand persons, amongst whom are numbered many illustrious for their nobility and learning.

After the death of Granerius, who had prevailed upon him to accept the office of Coadjutor, he was consecrated Bishop. The brilliancy of his sanctity, the lustre of his zeal for Church discipline, his love of peace, his compassion for the poor, and all his other virtues, soon spread themselves abroad on all sides. For the greater honor and glory of God, he instituted a new order of religious women, which took its name from the Visitation of the Blessed Virgin, under the rule of St. Austin ; to which he added his own constitutions, no less admirable for their wisdom than for their mildness and discretion. He also illustrated the Church by his writings, replete with heavenly doctrine, in which he points out a safe and plain way to Christian perfection. At length, in the fifty-eighth year of his age, on his return from France to Annessy, after having celebrated Mass at Lyons, on the festival of St. John the Evangelist, he was seized with a grievous illness, and on the following day departed to heaven, in the year of our Lord 1622. His body was carried to Annessy, where it was honorably interred in the Church of the nuns of the above-mentioned order, and soon became illustrious for several miracles ; which being duly proved, he was canonized in the year 1665 by Pope Alexander VII., who assigned the 29th of January for his festival.

In the bull of his canonization, the following miracles are recorded to have been, upon the strictest examination, found incontestable :—

1. *Jerome Gemin*, who had been drowned, was carried in his winding-sheet to the grave ; his carcass, by its stench, denoted that putrefaction had already commenced, when suddenly he returned to life, moved his arms and raised his voice to publish the praises of Francis of Sales, who, as he related, had at that very instant appeared to him in his Episcopal habit, with a mild and glorious countenance. Many other wonderful circumstances greatly added to the lustre of the miracle.

2. *Claudius Marmon*, a boy of seven years of age, who had been blind from his birth, after having performed nine days' prayer, whilst he was lying prostrate at the feet of the holy prelate, received his sight upon the spot.

3. *Jane Petronilla Evrax*, five years old, labored under so inveterate a palsy, that no hopes were entertained of her recovery, her hips and legs being quite withered. At the very hour at which her father was praying for her at the tomb of Francis, she was on a sudden perfectly cured, and getting up ran to her mother.

4. *Claudius Julier*, aged ten years, was afflicted in like manner with a palsy, which he had brought with him into the world, in so grievous a manner that he had not the use of either of his hips or of his legs. Being carried by his mother, for the third time, to kiss the tomb of Francis of Sales, he received, upon the spot, strength and vigor in all his joints and limbs, which were before useless, and in a moment raised himself up, stood upon his feet, and walked.

5. *Frances de la Passe*, who by falling into a river had been drowned, was restored to life at the tomb, and by the intercession of the holy prelate. All the marks of deformity which that dreadful accident had left in her body, together with the livid color and swelling, were on a sudden wonderfully removed.

6. *James Guidi*, whose nerves were contracted, and who had been an absolute cripple from his birth, imploring the assistance of the prayers of the servant of God, was in an instant perfectly cured.

7. *Charles Materon*, who had been a cripple from his very birth, and strangely deformed in his whole body, was by the intercession of the Saint instantly cured, so that he received upon the spot the perfect figure of a man, together with the use of his limbs.

All these miracles, with their respective circumstances, were proved with the utmost evidence, both as to the matters of fact, which were attested by many credible eye-witnesses, and as to their being clearly beyond all the powers of nature and art; the more so, because they were all of them wrought almost instantaneously.

A DEDICATORY PRAYER OF THE AUTHOR.

O SWEET JESUS, my Lord, my Saviour and my God! behold me here prostrate before Thy Majesty, devoting and consecrating this work to Thy glory: give life to its words by Thy blessing, that those souls for whom I have composed it, may receive from it the sacred inspirations which I desire for them. And particularly grant them that of imploring for me Thy infinite mercy; to the end that, while I point out to others the way of devotion in this world, I may not myself be eternally rejected and confounded in the other: but that with them I may for ever sing, as a canticle of triumph, the words which with my whole heart I pronounce, in testimony of my fidelity amidst the hazards of this mortal life: *Live Jesus! live Jesus! yea, Lord Jesus! live and reign in our hearts for ever and ever. Amen.*



THE AUTHOR'S PREFACE.

My dear Reader ! I pray thee to read this Preface for our mutual satisfaction.



GLYCERA, the nosegay-maker, knew so well how to diversify and arrange her flowers, that with the same flowers she made a great variety of nosegays. The painter Pausius, in attempting to imitate them, failed in his design, for he could not diversify his painting so variously as Glycera did her nosegays. It is in like manner that the Holy Ghost disposes and orders, with so much variety, the instructions of devotion which He gives us by the tongues and pens of His servants, that although the doctrine be the same, the mode of treating it differs according to the several methods in which they are composed. I neither can nor will, nor indeed ought I to write any thing in this Introduction, upon this subject, different from that which has been already published by our predecessors. The flowers which I present thee are the same ; but the nosegay which I have made of them differs from theirs, being made up in a different order and method.

Almost all that have hitherto treated of devotion have had in view the instruction of persons wholly retired from the world, or have taught a kind of devotion leading to this absolute retirement ; whereas my intention is to instruct such as live in towns, in families, or at court, and who, by their condition, are obliged to lead, as to the exterior, a common life ; who frequently, under imaginary pretence of impossibility, will not so much as think of undertaking a devout life, believing that, as no beast dares taste the seed of the herb Palma Christi, so no man ought to aspire to the palm of Christian piety as long as he lives in the bustle of temporal affairs. Now, to such I shall prove that as the mother-pearlfish lives in the sea without receiving a drop of salt water, and as towards the Chiledonian Islands springs of fresh water may be found in the midst of the sea, and as the fire-fly passes through the flames without burning its wings, so a vigorous and resolute soul may live in the world without being infected by any of its humors, may discover sweet springs of piety amidst its salt waters, and fly amongst the flames of earthly concupiscences without burning the wings of the holy desires of a devout life. This, it is true, is a difficult task ; and therefore I wish that many would endeavor to accomplish it with more ardor than has been hitherto done ; and I, weak as I am, shall endeavor, by this treatise, to contribute some little assistance to such as, with a generous heart, shall undertake so worthy an enterprise.

Yet it is not through my own choice or inclination that this Introduction is now made public. A pious and virtuous soul, having some time since received of God the grace of aspiring to a devout life, desired my particular assistance for that purpose. Being under many obligations to her, and having long before discovered in her a warm disposition to piety, I applied myself very diligently to her instruction ; and having conducted her through all the exercises suitable to her desire and condition, I left her certain memorials in writing, of which she might occasionally make use. These she afterwards communicated to a learned and devout religious man, who, believing that many might profit by their perusal, earnestly requested me to have them published, to which I readily acquiesced, from a conviction that his judgment was superior to mine, and because his friendship had great influence over my will.

That the whole might be more profitable and agreeable, I have revised and connected the different parts, adding several advices and instructions which appeared suited to my intention. Numberless occupations left me little leisure for the accomplishment of my design ; hence you will find in this treatise neither order nor method, but merely a collection of good admonitions, which I have delivered in plain and intelligible words, without bestowing so much as a thought on the ornaments of language, having business of more consequence to attend to.

I address my discourse to Philothea, because, desiring to reduce what I at first had written for one only to the common advantage of many souls, I make use of a name applicable to all such as aspire to devotion ; for the Greek word Philothea signifies a soul loving, or in love with God. Regarding, then, throughout this work, a soul which by the desire of devotion aspires to the love of God, I have divided it into five parts. In the first, I endeavor, by remonstrances and exercises, to convert the simple desire of Philothea into an absolute resolution, which she at last makes by a firm protestation after her general confession, followed by the most holy communion, in which, giving herself up to her Saviour, she happily enters into His holy love. In the second part, to lead her farther on, I show her the two great means by which she may unite herself more and more to His Divine Majesty, viz., the use of the sacraments, by which our good God comes to us, and holy prayer, by which she attracts us to Himself. In the third, I show her how she ought to exercise herself in the virtues most proper for her advancement, not stopping, except at some particular advices, which she could hardly have received elsewhere or discov-

ered herself. In the fourth part, I expose to her view some of the snares of her enemies, showing her how she may escape them and proceed forward in her laudable undertaking. In the fifth and last place, I make her retire a little to refresh herself, recover breath, and repair her strength, that she may afterwards more happily gain ground and advance in a devout life.

In this capricious age, I foresee that many will say that it belongs only to members of religious communities to give particular directions concerning piety, since they have more leisure than a bishop can have who is charged with a diocese so heavy as mine is; that such an undertaking too much distracts the understanding, which should be employed in affairs of importance. But I tell thee, dear reader, with the great St. Denys, that it belongs principally to bishops to conduct souls to perfection, since their order is as supreme among men as that of the seraphim is among the angels, so that their leisure cannot be better employed. The ancient Bishops and Fathers of the Church, it must be granted, were at least as careful of their charge as we are; yet they declined not to superintend the particular conduct of several souls who had recourse to their assistance, as we see by their epistles, in which instance they imitated the apostles, who, amidst the general harvest of the world, picked up certain remarkable ears of corn with a special and particular affection. Who is ignorant that Timothy, Titus, Philemon, Onesimus, St. Thecla, and Appia were the dear disciples of the great St. Paul, as St. Mark and St. Petronilla were of St. Peter—St. Petronilla, I say, who, as Baronius and Galonius learnedly prove, was not St. Peter's carnal, but only his spiritual daughter. And does not St. John write one of his canonical epistles to the devout Lady Electa?

It is painful, I confess, to direct souls in particular, but it is a pain that gives comfort like that which is felt by the laborers in the harvest and vintage, who are never better pleased than when they have most to do, and when their burdens are the heaviest. It is a labor which refreshes and revives the heart by the sweet delight it excites in those who are engaged in it, as the cinnamon refreshes those who carry it through Arabia Felix. It is said that when the tigress finds one of her whelps, which the huntsman leaves in the way to amuse her whilst he carries off the rest of the litter, she loads herself with it and yet feels not herself encumbered, but, on the contrary, more active in the course which she takes to secure it in her den, natural love diminishing the weight of her burden. How much more willingly, then, will a fatherly heart take charge of a soul in which he has found a desire of holy perfection, carrying it in his bosom as a mother does her little child, without being wearied by so precious a burden? But this must be indeed a fatherly heart; and therefore the apostles and apostolic men call their disciples not only their children, but, still more tenderly, their *little* children.

It is true, dear reader! that I here write of a devout life without being myself devout, yet certainly not without a desire of becoming so; and it is this affection towards devotion which encourages me to instruct thee. For as a great and learned man has said, "To study is a good way to learn; to hear, is a still better; but to teach, is the best of all." "It often happens," said St. Austin, writing to his devout Florentina, "that the office of distributing gives us the merit of receiving; and that the office of teaching serves as a foundation for learning."

Alexander caused the picture of his fair Campaspe to be drawn by the hand of the celebrated Apelles; as the painter was obliged to look upon her for a considerable time together, as fast as he drew her features in his picture, the love of them became insensibly imprinted in his heart. The circumstance coming to the knowledge of Alexander, taking pity on Apelles, he gave her to him in marriage, depriving himself, for his sake, of the woman whom he loved most in the world; in which action, says Pliny, he showed the greatness of his mind as much as he could have done by the most signal victory. Now, I am of opinion, beloved reader, that it is the will of God that I, being a Bishop, should paint upon the hearts of His people, not only common virtues, but also His most dear and well beloved devotion. And I willingly undertake the office, as well in obedience to Him, and to discharge my duty, as with the hope that, by engraving her in the minds of others, my own may become enamored with her beauty. Now, if ever this Divine Majesty shall see me passionately in love with her, He will give her to me in an eternal marriage. The fair and chaste Rebecca, watering Isaac's camels, was destined to be his wife, and received, on his part, golden ear-rings and bracelets. Thus do I flatter myself, through the infinite goodness of God, that whilst I conduct His dear sheep to the wholesome waters of devotion, He will make my soul His spouse, putting in my ears the golden words of His holy love; and on my arms, strength to practise good works, in which consists the essence of true devotion; which I humbly beseech His Divine Majesty to grant to me, and all the children of His Church, to which I forever submit my writings, my actions, my words, my thoughts and inclinations.

AT ANNESSY, the Feast of St. M. Magdalen, 1609.





PART FIRST.

CONTAINS INSTRUCTIONS AND EXERCISES FOR CONDUCTING THE SOUL
FROM HER FIRST DESIRE, TILL SHE BE BROUGHT TO A
FULL RESOLUTION TO EMBRACE A DEVOUT LIFE.

CHAPTER I.

THE DESCRIPTION OF TRUE DEVOTION.



YOU aspire to devotion, my dearest Philothea, because, being a Christian, you know it to be a virtue extremely pleasing to the Divine Majesty. But since small faults, committed in the beginning of any undertaking, grow in the progress infinitely greater, and become in the end almost irreparable, you must first know what the virtue of devotion is: for since there is but one true devotion, and many which are false and deceitful, if you cannot distinguish that which is true, you may easily deceive and amuse yourself in following some fantastical and superstitious devotion.

As Aurelius painted all the faces of his pictures to the air and resemblance of the woman he loved, so every one paints devotion according to his own passion and fancy. He that is addicted to fasting, thinks himself very devout if he fasts, though his heart be at the same time filled with rancor; and scrupling to moisten his tongue with wine, or even with water, through sobriety, he makes no difficulty to drink deep of his neighbor's blood, by detraction and calumny. Another considers himself devout because he recites daily a multiplicity of prayers, though immediately afterward he utters the disagreeable,

arrogant, and injurious words amongst his domestics and neighbors. Another cheerfully draws an alms out of his purse to relieve the poor, but cannot draw meekness out of his heart, to forgive his enemies. Another readily forgives enemies, but never satisfies his creditors, but by constraint. These, by some, are esteemed devout, while in reality, they are by no means so.

As Saul's servants sought David in his house; but Michol laying a statue in his bed, and covering it with his clothes, made them believe it was David himself; so, many persons, by covering themselves with certain external actions belonging to devotion, make the world believe that they are truly devout; whereas they are in reality nothing but statues and phantoms of devotion.

True devotion, Philothea! presupposes, not a partial, but a thorough love of God. For inasmuch as divine love adorns the soul, it is called grace, making us pleasing to the Divine Majesty; inasmuch as it gives us the strength to do good, it is called charity; but when it is arrived at that degree of perfection, by which it not only makes us do well, but also work diligently, frequently, and readily: then it is called devotion.

As ostriches never fly; as hens fly low, heavily and but seldom; and as eagles, doves, and swallows fly aloft, swiftly and frequently; so sinners fly not at all toward God, but lie, grovelling on earth, with only earthly objects in view; good people who have not as yet attained to devotion, fly toward God by their good works, but rarely, slowly and heavily; but devout souls ascend to Him by more frequent, prompt and lofty flights. In short, devotion is nothing else but that spiritual agility and vivacity by which charity works in us, or we work by her, with alacrity and affection; and as it is the business of charity to make us observe all God's commandments, generally and without exception, so it is the part of devotion to make us observe them more fully and with diligence. Wherefore he, who observes not all the commandments of God, cannot be esteemed either good or devout; since to be good he must be possessed of charity; and to be devout, besides charity, he must show a cheerfulness and alacrity in the performance of charitable actions.

As devotion, then, consists in a certain excellent degree of charity, it makes us not only active and diligent in the observance of God's commandments, but it also excites us to the performance of every good work with an affectionate alacrity, though it be not of precepts but only of counsel. For as a man, newly recovered from any infirmity, walks as much as is necessary for him, but yet slowly and at his leisure, so a sinner, just healed of his iniquity, walks as far as God commands him, yet slowly and heavily, till such time as he attains to devotion; for then, like a man in sound health, he not only walks, but runs, and springs forward in the way of God's commandments; and, moreover, advances with rapidity in the paths of his heavenly counsels and inspiration.

To conclude: charity and devotion differ no more from each other than fire

does from flame; for charity is a spiritual fire which, when inflamed, is called devotion. Hence it appears that devotion adds nothing to the fire of charity, but the flame, which makes it ready, active, and diligent, not only in the observance of the commandments of God, but also in the execution of His heavenly counsels and inspirations.

CHAPTER II.

THE PROPRIETY AND EXCELLENCY OF DEVOTION.

THEY who discouraged the Israelites from going into the land of promise, told them it was a country which devoured its inhabitants; or, in other words, that it was impossible to withstand the pestilential infection of its air; and further that the natives were such monsters, that they devoured men like locusts. It is in this manner, my dear Philothea! that the world defames holy devotion, representing devout persons as a peevish, gloomy, and sullen race of men; pretending that devotion begets melancholy and insupportable humors. But as Josue and Caleb protested that the promised land was not only good and fair, but also that the possession of it would be sweet and agreeable; so the Holy Ghost, by the mouths of all the saints, and our Saviour by His own, assure us, that a devout life is a life of all others the most sweet, happy, and amiable.

The world beholds devout people to fast, pray, suffer injuries, serve the sick, and give alms to the poor; it sees them watch over themselves, restrain their anger, stifle their passions, deprive themselves of sensual pleasures, and perform other actions in themselves painful and rigorous; but the world discerns not the inward cordial devotion, which renders all these actions agreeable, sweet, and easy. Look at the bees: they find upon the thyme a very bitter juice, yet in sucking it they convert it into honey, because such is their property. O worldlings! devout souls, it is true, find much bitterness in their exercises of mortification; but in performing them they convert them into the most delicious sweetness. The fires, flames, wheels, and swords, seemed flowers and perfumes to the martyrs, because they were devout. If, then, devotion can confer a sweetness on the most cruel torments, and even on death itself, what can it not do for virtuous actions? Sugar sweetens green fruits, and corrects whatever crudity or unwholesomeness may be in those that are ripe. Now, devotion is that true spiritual sugar, which corrects the bitterness of mortification by the sweetness of its consolations; it removes discontent from the poor; solicitude from the rich; sadness from the oppressed; insolence from the exalted; melancholy from the solitary, and dissipation from him that is in company. It serves as well for fire in winter as for dew in summer. It

knows as well how to use abundance as how to suffer want, and how to render honor and contempt equally profitable. In a word, it entertains pleasure and pain with equanimity, and replenishes the soul with an admirable sweetness.

Contemplate Jacob's ladder, for in it you have a true picture of a devout life. The two parallel sides, between which we ascend, and in which the rounds are fixed, represent prayer, which obtains the love of God, and the sacraments which confer it. The rounds are the several degrees of charity, by which we advance from virtue to virtue, either descending by action to the help and support of our neighbor, or ascending by contemplation to an amorous union with God. Now look attentively, I beseech you, upon those who are on this ladder: they are either men who have angelical hearts, or angels clothed in human bodies. They are not young, although they seem so, because they are full of vigor and spiritual activity. They have wings to soar up to God by holy prayer; but they have also feet to walk with men by a holy and edifying conversation. Their countenances are fair and cheerful, because they receive all things with sweetness and content. Their legs, their arms, and heads are bare, because in all their thoughts, affections, and actions, they have no other design nor motive than that of pleasing God. The rest of their body has no other covering than a fair and light robe, to show that, although they make use of the world and worldly things, yet they use them in a most pure and moderate manner, not taking more of them than is necessary for their condition. Such are devout persons. Believe me, dear Philothea! devotion is the quintessence of pleasures, the queen of virtues, and the perfection of charity. If charity be milk, devotion is the cream; if charity be a plant, devotion is its flower; if charity be a precious stone, devotion is its lustre; if charity be a rich balm, devotion is its odor; yea, the odor of sweetness, which comforts men and rejoices angels.

CHAPTER III.

DEVOTION IS COMPATIBLE WITH EVERY STATION OF LIFE.



S, in the creation, God commanded the plants to bring forth their fruits, each one according to its kind, so He commands all Christians, who are the living plants of His Church, to bring forth the fruits of devotion, each according to his quality and vocation. Devotion ought, then, to be not only differently exercised by the gentleman, the tradesman, the servant, the prince, the widow, the maid, and the married woman, but its practice should be also adapted to the strength, the employments, and obli-

gations of each one in particular. For I ask thee, Philothea, is it fit that a bishop should lead the solitary life of a Carthusian? or that married people should lay up no greater store than the Capuchin? If a tradesman were to remain the whole day in the church like the religious, or were the religious man continually exposed to encounter difficulties in the service of his neighbor, as the bishop is, would not such devotion be ridiculous, preposterous, and insupportable? This fault is nevertheless very common; and hence the world, which distinguishes not between real devotion and the indiscretion of those who imagine themselves to be devout, murmurs at the devotion which cannot prevent these disorders.

No, Philothea! true devotion does no harm whatever, but rather gives perfection to all things; but when it is not compatible with our lawful vocation, then, without doubt, it is false. "The bee," says Aristotle, "extracts honey from flowers without injuring them, and leaves them as entire and fresh as she found them." True devotion goes still further, for it not only does no injury to any vocation or employment, but, on the contrary, adorns and beautifies it. As all sorts of precious stones, when cast into honey, receive a greater lustre, each according to its color, so every one's vocation becomes more agreeable when united with devotion. By devotion the care of the family is rendered more peaceable, the love of the husband and wife more sincere, the service of the prince more faithful, and every employment more pleasant and agreeable.

It is an error, or rather a heresy, to say that devotion is incompatible with the life of a soldier, a tradesman, a prince, or a married woman. It is true, Philothea, that a devotion purely contemplative, monastical, and religious, cannot be exercised in those vocations; but, besides these three kinds of devotion, there are several others proper to conduct to perfection those who live in the secular state. Abraham, Isaac, and Jacob, David, Job, Tobias, Sarah, Rebecca, and Judith, bear witness of this in the Old Testament; and in the New, St. Joseph, Lydia, and St. Crispin practised perfect devotion in their shops; St. Ann, St. Martha, St. Monica, Aquila, Priscilla, in their families; Cornelius, St. Sebastian, St. Maurice, in the army; Constantine, Helena, St. Lewis, blessed Amedæus, and St. Edward, on the throne. Nay, it has happened that many have lost perfection in the desert who had preserved it in the world, which seems so little favorable to perfection. "Lot," says St. Gregory, "who was so chaste in the city, defiled himself in the wilderness." Wheresoever, then, we are, we may and should aspire to a perfect life.



CHAPTER IV.

OF THE NECESSITY OF A GUIDE TO CONDUCT US IN THE WAY OF DEVOTION.

YOUNG Tobias, being commanded to go to Rages, answered, "I know not the way." "Go, then," replied his father, "and seek some man to conduct thee." I say the same to thee, my Philothea! Wouldst thou walk in earnest toward devotion, seek some good man who may guide and conduct thee: this is the best advice I can give thee. "Though you search for the will of God," says the devout Avila, "you shall never so assuredly find it as in the way of humble obedience, so much recommended and practised by all holy persons who have aspired to devotion." St. Teresa, seeing the Lady Catharine of Cardona perform such rigorous penances, desired anxiously to imitate her, contrary to the advice of her confessor. The saint was much tempted to disobey him in that particular, but God said to her: *Daughter! thou art in a good and secure way. Seest thou her penance? But I value more thy obedience.* Hence, she conceived so high an esteem for this virtue, that besides that which she owed to her superiors, she vowed a particular obedience to an excellent man, to whose direction and advice she implicitly submitted. In return for this obedience, she, as well as many other devout souls before and after her, who, that they might more entirely subject themselves to God, submitted their wills to that of His servants, enjoyed most unspeakable consolations. St. Catharine of Sienna, in her dialogues, highly applauds this implicit obedience. The devout princess, St. Elizabeth, submitted herself with an entire obedience to the learned Conradus; and the advice given by the great St. Lewis to his son, a little before his death, was, "Confess often; choose a good confessor, a wise man, who may safely teach thee to do the things that shall be necessary for thee."

A faithful friend, says the Holy Scripture, is a strong defence; and he that hath found him hath found a treasure. A faithful friend is the medicine of life and immortality; and they that fear the Lord shall find Him. (Eccl. vi. 14, 16.) These divine words, as you may easily perceive, refer to a happy immortality; for the attainment of which it is necessary that we should submit ourselves to the direction of a faithful friend, who, by the prudence and wisdom of his counsels, may guide us in all our actions, and secure us from the ambushes and deceits of the wicked one. Such a friend will be to us as a treasure of wisdom and consolation in all our afflictions, our sorrows, and relapses; he will serve as a medicine to cure, and as a cordial to comfort our hearts in our spiritual disorders; he will guard us from evil and make us advance in good; and, should any infirmity befall us, he will assist in our recovery, and prevent its being unto death.

But who shall find this friend? They that fear the Lord, answers the wise man; that is, the humble, who earnestly desire their spiritual advancement. Since, then, it concerns you so much, Philothea, to travel with a good guide in this holy road to devotion, beseech God, with the greatest importunity, to furnish you with one who may be according to His own heart, and be assured that He will rather send you an angel from heaven, as He did to young Tobias, than fail to grant your request.

Now, such a guide, when you have found him, ought always to be an angel to you. Consider him not as a mere man. Place not your confidence in his human learning, but in God, whose minister he is, and who speaks to you by His means, putting in his heart and in his mouth whatever shall be requisite for your happiness, so that you ought to pay as much attention to him as to an angel who would come down from heaven to conduct you thither. Open your heart to him with all sincerity and fidelity, manifesting clearly and explicitly the state of your conscience without fiction or dissimulation; by this means your good actions will be examined and approved, and your evil ones corrected and remedied; you would be comforted and strengthened in your afflictions, and be kept regularly in order in your consolations. Place great confidence in him, but let it be united with a holy reverence, so that the reverence may not diminish the confidence, nor the confidence the reverence. Confide in him with the respect of a daughter towards her father; respect him with the confidence of a son towards his mother. In a word, your friendship for him ought to be strong and sweet, pure and holy, entirely spiritual and divine.

For this end, choose one amongst a thousand, says Avila; but I say, choose one amongst ten thousand; for there are fewer than can be imagined who are capable of this office. He must be a man of charity, learning, and prudence; if any one of these three qualities be wanting in him, there is danger. But I say to you again, ask him of God; and, having obtained him, bless His Divine Majesty, remain constant, and seek no other, but proceed on with sincerity, humility, and confidence till you arrive at the happy end of your journey.

CHAPTER V.

THAT WE MUST BEGIN BY PURIFYING THE SOUL.



HE flowers have appeared in our land, the time of pruning is come.— (Cantic. ii. 12.) What else are the flowers of our hearts, O Philothea! but good desires? Now, as soon as they appear, we must put our hand to the pruning-knife, to retrench from our conscience all dead and superfluous works. As the alien maid, before she could marry an Israelite, was obliged to put off the garment of her captivity, pare her nails, and shave

her hair, so the soul that aspires to the honor of being spouse to the Son of God must divest herself of the old man, and clothe herself with the new, by forsaking sin and removing every obstacle which may prevent her union with God. To enjoy a good state of health, it is necessary that we be previously purged from offensive humors. St. Paul, in a moment, was cleansed with a perfect purgation, so was St. Catharine of Genoa, St. Mary Magdalen, St. Pelalia, and some others; but this kind of purgation is as miraculous and extraordinary in the order of grace as the resurrection of the dead is in that of nature; and therefore to expect it would be presumptuous. The ordinary purification, or healing, whether of the body or the mind, is not instantaneously effected, but takes place gradually, by passing from one degree to another with labor and patience.

The angels upon Jacob's ladder had wings, yet they flew not, but ascended and descended in order from one step to another. The soul that rises from sin to devotion may be compared to the dawning of the day, which, at its approach, expels not the darkness instantaneously, but by little and little. The cure, says the medical aphorism, which is made leisurely, is always the most perfect. The diseases of the heart, as well as those of the body, come posting on horseback, but depart leisurely on foot. Courage and patience, then, Philothea, are necessary in this enterprise. Alas! how much are those souls to be pitied who, perceiving themselves subject to many imperfections, after having for a while exercised themselves in devotion, begin to be dissatisfied, troubled, and discouraged, and suffer their hearts to be almost overcome with the temptation of forsaking all, and returning back to their former course of life! But, on the other hand, are not those souls also in extreme danger who, by a contrary temptation, believe themselves quite purified from their imperfections the first day of their purgation, who think themselves perfect, though as yet scarcely formed, and presume to fly without wings? O Philothea! in what danger are they of relapsing, being so soon out of the physician's hands! *It is in vain for you to rise before light*, says the prophet, Ps. cxxvi. 2; *rise after you have sitten*; and he himself practised this lesson, for, having been already washed and cleansed, he desires to be washed and cleansed still more and more.—Ps. l. 3.

The exercise of purifying the soul neither can nor ought to end but with our life. Let us not, then, be disturbed at the sight of our imperfections, for perfection consists in fighting against them; and how can we fight against them without seeing them, or overcome them without encountering them? Our victory consists, not in being insensible to them, but in refusing them our consent; now, to be displeased with them is not to consent to them. It is absolutely necessary, for the exercise of our humility, that we should sometimes meet with wounds in this spiritual warfare; but then we are never overcome, unless we either lose our life or our courage. Now, imperfections, or venial sins, cannot

deprive us of our spiritual life, which is not lost but by mortal sin. It then only remains that we lose not our courage. Save me, O Lord! said David, from pusillanimity of spirit, or cowardice and faint-heartedness. It is happy for us that in this warfare we shall always be victorious, provided we do but fight.

CHAPTER VI.

OF THE FIRST PURGATION, WHICH IS THAT OF MORTAL SIN.

THE first purgation that must be made, is that of mortal sin; the means to make it is the holy Sacrament of Penance. Seek, in the first place, the best confessor you can find; then procure some of those books which have been composed for assisting sinners to make a good confession; such as Granada, Bruno, Arias, or Auger; read them carefully, and remark, from point to point, in what you have offended, from the time you came to the use of reason to the present hour. Should you distrust your memory, write down what you have observed, and having thus prepared and collected together the bad humors of your conscience, detest and renounce them with the greatest contrition and sorrow that your heart can conceive: considering these four things: 1, that by sin you have lost the grace of God; 2, that you have resigned your claim to heaven; 3, that you have chosen the eternal pains of hell; and 4, that you have renounced the eternal love of God. You see, Philothea! that I speak of a general confession of the whole life; which, though not absolutely necessary, yet I look upon as exceedingly profitable in the beginning, and therefore earnestly advise it. It frequently happens that the ordinary confessions of those who lead a common, worldly life, are full of considerable defects; for they often make little or no preparation; neither have they sufficient contrition; nay, it too frequently happens, that they go to confession with a tacit inclination of returning to sin, which appears from their subsequent unwillingness to avoid the occasions of sin, and to make use of the means necessary for the amendment of their life. In all these cases, a general confession calls us to the knowledge of ourselves; it excites in us a wholesome confusion for our past life; it makes us admire the mercy of God, who has so patiently waited for us; it appeases our hearts; composes our minds; excites us to good resolutions; gives occasion to our Spiritual Father to prescribe us advices more suitable to our condition, and opens our heart to declare ourselves with more confidence in our following confessions. Speaking, then, of a general renovation of your heart, and of a universal conversion of your soul to God, by undertaking a devout life, it appears necessary, Philothea! to exhort you to this general confession.

CHAPTER VII.

OF THE SECOND PURGATION, WHICH IS THAT OF AFFECTION TO SIN.*



ALTHOUGH all the Israelites departed in effect out of the land of Egypt, yet they did not all depart in affection: wherefore many of them regretted in the wilderness their want of the onions and flesh-pots of Egypt. In like manner, there are penitents, who in effect depart from sin, but yet quit it not in affection: they propose to sin no more, but it is with a certain reluctancy of heart that they deprive themselves of, or abstain from, an unhappy delectation in sin. Although they renounce and avoid it, they nevertheless often look back upon it, as Lot's wife did towards Sodom. They abstain from sin, as sick men do from melons, which they forbear to taste, because the physician threatens them with death if they eat them; but it is with the utmost reluctance that they refrain from them. They talk of them incessantly, and are unwilling to believe them hurtful. They have a continual longing for them, and think those happy who may eat them. Such is the case with loose and weak penitents; they abstain for some time from sin, but it is with the utmost regret: they would rejoice if they could sin, and not be damned; they speak of it with a certain pleasure and relish, and think those who sin more at ease. The man who was resolved to be revenged on another, changes his mind in confession; but shortly after, you may find him among his friends, talking with pleasure to them of his quarrel, and saying: *Had it not been for the fear of God, and that the divine law in this article of forgiving is hard,—Would to God it were allowed to revenge one's self!* Ah! who does not see, that although he be delivered from the sin, he is still entangled by an affection to it; and that, being in effect out of Egypt, he is still there in affection, longing after its garlic and onions; as a woman, who, having detested her impure love, is nevertheless pleased with being courted and followed! Alas! in how great danger are all such people!

If you desire, O Philothea! to undertake a devout life, you must not only cease to sin, but also cleanse your heart from all affections to sin; for, besides the danger of a relapse, these wretched affections will so perpetually weaken

*To understand better the sentiments of the Saint, in this chapter, with regard to the *affections to sin*, at which some have taken offence, we must distinguish two different acceptations of these words. For if, by affection to sin, we understand the wilful love, or desire of sin, or a voluntary complacency, or delight in the thought of committing sin, it is certain, that in this sense an affection to mortal sin, is in itself a mortal sin. But the holy prelate does not take the affection to sin in this sense. He only means, by the affection to sin, a certain propensity and inclination to sin, contracted by a former evil habit which is apt to remain in the soul, as a relic of the old leaven, after her conversion to God, and her reconciliation in the Sacrament of Penance; which, though upon reflection the soul resists it, is nevertheless of a very dangerous nature, if not diligently purged away, according to the sentiments which the Saint here inculcates.

and depress your spirits, that they will render you incapable of practising good works with alacrity and diligence, in which, nevertheless, consists the very essence of devotion. Souls that are recovered from a state of sin, and still retain these affections, are, in my opinion, like minds in the green-sickness: though not sick, yet all their actions are sick; they eat without relish, sleep without rest, laugh without joy, and rather drag themselves along than walk. This is exactly the case with those here described: they do good, but with such a spiritual heaviness, that it takes away all the grace from their good exercises, which are few in number and small in effect.

CHAPTER VIII.

OF THE MEANS TO MAKE THIS SECOND PURGATION.

NOW, the first means, nay, the very foundation of this second purification, is a lively sense and strong apprehension of the dreadful evils in which sin involves the soul, by means of which we conceive a deep and vehement contrition. For as contrition, be it ever so small, when joined with the virtue of the Sacrament, cleanses us sufficiently from sin; so when it is great and vehement, it cleanses us even from every affection to sin. A slight hatred or rancor creates an aversion to the person whom we hate, and makes us avoid his company; but if it be a rooted and violent hatred, we not only fly and abhor him, but even loathe the conversation of his kindred and friends, and cannot endure so much as the sight of his picture, nor of any thing that belongs to him. In like manner, when a penitent hates sin only with a weak, though true contrition, he forms the resolution to sin no more; but when he hates it with a rooted and vigorous contrition, he not only detests the sin, but also the affections, connections, and occasions which lead towards it. We must, then, Philothea! enlarge our contrition as much as possible: we must extend it to every thing that has the least relation to sin. Thus Magdalen, in her conversion, lost so effectually the taste of the pleasure she had taken in her sins, as never to think of them more. And David protested not only his abhorrence of sin, but also of all the ways and paths that lead to it.—(Ps. xxviii. 104.) In this point consists the soul's growing young again, which he beautifully compares to the renewing of the eagle.—(Ps. vii. 5.)

Now, in order to obtain this perfect contrition, you must diligently exercise yourself in the following meditations, which, by the help of God's grace, will eradicate from your heart both sin, and the affection to sin. As it is for this purpose I have composed them, use them in the order I have placed them, tak-

ing but one for each day, and that, if possible, in the morning, which is the best time for spiritual exercises : and endeavor to ruminate on them during the rest of the day. But if you be not as yet accustomed to meditation, read what shall be said on this subject in the Second Part.

CHAPTER IX.

THE FIRST MEDITATION,

On our Creation.



REPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

Considerations.—1. Consider, that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul ! at that time ? The world had then lasted so long, and we were not known.

2. God has drawn you out of this nothing, to make you what you now are, merely out of His own pure goodness, having no need of you whatever.

3. Consider the being that God has given you : it is the greatest in this visible world, capable of eternal life, and of being perfectly united to His Divine Majesty.

Affections and Resolutions.—1. Humble yourself profoundly before God, saying from your heart, with the Psalmist : “O Lord ! my whole being is as nothing before Thee, and how hadst Thou remembrance of me to create me ?” Alas ! my soul ! thou wast engulfed in that ancient nothing, and hadst yet been therein, had not God drawn thee hence ; and what couldst thou have done, hadst thou remained in such a state ?

2. Return thanks to God. O my great and good Creator ! how much am I obliged to Thee, since Thou hast vouchsafed to draw me out of nothing, and by Thy mercy to make me what I am ! What can I ever do to bless Thy holy name as I ought, and to render due thanks to Thy inestimable goodness ?

3. Confound yourself. But alas ! my Creator, instead of uniting myself to Thee by loving and serving Thee, I have made myself a rebel by my disorderly affections, separating myself, and straying far away from Thee to unite myself to sin, valuing Thy goodness no more than if Thou hadst not been my Creator.

4. Cast yourself down before God. O my soul ! know that the Lord is thy God : it is He that has made thee, and not thyself. O God ! I am the work of Thy hands.

Henceforward, then, I will take no complacency in myself, since, of myself, I am nothing. What hast thou to glory in, O dust and ashes ? or, rather, thou very nothing ! why dost thou exalt thyself ? To humble myself, therefore, I

resolve to do such and such things, to suffer such and such disgraces. I will change my life, I will henceforward follow my Creator, and esteem myself highly honored by the being which He has given me, employing it entirely in obedience to His will, by such means as I shall learn from my spiritual father.

Conclusion.—1. Give thanks to God. Bless thy God, O my soul! and let all that is within me praise His holy name; for His goodness has drawn me forth, and His mercy has created me out of nothing. 2. Offer. O my God! I offer to Thee the being Thou hast given me; from my heart I dedicate and consecrate it to Thee. 3. Pray. O God! strengthen me in these affections and resolutions. O Holy Virgin Mary! recommend them to the mercy of thy Son, with all those for whom I ought to pray. *Our Father. Hail Mary.*

After your prayer, gather a little nosegay of devotion, to refresh you during the rest of the day.

CHAPTER X.

SECOND MEDITATION.

On the End for which we were Created.

REPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

Considerations.—1. God has not placed you in this world because He had need of you, for you are altogether unprofitable to Him, but only to exercise His goodness in you, by giving you His grace and glory. To this end He has given you an understanding, to know Him; a memory, to be mindful of Him; a will to love Him; an imagination to represent His benefits to yourself; eyes to behold His wonderful works; a tongue to praise Him; and so of the other faculties.

2. Being created, and placed in the world for this end, all actions contrary to it are to be rejected; and whatever conduces not to it, ought to be condemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never think of their end, but live as if they believed themselves created for no other purpose than to build houses, plant trees, heap up riches, and amuse themselves with such like fooleries.

Affections and Resolutions.—1. Confound yourself, and reproach your soul with her misery, which has been hitherto so great, that she has seldom or never reflected on these truths.

Alas! of what was I thinking, O my God! when I thought not of Thee? What did I remember when I forgot Thee? What did I love when I loved not Thee? I ought, alas! to have fed upon truth, and yet I glutted myself with vanity; I served the world, which was created only to serve me.

2. Detest your past life. O vain thoughts and unprofitable amusements, I renounce you. O hateful and frivolous remembrances! I abjure you. O false and detestable friendships, lewd and wretched slaveries, miserable gratifications and irksome pleasures! I abhor you.

3. Return to God. O my God and my Saviour! Thou shalt henceforth be the sole object of my thoughts. I will no longer apply my mind to amusements which may be displeasing to Thee. My memory shall be occupied, all the days of my life, with the recollection of the greatness of Thy clemency, so sweetly exercised towards me; Thou shalt be the sole delight of my heart, and the sweetness of my affections.

Ah! then, the trifles and follies to which I have hitherto applied myself; those vain employments in which I have spent my days; and those reflections in which I have engaged my heart, shall henceforth be the object of my horror; and with this intention I will use such and such effectual remedies.

Conclusion.—1. Thank God, who has created you for so excellent an end. Thou hast made me, O Lord! for Thyself, and for the eternal enjoyment of Thy incomprehensible glory: O when shall I be worthy of it? When shall I bless Thee as I ought? 2. Offer. I offer to Thee, O dear Creator! all these affections and resolutions with my whole heart and soul. 3. Pray. I beseech Thee, O God! to accept these my desires and purposes, and to give Thy blessing to my soul, that it may be able to accomplish them, through the merits of the blood of Thy blessed Son, shed for me upon the cross. *Our Father. Hail Mary.*

Make a little nosegay of devotion.

CHAPTER XI.

THIRD MEDITATION.

On the Benefits of God.



REPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

Considerations.—1. Consider the corporal benefits which God has bestowed on you; what a body! what convenience to maintain it! what health! what lawful comforts for its use and recreations for its support! what friends and what assistances! How different is the situation of so many other persons more worthy than yourself, who are destitute of these blessings! Some are disabled in their bodies, their health, or their limbs; others abandoned, and exposed to reproaches, contempt, and infamy; others oppressed with poverty; whilst God has not suffered you to become so miserable.

2. Consider the gifts of the mind. How many are there in the world stupid, frantic, or mad! and why are not you of this number? Because God has favored you. How many are there who have been brought up rudely, and in gross ignorance? and you, by God's providence, have received a good and liberal education.

3. Consider the spiritual graces. O Philothea! you are a child of the Catholic Church; God has taught you to know Him, even from your childhood. How often has He given you His sacraments! How many internal illuminations and reprehensions for your amendment! How frequently has He pardoned your faults! How often has He delivered you from those dangers of eternal perdition to which you were exposed! And were not all these years past given you as so many favorable opportunities of working out your salvation? Consider a little, by descending to particulars, how sweet and gracious God has been to you.

Affections and Resolutions.—1. Admire the goodness of God. O how good is my God to me! O how good, indeed! How rich is Thy heart, O Lord, in mercy, and liberal in clemency! O my soul! let us recount forever the many favors He has done us.

2. Wonder at your gratitude. But what am I, O Lord! that Thou shouldst have been so mindful of me! Ah! how great is my unworthiness! Alas! I have trodden Thy blessings under foot. I have abused Thy graces, perverting them to the dishonor and contempt of Thy sovereign goodness. I have opposed the abyss of my ingratitude to the abyss of Thy bounty and favors.

3. Excite yourself to make an acknowledgment. Well, then, O my heart! resolve now to be no more unfaithful, ungrateful, or disloyal to thy great benefactor. And how? Shall not my soul be henceforth wholly subject to God, who has wrought so many wonders and graces in me and for me?

4. Ah! withdraw then your body, Philothea! from such and such sensual pleasures, and consecrate it to the service of God, who has done so much for it. Apply your soul to know and acknowledge Him by such exercises as are requisite for that purpose. Employ diligently those means which are in the Church to help you to save your soul and love God. Yes, O my God! I will be diligent in frequenting prayer and the sacraments; I will listen to Thy holy word, and put Thy inspirations and counsels in practice.

Conclusion.—Thank God for the knowledge which He has now given you of your duty, and for all the benefits which you have hitherto received. 2. Offer Him your heart, with all your resolutions. 8. Pray that He would give you strength to practise them faithfully, through the merits and death of His Divine Son. Implore the intercession of the Blessed Virgin, and of the saints. *Our Father. Hail Mary.*

Make a little spiritual nosegay.

CHAPTER XII.

FOURTH MEDITATION.

On Sin.

REPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

Considerations.—1. Call to mind how long it is since you began to sin, and reflect how much, since that time, sin has multiplied in your heart; how every day you have increased the number of your sins against God, your neighbor, and yourself, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them: and by these two points you shall discover that your sins are more numerous than the hairs of your head—yea, than the sands of the sea.

3. Consider in particular the sin of ingratitude against God, which is a general sin, that extends itself over all the rest, and makes them infinitely more enormous. Consider, then, how many benefits God has bestowed on you, and how you have abused them all, by turning them against the Giver. Reflect, in particular, how many inspirations you have despised, how many good motions you have rendered unprofitable, and, above all, how many times you have received the sacraments. And where are the fruits of them? What are become of those precious jewels wherewith your dear spouse has adorned you? All these have been buried under your iniquities. With what preparation have you received them? Think on this ingratitude, that God having run so often after you to save you, you have always run from Him to lose yourself.

Affections and Resolutions.—1. Be confounded at your misery. O my God! how dare I appear in Thy presence? I am, alas! but the corruption of the world—a sink of ingratitude and iniquity. Is it possible that I should have been so ungrateful as not to have left any one of the senses of my body, or of the powers of my soul, which I have not corrupted, violated, and defiled; and that not so much as one day of my life has passed which has not produced its wicked effects? Is this the return I should have made for the benefits of my Creator and the blood of my Redeemer?

2. Crave pardon, and cast yourself at the feet of our Lord, like the prodigal son, like Magdalen, or like a woman who has defiled her marriage-bed with all kind of adultery. Have mercy, O Lord, upon this poor sinner! Alas! O Living Fountain of Compassion! have pity on this miserable wretch!

3. Resolve to live better. No, O Lord! never more, with the help of Thy grace, never more will I abandon myself to sin. Alas! I have already loved it too much; I detest it now, and I embrace Thee. O Father of Mercies! I resolve to live and die in Thee.

4. To expatiate my past sins, I will accuse myself of them courageously, and will banish every one of them from my heart.

5. I will use all possible endeavors to eradicate the sources of them from my heart, and in particular, such and such vices to which I am most inclined.

6. To accomplish this, I will fervently embrace the means which I shall be advised to adopt, and will think that I have never done enough to repair such grievous offences.

Conclusion.—Return thanks to God for waiting for you till this hour, and bless Him for having given you these good affections. 2. Offer Him your heart, that you may put them in execution. Implore Him to strengthen you. *Our Father. Hail Mary. Make a spiritual nosegay.*

CHAPTER XIII.

FIFTH MEDITATION.

On Death.



REPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you by His grace. 3. Imagine yourself to be in the extremity of sickness, lying on your death-bed, without any hope of recovery.

Considerations.—1. Consider the uncertainty of the day of your death. O my soul! thou shalt one day depart out of this body! but when shall the time be? Shall it be in winter or in summer? in the city or in the country? by day or by night? Shall it be suddenly or after due preparation? by sickness or by accident? Shalt thou have leisure to make thy confession? shalt thou be assisted by thy spiritual father? Alas! of all this we know nothing; one thing only is certain: we shall die, and sooner than we imagine.

2. Consider, that then the world shall end for you; for it shall last no longer to you. It shall be reversed before your eyes; for then the pleasures, the vanities, the worldly joys and vain affections of your life shall seem like empty shadows and airy clouds. Ah, wretch! for what toys and deceitful vanities have I offended my God! You shall then see that for a mere nothing you have forsaken Him. On the other hand, devotion and good works will then seem to you sweet and delightful. O, why did I not follow this lovely and pleasant path? Then the sins which before seemed very small, will appear as large as mountains, and your devotion very small.

3. Consider the long and languishing farewell which your soul shall then give to this poor world. She shall then bid adieu to riches, vanities, and vain company; to pleasures, pastimes, friends, and neighbors; to kindred, children, husband and wife; in a word, to every creature; and finally to her own body, which she shall leave pale, ghastly, hideous, and loathsome.

4. Consider with what precipitancy they will carry off this body, to bury it under the earth; after which the world will think no more of you than you have thought of others. The peace of God be with him, shall they say, and that is all. O death! how void art thou of regard or pity!

5. Consider how the soul, being departed from the body, takes her flight to the right hand or to the left. Alas! whither shall yours go? What way shall it take? No other than that which it began here in this world.

Affections and Resolutions.—1. Pray to God, and cast yourself into His arms. Ah! receive me, O Lord! into Thy protection at that dreadful day; make that hour happy and favorable to me; and rather let all the other days of my life be sad and sorrowful.

2. Despise the world. Since, then, I know not the hour in which I must leave thee, O wretched world! I will no more set my heart on thee. O my dear friends and relations! pardon me if I love you no more, but with a holy friendship, which may last eternally; for why should I unite myself to you, since I shall be one day forced to break those ties asunder?

I will then prepare myself for that hour, and take all possible care to end this journey happily; I will secure the state of my conscience to the best of my power, and will form immediate and efficacious resolutions for the amendment of such and such defects.

Conclusion.—Give thanks to God for these resolutions, which He has given you. Offer them to His Divine Majesty. Beseech Him to grant you a happy death, through the merits of the death of His beloved Son; implore the assistance of the Blessed Virgin and the Saints in Heaven. *Our Father. Hail Mary. Make a nosegay of myrrh.*



CHAPTER XIV.

SIXTH MEDITATION.

On Judgment.

REPARATION.—1. Place yourself before God. 2. Beseech Him to inspire you.

Considerations.—1. After the time God has prescribed for the duration of this world; after many dreadful signs and presages, which shall cause men to wither away through fear and apprehension; a fire, raging like a torrent, shall burn and reduce to ashes the whole face of the earth; nothing that exists shall escape its fury.

2. After this deluge of flames and of thunderbolts, all men shall rise from their graves, excepting such as are already risen, and at the voice of the angel they shall appear in the valley of Josaphat. But, alas! with what differ-

ence! for some shall arise with glorious and resplendent bodies; others in bodies most hideous and frightful.

3. Consider the majesty with which the Sovereign Judge will appear, surrounded by all the angels and saints. Before him shall be borne His cross, shining more brilliantly than the sun; a standard of mercy to the good, and of rigor to the wicked.

4. This Sovereign Judge, by His awful command, which shall be suddenly executed, shall separate the good from the bad, placing the one at His right hand, and the other at His left. O everlasting separation, after which these two companies shall never more meet together!

5. This separation being made, and the book of conscience opened, all men shall clearly see the malice of the wicked and their contempt of divine grace, and, on the other hand, the penitence of the good and the effect of the grace which they have received; for nothing shall be hidden. O good God! what confusion will this be to the one, and what consolation to the other!

6. Consider the last sentence of the wicked: *Depart from me you cursed, into everlasting fire, which was prepared for the devil and his angels.* Ponder well these awful words: Depart from me. A sentence of eternal banishment against those miserable wretches, excluding them from His presence for all eternity. He calls them cursed: O my soul, what a curse! a general curse, including all manner of evils! a general curse, which comprises all time and eternity! He adds, into everlasting fire: behold, O my heart! this vast eternity. O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good. Come, saith the Judge. O the sweet word of salvation by which God draws us to Himself, and receives us into the bosom of His goodness! Ye blessed of my Father! O dear blessing, which comprises all blessings! Possess the kingdom prepared for you from the foundation of the world. O good God! what an excess of bounty! for this kingdom shall never have an end.

Affections and Resolutions.—1. Tremble, O my soul! at the remembrance of these things. O my God! who shall secure me in that day, when the pillars of heaven shall tremble for fear?

2. Detest your sins, which alone can condemn on that dreadful day.

Ah! I will judge myself now, that I may not be judged then! I will examine my conscience, and condemn myself; I will accuse myself, and amend my life, that the eternal Judge may not condemn me on that dreadful day. I will therefore confess my sins, and receive all necessary advice.

Conclusion.—Thank God, who has given you the means of providing for your security at that day, and time to do penance. Offer Him your heart to perform it. Beg of Him to give you the grace duly to accomplish it. *Our Father. Hail Mary.*

Make your spiritual nosegay.

CHAPTER XV.

SEVENTH MEDITATION.

On Hell.

REPARATION.—1. Place yourself in the presence of God. 2. Humble yourself, and implore His assistance. 3. Represent to yourself a city involved in darkness, burning with brimstone and stinking pitch, and full of inhabitants who cannot make their escape.

Considerations.—1. The damned are in the abyss of hell, as within a woful city, where they suffer unspeakable torments in all their senses and members; because, as they have employed all their senses and their members in sinning, so shall they suffer in each of them the punishment due to sin. The eyes, for lascivious looks, shall endure the horrible sight of devils, and of hell. The ears, for having taken delight in vicious discourses, shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments, there is yet a greater, which is the privation and loss of the glory of God, from the sight of which the damned are excluded for ever. Now, if Absalom found the privation of the amiable face of his father, David, more grievous to him than his banishment, good God! what grief will it cause to be for ever excluded from the sight of Thy most sweet and gracious countenance?

3. Consider, above all, the eternity of those pains, which alone makes hell insupportable. Alas! if a little insect in your ear, or the heat of a fever makes one short night seem so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceed eternal despair, infinite rage, blasphemies, &c.

Affections and Resolutions.—Terrify your soul with the words of the prophet Isaiah: O my soul, art thou able to dwell with this devouring fire? Canst thou endure to dwell with everlasting burning? Canst thou think of parting with thy God for ever?

Confess that you have often deserved it. But henceforward I will take a new course; for why should I go down into this bottomless pit? I will use such and such endeavors to avoid sin, which alone can bring me to this eternal death. Give thanks, offer, pray. *Our Father. Hail Mary.*



CHAPTER XVI.

EIGHTH MEDITATION.

On Heaven.

REPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you with His grace.

Considerations.—1. Consider a fair and clear night, and reflect how delightful it is to behold the sky bespangled with all that multitude and variety of stars; then join this beautiful sight with that of a fine day, so that the brightness of the sun may not prevent the clear view of the stars nor of the moon; and then say boldly, that all this beauty put together is nothing when compared with the excellence of the great heavenly paradise. O how lovely, how desirable is this place! O how precious is this city!

2. Consider the glory, the beauty, and the multitude of the inhabitants of this happy country; millions of millions of angels, of cherubim and seraphim; choirs of apostles, prophets, martyrs, confessors, virgins, and holy women; the multitude is innumerable. O how glorious is this company! the least of them is more beautiful to behold than the whole world; what a sight then will it be to behold them all! But, O my God! how happy are they! They sing incessantly harmonious songs of eternal love; they always enjoy a state of felicity; they mutually give each other unspeakable contentment, and live in the consolation of a happy, indissoluble society.

3. In fine, consider how happy the blessed are in the enjoyment of God, who favors them forever with a sight of His lovely presence, and thereby infuses into their hearts a treasure of delights. How great a felicity must it be to be united to their first principle, their Sovereign Good. They are like happy birds, flying and singing perpetually in the air of His divinity, which encompasses them on all sides with incredible pleasure. There every one does his utmost, and sings without envy the praises of his Creator. Blessed be Thou, for ever, O sweet and sovereign Creator and Saviour, who art so good, and who dost communicate to us so liberally the everlasting treasures of Thy glory! And blessed for ever be thou, says He, my beloved creatures, who have served me so faithfully, with love and constancy; behold, you shall be admitted to sing my praises for ever.

Affections and Resolutions.—1. Admire and praise this heavenly country. O how beautiful art thou, my dear Jerusalem! and how happy are thy inhabitants!

2. Reproach your heart with the pusillanimity with which it has hitherto strayed so far out of the way of this glorious habitation. O why have I wandered at so great a distance from my sovereign happiness? Ah! wretch

that I am, for these false and trifling pleasures, I have a thousand and a thousand times turned my back upon these eternal and infinite delights. Was I not mad to despise such precious blessings for gratifications so vain and contemptible!

3. Aspire with fervor to this most delightful abode. O good and gracious Lord! since it has pleased Thee at length to direct my wandering steps into Thy ways, never hereafter will I return back from them. Let us go, O my dear soul! let us walk toward this blessed land which is promised us: what are we doing in Egypt? I will therefore disburden myself of all such things as may divert or retard me in so happy a journey; I will perform such and such things as may conduct me thither.

Give thanks, offer, pray. *Our Father. Hail Mary.*

CHAPTER XVII.

NINTH MEDITATION,

By Way of Election, and Choice of Heaven.



REPARATION.—1. Place yourself in the presence of God. 2. Humble yourself before Him, and beseech Him to inspire you with His grace. 3. Imagine yourself to be in an open field, alone with your good angel, like young Tobias going to Rages. Imagine that he shows you heaven open above, with all the pleasures represented in the last meditation; and that then he shows you beneath hell open, with all the torments described in the meditation on hell. Being thus situated in imagination, and kneeling before your good angel,—make the following

Considerations.—1. Consider that you are certainly placed between heaven and hell; and that both the one and the other lie open to receive you, according to the choice which you shall make.

2. Consider, that the choice which we make in this world shall last for all eternity in the world to come.

3. And though both the one and the other be open to receive you according to your choice, yet God, who is ready to give you either the one by His justice, or the other by His mercy, wishes, nevertheless, with an incomparable desire, that you would choose heaven; and your good angel also importunes you to it with all his power, offering you, in God's name, a thousand graces, and a thousand assistances to help you to obtain it.

4. Consider, that Jesus Christ in His clemency looks down upon you from above, and graciously invites you, saying: Come, my dear soul! to enjoy an everlasting rest, within the arms of my goodness, where I have prepared immor-



Christ Walking on the Sea.

MARK VI, 48.

tal delights for thee in the abundance of my love. Behold, likewise, with your interior eyes, the Blessed Virgin, who with maternal tenderness exhorts you, saying: Take courage, my child! despise not the desires of my Son, nor the many sighs which I have cast forth for thee, thirsting with Him for thy eternal salvation. Behold, the saints also exhort you, and millions of blessed souls sweetly invite you; they wish for nothing more than to see your heart one day united with theirs in praising and loving God for ever; and assure you that the way to heaven is not so difficult as the world would persuade you. Be of good heart, dear brother! say they; he that diligently considers the way of devotion by which we ascended hither, shall see that we acquired these immortal delights by pleasures incomparably more sweet than those of the world.

Election.—1. O hell! I detest thee now and for evermore; I detest thy torments and pains; I detest thy accursed and miserable eternity; and above all, I detest those eternal blasphemies and maledictions, which thou vomitest out against my God. And turning my heart and my soul toward thee, O heavenly paradise, everlasting glory, and endless felicity! I choose my habitation for ever within thy holy and most lovely tabernacles. I bless Thy mercy, O my God! and I accept of the offer which Thou art pleased to make me. O Jesus, my sweet Saviour! I accept Thy everlasting love, and the place which Thou hast purchased for me in this blessed Jerusalem; not so much for any other motive, as to love and bless Thee for ever and ever.

2. Accept the favors which the Blessed Virgin and the saints offer you. Promise to make the best of your way to join their company; and give your hand to your good angel, that he may conduct you; encourage your soul to make this choice. *Our Father. Hail Mary.*



CHAPTER XVIII.

TENTH MEDITATION.

By way of Election, and Choice which the Soul makes of a devout Life.

REPARATION.—1. Place yourself in the presence of God. 2. Humble yourself before Him, and implore His assistance.

Considerations.—1. Imagine yourself again to be in an open field, alone with your good angel; and that you see the devil on your left hand, seated on a lofty throne, attended by many hellish spirits, environed by a numerous band of worldlings, who submissively acknowledge him for their lord, and do him homage, some by one sin, and some by another. Observe the countenances of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion, others killing one another; others consumed with cares, pensive and anxious to reap up riches;

others bent upon vanity, unable to obtain any but empty and unprofitable pleasures; others wallowing in the mire buried and putrefied in their brutish affections. Behold, there is no rest, no order, no decency amongst them. Behold, how they despise each other, and love in appearance only. In a word, you shall see a wretched commonwealth miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the right hand, behold Jesus Christ crucified, who with a cordial love prays for these poor enslaved people, that they may be freed from the sway of this tyrant, and calls them to Himself: behold around Him a band of devout souls with their angels. Contemplate the beauty of this kingdom of devotion. O what a sight! to see this troop of virgins, men and women, whiter than lilies; this assembly of widows, full of holy mortification and humility! See the ranks of divers married people living together with mutual respect, which cannot be without great charity. Behold how these devout souls join the exterior care of the house with the care of the interior, the love of the husband or wife with that of the heavenly Spouse. Consider them all universally, and you shall see them in a holy, sweet, and lovely order, attending on our Lord, whom every one would willingly plant in the midst of his heart. They are joyful; but it is with a comely, charitable, and well-ordered joy: they love each other; but their love is most pure and holy. Such as suffer afflictions amongst this devout people are perfectly resigned and never lose courage. To conclude, behold how they look on our Saviour, who comforts them, and how they altogether aspire to Him.

3. You have already left Satan, with all his execrable troop, by the good affections you have conceived; but you have not as yet enrolled yourself under the standard of the King Jesus, nor united with His blessed company of devout souls, but you have been hitherto hesitating between the one and the other.

4. The Blessed Virgin, with St. Joseph, St. Lewis, St. Monica, and a hundred thousand others, who have lived in the midst of the world, invite and encourage you.

5. The crucified King calls you by name: Come, O my well beloved! come, that I may crown thee.

Election.—O world! O abominable troop! No, never shall you see me under your banners. I have for ever abandoned your trifles and vanities. O king of pride! O accursed king! infernal spirit! I renounce thee, with all thy vain pomps; I detest thee, with all thy works.

2. And turning myself to Thee, my dear Jesus! King of eternal glory and happiness! I embrace Thee with all the powers of my soul! I adore Thee with my whole heart, and choose Thee now and for ever for my King; with this inviolable fidelity, I pay Thee irrevocable homage, and submit myself to the obedience of Thy holy laws and ordinances.


3. O sacred Virgin! beloved Mother! I choose thee for my guide; I put

myself under thy protection; I offer thee a particular respect and special reverence.

4. O my good Angel! present me to this sacred assembly, and forsake me not till I am associated to this blessed company, with whom I say, and will say forever, in testimony of my choice, live Jesus, live Jesus! *Our Father. Hail Mary.*

CHAPTER XIX.

HOW TO MAKE A GENERAL CONFESSION.

EHOLD here, then, my dear Philothea! the meditations necessary for our purpose; when you shall have made them all, proceed courageously, in the spirit of humility, to make your general confession; but, I beseech you, suffer not yourself to be disturbed with any kind of apprehension. The sting of the scorpion is poisonous; but the scorpion being reduced to oil, becomes a sovereign remedy against the venom of its own sting. Sin is shameful only when we commit it; but being converted into confession and penance, it becomes honorable and wholesome—contrition and confession being so beautiful and odoriferous as to efface its deformity and purify its stench. Simon, the leper, said that Magdalen was a sinner, but our Lord said, No; alluding to the sweet perfumes she poured forth, and the greatness of her love. If we be very humble, Philothea, our sins will infinitely displease us, because God is offended by them; but the accusation of them will become sweet and agreeable, because God is honored thereby; for it is a kind of comfort to acquaint the physician rightly with the nature of the evil that torments us.

2. When you kneel before your spiritual Father, imagine that you are on Mount Calvary, under the feet of Jesus Christ crucified, whose precious blood distils on all sides to wash and cleanse you from your iniquities. For though it be not the very blood of our Saviour, yet it is the merit of His blood shed for us that waters abundantly the soul of the penitent at the confession-seat. Open then your heart perfectly, that you may cast out your sins by confession; for as fast as they depart from your heart, the precious merits of the passion of your Divine Saviour will enter in, to fill it with His graces and blessings.

3. But be sure to declare all with candor and sincerity. Having fully satisfied your conscience that you have done so, listen to the admonitions and ordinances of your confessor, and say in your heart: *Speak, Lord, for Thy servant heareth.*—1 Kings, iii. 10. Yea, Philothea, it is God whom you hear; since He has said to his vicegerents: *He that heareth you heareth me.*—St. Luke, x. 16.

4. Afterward make the following protestation, which may serve for a conclusion of your contrition, and on which you ought first to have meditated and reflected. Read it attentively, and with as much devotion as you possibly can.

CHAPTER XX.

AN AUTHENTIC PROTESTATION, TO ENGRAVE IN THE SOUL THE RESOLUTION TO SERVE GOD, AND TO CONCLUDE THE ACTS OF PENANCE.

IN. N., in the presence of the eternal God, and of the whole court of heaven, having considered the infinite mercy of His divine goodness toward me, a most unworthy and wretched creature, whom He has created out of nothing ; preserved, supported, and delivered from so many dangers, and loaded with so many benefits ; but considering, above all, the incomprehensible sweetness and clemency with which this merciful God has so graciously borne my iniquities ; so frequently called upon me, and invited me to amendment ; and so patiently waited for my repentance and conversion until this present time, notwithstanding the innumerable instances of ingratitude, disloyalty, and infidelity by which I have despised His grace, rashly offended Him, and deferred my conversion from day to day ; having, moreover, reflected that upon the day of my holy baptism I was dedicated to God, to be His child ; and that, contrary to the profession then made in my name, I have so often, so execrably and detestably, profaned and violated all the powers of my soul, and the senses of my body, applying and employing them against His Divine Majesty ; at length, returning to myself, prostrate in spirit before the throne of the Divine Justice, I acknowledge, avow, and confess myself lawfully attainted and convicted of treason against God, and guilty of the death and passion of Jesus Christ, on account of the sins I have committed, for which He died and suffered the torment of the cross ; so that, consequently, I deserve to be cast away and condemned for ever.

But, turning myself toward the throne of the infinite mercy of the same eternal God, having detested, with my whole heart and strength, the many iniquities of my past life, I most humbly beg pardon, grace, and mercy, with an entire absolution from them, by virtue of the death and passion of this same Lord and Redeemer of my soul ; on which relying, as on the only foundation of my hope, I confirm again and renew the sacred profession of allegiance to my God, made in my behalf at my baptism, renouncing the devil, the world, and the flesh, detesting their base suggestions, vanities, and concupiscences, during the residue of my mortal life, and for all eternity. And turning myself toward my most gracious and merciful God, I desire, purpose, and am irrevocably resolved to serve and love Him now and for ever ; and, to this end, I give and consecrate to Him my soul with all its powers, my heart with all its affections, and my body with all its senses, protesting that I will never more abuse any part of my being against His divine will and sovereign Majesty, to whom I offer up and sacrifice myself in spirit, to be for ever His loyal, obedient, and

faithful creature, without ever revoking or repenting of this my act and deed.

But if, alas! I should chance, through the suggestion of the enemy or through human frailty, to transgress in any point or fail in adhering to this my resolution and dedication, I protest from this moment, and am determined, with the assistance of the Holy Ghost, to rise as soon as I shall perceive my fall, and return again to the divine mercy, without any delay whatsoever. This is my inviolable and irrevocable will, intention, and resolution, which I declare and confirm without reservation or exception, in the sacred presence of God, in the sight of the Church triumphant, and in presence of the Church militant, my mother, which hears this my declaration in the person of him who, as her officer, hears me in this action.

May it please Thee, O my God, eternal, almighty, and all-gracious Father, Son, and Holy Ghost! to confirm me in this resolution, and to accept this inward sacrifice of my heart, in the odor of sweetness. And as it hath pleased Thee to inspire me with the will to do this, so grant me the strength and grace to perform it. O my God! Thou art my God, the God of my heart, the God of my soul, and the God of my spirit; as such I acknowledge Thee, and as such I adore Thee, now and for ever. Live, O Jesus!

CHAPTER XXI.

INFERENCES DRAWN FROM THE FOREGOING PROTESTATION.

HAVING made this protestation, open the ears of your heart to hear the sentence of absolution, which the Saviour of your soul, seated on the throne of His mercy, will pronounce before all the angels and saints in heaven at the same instant that the priest, in His name, absolves you here upon earth; so that all this blessed company, rejoicing at your conversion, will sing a spiritual canticle with incomparable joy, and each of them give the kiss of peace and fellowship to your heart, now restored to grace and sanctity.

Good God, Philothea! what an admirable contract, what a happy treaty, do you here enter into with the divine Majesty! By giving yourself to Him, you not only receive Himself in exchange, but eternal life also. Nothing, therefore, further remains but cheerfully to sign, with a sincere heart, the act of your protestation; then approach with confidence to the altar, where God will reciprocally sign and seal your absolution and the promise He makes you of His heavenly kingdom, putting Himself, in the blessed sacrament, as a seal or signet upon your renovated heart.

Thus shall your soul, O Philothea! be not only purged from sin, but from the affections thereto. But as these affections easily spring up again in the soul, as well through the weakness of depraved nature as through concupiscence, which may be mortified, but can never die whilst we dwell in this mortal body, I will give you some instructions which, if diligently practised, will preserve you so effectually from mortal sin, and all affection to it, that they will never find place in your heart hereafter; but, in order that they may contribute to a still more perfect purification, I will previously say something of that absolute purity to which I am desirous of conducting you.

CHAPTER XXII.

THAT WE MUST PURIFY OURSELVES FROM AFFECTION TO VENIAL SINS.



AS at the approach of daylight we perceive more clearly in a mirror the spots and stains that disfigure our faces; so, as the inward light of the Holy Spirit more and more enlightens our consciences, we see in a more distinct and clear manner the sins, inclinations, and imperfections which prevent us from attaining to true devotion; and the same light which enables us to perceive those spots and blemishes inflames us with a desire to cleanse and purify ourselves from them.

You will then discover, my dear Philothea, that besides mortal sins and the affection to them, from which you have been purified by the foregoing exercises, there still remain in your soul several inclinations and affections to venial sins. I do not say that you shall discover the venial sins themselves, but your affections and inclinations to them—because the one is very different from the other; for, although we can never be altogether so pure from venial sins as to continue for a long time without committing them, yet we need not entertain any voluntary affection for them. Surely it is one thing to tell a lie now and then in jest, or in matters of small importance, and another to take pleasure in lying, and retain an *affection for it* on every occasion.

I therefore say that we must purge the soul from every affection to venial sins; that is to say, we must not voluntarily nourish the desire of persevering in any kind of venial sin, be it ever so small; because it displeases God, though not to that degree as to cause Him to cast us off or damn us for it. Now, if venial sin offends Him, the will and affection which we retain to venial sin is no better than a resolution to entertain the desire of displeasing his Divine Majesty; but is it possible that a generous soul should not only consent to offend her God, but also to retain with affection the desire of offending Him?

Such affections, Philothea, are as directly opposite to devotion as an affection to mortal sin is contrary to charity; they depress and weaken the spirit,

prevent divine consolations, open the gate to temptations, and although they kill not, yet they make the soul extremely sick. *Dying flies*, says the wise man, *spoil the sweetness of the ointment*.—Eccles. x. 1. His meaning is, that flies which stay not long upon the ointment, but only taste it in passing by, spoil no more than they take, the rest remaining sound; but those which die in the ointment deprive it of its sweetness. Thus venial sins, which come upon a devout soul and stay not long there, do it no great damage; but if they dwell in it by affection, they make it lose the sweetness of the ointment, that is, holy devotion.

Spiders kill not the bees, but they spoil and corrupt their honey, and so entangle the honeycombs with their web that the bees cannot go forward in their work; now, this is to be understood, when the spiders make any stay among them. In like manner, venial sin kills not the soul; but it spoils devotion, and entangles the powers of the soul so much with bad habits and vicious inclinations, that she can no longer exert that promptitude of charity in which devotion consists; but this also is to be understood, when venial sin continues to dwell in our hearts, by the affection with which we cherish it.

It is not a matter of great consequence, Philothea, to tell some trifling lie, to fall into some little irregularity in words, in actions, in looks, in dress, in mirth, in play, in dancing, provided that, as soon as these spiritual spiders are entered into our conscience, we chase and drive them away, as the bees do the corporal spiders; but if we permit them to remain in our hearts, if we cherish the desire of retaining and multiplying them, we shall soon find our honey destroyed, and the hive of our conscience corrupted and ruined. But I say once more, what probability is there that a generous soul should take pleasure in displeasing her God, or affect what would be disagreeable to Him, or willingly do that which she knows would give Him offense?

CHAPTER XXIII.

THAT WE OUGHT TO PURIFY OURSELVES FROM AN AFFECTION TO UNPROFITABLE
AMUSEMENTS.



LAY, dancing, feasting, dress, and theatrical shows being things which, considered in their substance, are not evil, but indifferent, and such as may be used either well or ill; nevertheless, as all these things are dangerous, to bear an affection to them is still more dangerous. I say, then, Philothea, that although it be lawful to play, to dance, to dress, to feast, or be present at innocent comedies,* yet to have an affection

* It is not the meaning of the saint, in this passage, to justify the assisting at any such comedies or other plays as have a tendency to encourage vice or irreligion; or which serve to inflame the passions, to enervate the soul, and to dispose her to impure love, which is too often the case with our modern plays. For such as these the holy prelate would by no means allow to be innocent, but rather would loudly condemn them as the holy fathers and saints have always done.

to such things is not only contrary to devotion, but also extremely hurtful and dangerous. The evil does not consist in doing such things, but in a fond attachment to them. Ah! what a pity to sow in the soil of our heart such vain and foolish affections, which take up the room of good impressions, and hinder the sap of our soul from being employed in good inclinations.

Thus the ancient Nazareans abstained not only from whatever might inebriate, but also from the grape itself; not from any apprehension that the grape could intoxicate them, but lest by tasting the grape they might be tempted to drink of the wine also. Now, I do not say that we can never use these dangerous things, but I affirm that we can never set our affections upon them without prejudice to devotion. As the stags, when grown too fat, retire into their thickets, because, being encumbered with flesh, they know that they are not in a condition to run, should they be hunted; so the heart of man, burdening itself with those unprofitable, superfluous, and dangerous affections, cannot certainly run after its God, the true point of devotion, readily, lightly, and easily. Let children please and fatigue themselves with pursuing butterflies, yet no one finds fault with them because they are children; but is it not ridiculous, or rather lamentable, to see persons advanced in years fix their heart and affections upon such toys and trifles as those which I have named, which are not only unprofitable, but which put us in imminent danger of falling into many irregularities and disorders in the pursuit of them? Wherefore, my dear Philothea! I say, we must purge ourselves from these affections: for though the acts are not always contrary to devotion, yet the affections are always prejudicial to it.



CHAPTER XXIV.

THAT WE MUST PURGE OURSELVES FROM OUR EVIL INCLINATIONS.

WE have, moreover, Philothea! certain natural inclinations, which, though they spring from our particular sins, yet are not properly sins, either mortal or venial, but are called imperfections; and the acts which proceed from them are termed defects and failings. For example, St. Paula, according to St. Jerom, had so great an inclination to sadness, that at the death of her children and husband, she was in danger of dying with grief; this was an imperfection, but not a sin, because she had it against her will.

There are some people who are naturally of a light, others of a morose temper; some of an obstinate disposition, others inclined to indignation; some prone to anger, others to love: in short, there are few in whom we may not observe some of these imperfections. Now, although they are peculiar and natural to each of us, yet by care and a contrary affection, we may not only

correct and moderate them, but even altogether free ourselves from them; and I tell you, Philothea, it is necessary that you should do so. As a means has been discovered to change bitter almond trees into sweet, by piercing them at the bottom to let out the juice, why may not we let out the juice of our perverse inclinations, and become better? For as there is no nature, though ever so good, which may not be perverted to evil by vicious habits, so there is no disposition, though ever so perverse, that may not, by the grace of God and our own industry, be brought under and overcome.

Wherefore I shall now proceed to give you such instructions, and propose such exercises as may help to purge your soul, as well from your imperfections as from all dangerous affection to venial sins, and secure your conscience more effectually against all mortal sin. May God grant you the grace to reduce them to practice.



PART SECOND.

CONTAINS VARIOUS INSTRUCTIONS FOR ELEVATING THE
SOUL TO GOD BY PRAYER AND THE SACRAMENTS.

CHAPTER I.

OF THE NECESSITY OF PRAYER.



PRAYER places our understanding in the brightness and light of God, and exposes our will to the heat of heavenly love. There is nothing that so effectually purges our understanding from its ignorance, or our will from its depraved affections, as prayer. It is the water of benediction, which makes the plants of our good desires grow green and flourish, which washes our souls from their imperfections, and quenches the thirst and passion of our hearts.

But above all, I recommend you to mental prayer, or the prayer of the heart, and particularly that which has for its object the life and passion of our Lord. By making Him the frequent subject of your meditation, your whole soul will be replenished with Him; you will imbibe His spirit, and frame all your actions according to the model of His. As He is the light of the world, it is then in Him, by Him, and for Him, that we ought to acquire lustre, and be enlightened. He is the tree of desire, under whose shadow we ought to refresh ourselves. He is the living fountain of Jacob, in which we may wash away all our stains. In fine, as little children, by hearing their mothers talk, lisp at first, and learn at length to speak their language; so we, by keeping close to our Saviour by meditation,



The Adoration.

FROM THE PAINTING BY CORREGGIO.

and observing His words, actions, and affections, shall, by the help of His grace, learn to speak, to act, and to will like Him. Here we must stop, Philothea, as we cannot find access to God the Father but through this gate; for as the mirror could never terminate our sight, if the back of it were not tinned or leaded; so we could never contemplate the divinity in this world, had we not been united to the sacred humanity of our Saviour, whose life and death is the most delightful, sweet, and profitable object we can select for our ordinary meditation. It is not without reason that our Saviour called Himself the bread that came down from heaven; for as bread is to be eaten with all sorts of meat, so our Saviour should be the subject of our meditation, consideration, and imitation, in all our prayers and actions. His life and death have been for this purpose disposed and distributed into distinct points, by several authors: those whom I recommend to you, are St. Bonaventure, Bellintani, Bruno, Capilia, Granada, and Du Pont.

Employ an hour every day, before dinner, in this spiritual exercise, or, if convenient, early in the morning, when your mind will be less distracted, and more fresh after the repose of the night; but see that you extend it not beyond an hour, except with the advice of your spiritual director.

If you could perform this exercise in the church, it would be the most proper and commodious place possible, because neither father nor mother, wife nor husband, nor any one else, could well prevent you from spending one hour in the church; whereas, being perhaps under their subjection, you could not promise yourself so much leisure at home.

Begin all your prayers, whether mental or vocal, with a lively sense of the presence of God. By attending strictly to this rule, you will soon become sensible of its salutary effects.

If you follow my advice, Philothea, you will say your *Pater, Ave*, and *Credo*, in Latin; but at the same time, learn perfectly to comprehend the meaning of the words in your own native tongue, that whilst you unite with the faithful in prayer, in the common language of the Church, you may at the same time relish the delicious sense of those holy and admirable prayers. Pray with your attention fixed, and your affections excited by the sense of the words; pray deliberately, and from your heart; for believe me, only one *Our Father*, said with feeling and affection, is of infinitely more worth and value than ever so great a number run over in haste.

The recitation of the Beads, or Rosary, is a most profitable way of praying, provided you know how to say them properly: to this end, procure one of those little books which teach the manner of reciting them. It is good also to say the litanies of our Lord Jesus, the Blessed Virgin, and of the Saints, and other vocal prayers, which may be found in approved manuals. If, however, you have the gift of mental prayer, you should always give it the preference. So that if, either through multiplicity of business, or some other cause, you can-

not say your vocal prayers, you must not be troubled on that account, but rest contented with saying, either before or after your meditation, the *Pater, Ave,* and *Credo*.

If, whilst at vocal prayer, you feel your heart inclined to mental prayer, refuse not the invitation, but let your mind turn gently that way, without being concerned at not finishing the vocal prayers you proposed to say ; for the choice you have made is more pleasing to God, and more profitable to your soul ; with this exception, however, that if you are bound to say the office of the Church, you must fulfil your obligation.

Should it happen, through a pressure of business, or some accidental cause, that your morning should pass away without allowing you leisure for the exercise of mental prayer, endeavor to repair this loss at some remote hour after dinner ; because by doing it immediately after, before digestion is advanced, besides being heavy and drowsy, you will injure your health.

But if, in the whole course of the day, you can find no leisure for this heavenly exercise, you may, in some measure, make amends by multiplying your ejaculatory prayers, reading some book of devotion, or performing some penance, which may prevent the ill consequences attending this failure ; and make a firm resolution to repair your loss the following day.

CHAPTER II.

A SHORT METHOD FOR MEDITATION ; AND FIRST, OF THE PRESENCE OF GOD, WHICH IS THE FIRST POINT OF THE PREPARATION.



BUT, perhaps, Philothea, you know not how to pray mentally, for it is a thing with which few in our age are so happy as to be acquainted. I therefore present you with the following short and plain method, till, by custom, or reading some of the good books which have been composed on this subject, you may be more fully instructed.

I shall begin with the preparation, which consists in placing yourself in the presence of God, and imploring His assistance. Now, to assist you to place yourself in the presence of God, I shall set before you four principal means. The first consists in a lively and attentive apprehension of His presence, in all things and in every place ; for there is not a place in the world in which He is not truly present : so that as birds, wherever they fly, always meet with the air, so we, wherever we go, or wherever we are, shall always find God present.

Every one acknowledges this truth ; but few consider it with a lively attention. Blind men, who see not their prince, though present among them, behave themselves, nevertheless, with respect, when they are told of his pres-

ence; but the fact is, because they see him not, they easily forget that he is present, and having forgotten it, they still more easily lose their respect for him. Alas, Philothea, we do not see God, who is present with us; and though faith assures us of His presence, yet, not beholding Him with our eyes, we too often forget Him, and behave ourselves as though He were at a distance from us: for although we well know that He is present in all things, yet, not reflecting on it, we act as if we knew it not. Therefore, before prayer, we must always excite in our souls a lively apprehension of the presence of God, such as David conceived when he exclaimed: *If I ascend up into heaven, O my God, thou art there; if I descend into hell, thou art there!*—Ps. cxxxviii. And thus we should use the words of Jacob, who, having seen the sacred ladder, said: *O how terrible is this place! Indeed, the Lord is in this place, and I know it not*, Gen. xxxviii., meaning that he did not reflect on His presence; for he could not be ignorant that God was present everywhere. When, therefore, you come to prayer, you must say with your whole heart, and in your heart: O my heart! be attentive, for God is truly here.

The second means to place yourself in His sacred presence is, to reflect that God is not only in the place in which you are, but that He is, in a most particular manner, in your heart; nay, in the very centre of your spirit, which He enlivens and animates by His divine presence, being there as the heart of your heart, and the spirit of your spirit: for as the soul, being diffused through the whole body, is present in every part thereof, and yet resides in a special manner in the heart; so likewise God is present to all things, yet He resides in a more particular manner in our spirit; for which reason David calls him *the God of his heart*.—Ps. lxxii. And St. Paul says, that it is in God *we live, and we move, and we are*.—Acts, xvii. In consideration, therefore, of this truth, excite in your heart a profound reverence towards God, who is there so intimately present.

A third means is to consider our Saviour in His humanity, looking down from heaven on all mankind, but especially on Christians, who are His children, and more particularly on such as are at prayer, whose actions and behavior He minutely observes. This is by no means a mere flight of the imagination, but a most certain truth; for although we see Him not, yet it is true that He beholds us from above. It was thus that St. Stephen saw Him at the time of his martyrdom. So that we may truly say with the Spouse: *Behold, he standeth behind our wall, looking through the windows, looking through the lattices*.—Cantic. ii.

A fourth method consists in making use of the imagination, by representing to ourselves our Saviour in His sacred humanity, as if He were near us, as we sometimes imagine a friend to be present, saying, methinks I see him, or something of the kind. But when you are before the Blessed Sacrament, this presence is real, and not imaginary, since we must consider the species and appear-

ance of bread only as a tapestry behind which our Lord, being really present, observes us, though we cannot actually see Him. Employ, then, some of these four means of placing yourself in the presence of God before prayer, not all at once, but one at a time, in as concise and simple a manner as possible.

CHAPTER III.

OF INVOCATION, THE SECOND POINT OF THE PREPARATION.



BEING sensible that you are in the presence of God, prostrate yourself before Him with the most profound reverence, acknowledging yourself unworthy to appear before so sovereign a majesty; yet, knowing that it is His divine will that you should do so, implore His grace to serve and worship Him in this meditation. For this end you may use some short and inflamed aspirations, such as these words of David: *Cast me not, O God! away from Thy face, and take not Thy Holy Spirit from me. Make Thy face to shine upon Thy servant, and I will consider the wondrous things of Thy law. Give me understanding, and I will search Thy law, and I will keep it with my whole heart. I am Thy servant; give me understanding.*—Ps. cxviii. I would also advise you to invoke your guardian angel, as well as the holy saints who were concerned in the mystery on which you meditate. For example, in meditating on the death of our Lord, you may invoke the Blessed Virgin, St. John, St. Mary Magdalen, and the good thief, begging that the holy affections which they then conceived may be communicated to you. Also, in meditating on your own death, you may invoke your good angel, who will then be with you, beseeching him to inspire you with proper considerations; and so of other mysteries.

CHAPTER IV.

OF THE THIRD POINT OF PREPARATION, WHICH CONSISTS IN PROPOSING THE SUBJECT OF THE MYSTERY ON WHICH WE INTEND TO MEDITATE.



AFTER these two general points of the preparation, there remains a third, which is not common to every kind of meditation, and which consists in representing to your imagination the whole of the mystery on which you desire to meditate, as if it really passed in your presence. For example, if you meditate on the crucifixion of our Lord, imagine that you are on Mount Calvary, and that you there behold and hear all that was done or said at the time of our Lord's passion; or, if you prefer it, imagine

that they are crucifying our Saviour in the very place in which you are, in the manner described by the holy evangelists.

The same rule is to be observed when you meditate on death, or hell, or any mystery in which visible and sensible objects form a part of the subject; but as to other mysteries, such, for example, as relate to the greatness of God, the excellency of virtue, the end for which we were created, &c., which are invisible things, we cannot make use of the imagination. We may, it is true, use some similitude or comparison to assist us in the consideration of these subjects, but this is attended with some difficulty; and my intention is to instruct you in so plain and easy a manner that your mind may be at perfect ease. By means of the imagination we confine our mind within the mystery on which we meditate, that it may not ramble to and fro, just as we shut up a bird in a cage, or tie a hawk by her leash, that she may rest on the hand. Some may, perhaps, tell you that it is better to use the simple thought of faith, and to conceive the subject in a manner altogether mental and spiritual in the representation of these mysteries, or else to imagine that the things take place in your own soul. But this method is too subtile for beginners; therefore, until it shall please God to raise you higher, I advise you, Philothea, to remain in the low valley which I have shown you.

CHAPTER V.

OF CONSIDERATIONS, WHICH FORM THE SECOND PART OF MEDITATION.



AFTER the act of the imagination follows meditation, or the act of the understanding, which consists in making reflections and considerations, in order to raise up our affections to God and heavenly things.

Hence, meditation must not be confounded with study, or other thoughts or reflections which have not the love of God or our spiritual welfare for their object, but something else, as, for example, to acquire learning and knowledge to write or dispute. Having, then, as I have already said, confined your mind within the limits of the subject on which you desire to meditate, either by means of the imagination, if the matter be sensible, or otherwise by a simple proposal of it, begin to form considerations on it according to the models I have proposed to you in the foregoing meditations. Should you relish the fruit of any one of them, occupy yourself without going further, like the bees, who never quit the flower so long as they can extract any honey from it. But if, upon trial, you succeed not with one consideration according to your wishes, proceed to another calmly, tranquilly, without hurrying yourself or fatiguing your mind.

CHAPTER VI.

OF AFFECTIONS AND RESOLUTIONS, THE THIRD PART OF MEDITATION.

MEDITATION produces pious emotions in the will, or affective part of our soul: such as the love of God and our neighbor; a desire of heaven and eternal glory; zeal for the salvation of souls; imitation of the life of our Lord; compassion, admiration, joy; the fear of God's displeasure, of judgment, and of hell; hatred of sin; confidence in the goodness and mercy of God, and confusion for the sins of our past life. In these affections our hearts should expand as much as possible. You will be greatly assisted in this part of meditation, by reading the preface to the first volume of the meditations of Dom Andrew Capilia, where he shows the manner of forming these affections; as Father Arias does more at large in the second part of his treatise on prayer.

Yet you must not, however, Philothea, dwell upon these general reflections, without determining to reduce them to special and particular resolutions. For example: the first word that our Lord spoke on the cross will doubtless excite in your soul a desire to pardon and love your enemies. But this will avail you little if you add not to the desire a practical resolution, saying: Well, then, I will not hereafter be offended at what this or that person may say of me, nor resent any affront he may offer me; but, on the contrary, I will embrace every opportunity to gain his affection, and to appease him. By this means, Philothea, you will correct your faults in a short time; whereas, by affections only, your amendment will be but slow, and attended with great difficulty.

CHAPTER VII.

OF THE CONCLUSION, AND SPIRITUAL NOSEGAY.

LAST of all, we must conclude our meditation by forming three acts, which must be done with the utmost humility. The first is to return thanks to God for the good affections and resolutions with which He has inspired us, and for His goodness and mercy, which we have discovered in the mystery of the meditation. The second is to offer our affections and resolutions to His goodness and mercy, in union with the death, the blood and the virtues of His Divine Son. The third is to conjure God to communicate to us the graces and virtues of His Son, and to bless our affections and resolutions, that we may faithfully reduce them to practice. We then pray for the

Church, our pastors, friends, and others; imploring for that end the intercession of the Blessed Virgin, and of the angels and saints; and lastly, as I have already observed, we conclude by saying *Our Father* and *Hail Mary*, which are the general and necessary prayers of all the faithful.

Besides all this, as I have already told you, you must gather a little nosegay of devotion. One who has been walking in a beautiful garden departs not willingly without gathering a few flowers to smell during the remainder of the day; thus ought we, when our soul has been entertaining itself by meditating on some mystery, to select one, or two, or three of those points, in which we have found most relish, and which are most proper for our advancement, to think frequently on them, and smell them, as it were, spiritually during the course of the day. This is to be done in the place in which we have been meditating, either remaining there in silence, or walking by ourselves for some time after.



CHAPTER VIII.

CERTAIN PROFITABLE ADVICES ON THE SUBJECT OF MEDITATION.



ABOVE all this, Philothea, when you rise from meditation, remember the resolutions you have taken, and, as the occasion offers, carefully reduce them to practice that very day. This is the great fruit of meditation, without which it is not only unprofitable, but frequently hurtful: for virtues meditated upon, and not practised, often puff up the spirit, and make us imagine that we really are such as we resolve to be; which doubtless is true, when our resolutions are lively and solid; now, they are not so, but on the contrary, vain and dangerous, when they are not reduced to practice. We must, therefore, by all means, seek every occasion, little or great, of putting them in execution. For example: If I have resolved by mildness to gain the hearts of such as offend me, I will seek this very day an opportunity to meet them, and salute them kindly; or if I should not meet them, at least to speak well of them, and pray to God in their behalf.

After prayer, be careful not to agitate your heart, lest you spill the precious balm it has received. My meaning is, that you must for some time, if possible, remain in silence, and gently remove your heart from prayer to your other employments; retaining, as long as you can, a feeling of the affections which you have conceived. A man who has received some precious liquor in a vase of porcelain, in carrying it home, walks gently, not looking aside, but generally before him, for fear of stumbling, and sometimes upon his dish for fear of spilling the liquor: thus ought you to act when you finish your meditation; suffer nothing to distract you, but look forward with caution; or, to speak more

plainly, should you meet with any one with whom you are obliged to enter into conversation, there is no other remedy but to watch over your heart, that as little of the liquor of holy prayer as possible may be spilt on the occasion.

You must even accustom yourselves to know how to pass from prayer to those occupations which your state of life lawfully requires, though ever so foreign from the affections which you have received in prayer. Thus the lawyer must learn to pass from prayer to pleading, the merchant to commerce, and the married woman to the care of her family, with so much ease and tranquillity that their minds may not be disturbed; for, since prayer and the duties of your state of life are both in conformity with the will of God, you must learn to pass from the one to the other in the spirit of humility and devotion.

You must also know that it may sometimes happen that, immediately after the preparation, you will feel your affections moved towards God. In this case, Philothea, you must yield to the attraction and cease to follow the method I have before given: for although, generally speaking, consideration precedes affections and resolutions, yet, when the Holy Ghost gives you the latter before the former, you must not then seek the former, since it is used for no other purpose than to excite the latter. In a word, whenever affections present themselves, we must expand our hearts to make room for them whether they come before or after considerations; and although I have placed them after the considerations, I have done so merely to distinguish more plainly the parts of prayer; for otherwise, it is a general rule, never to restrain the affections, but to let them have their free course whenever they present themselves. This must be observed even with respect to thanksgiving, oblation, and petition, which may likewise be used in the midst of the considerations, for they must be restrained no more than the other affections; though afterwards, for the conclusion of the meditation, they must be repeated. But as for resolutions, they are always to be made after the affections, and immediately before the conclusion of the whole meditation; because, as in these we represent to ourselves particular and familiar objects, they would put us in danger of distractions, should we mingle them with our affections.

While we are forming our affections and resolutions, it is advisable to use colloquies, and to speak, sometimes to our Lord, sometimes to the angels, and the persons represented in the mysteries; to the saints, to ourselves, to our own heart, to sinners, and even to insensible creatures; after the example of David, in his psalms, and of other saints in their prayers and meditations.



CHAPTER IX.

OF THE DRYNESS WHICH WE SOMETIMES EXPERIENCE IN MEDITATION,



HOULD it happen, Philothea, that you feel no relish or comfort in meditation, I conjure you not to disturb yourself on that account, but sometimes open the door of your heart to vocal prayer, complain of yourself to our Lord, confess your unworthiness, and beseech Him to assist you. Kiss your crucifix, if you have it at hand, saying to Him those words of Jacob, *I will not let Thee go, O Lord, till Thou hast given me Thy blessing*; or those of the Cananean woman: *Yea, Lord, I am a dog; but yet the dogs eat of the crumbs that fall from their master's table.*

At other times, take up some spiritual book, and read it with attention till your affections are moved, or endeavor to excite fervor in your heart by some posture of exterior devotion, such as prostrating yourself on the ground, crossing your hands before your breast, or embracing a crucifix; provided you be alone or in some private place. But if, after all, you should receive no comfort, be not disturbed, no matter how excessive the dryness may be, but continue to remain in a devout posture in the presence of God. How many courtiers enter a hundred times a year into the prince's presence-chamber without hopes of speaking to him, but merely to be seen by him, and to pay him their homage! So ought we, my dear Philothea, to come to holy prayer, purely and merely to pay our homage and testify our fidelity to God. Should it please His divine Majesty to speak to us and entertain Himself with us by His holy inspirations and interior consolations, it would certainly be an honor above our merits, and the source of the sweetest consolation; but should it not please Him to grant us this favor, but leave us without taking any more notice of us than as if we were not in His presence, we must not therefore depart, but continue with respect and devotion in the presence of His Adorable Majesty. Observing our diligence, our patience and perseverance, He will, when we come again before Him, favor us with His consolations and make us experience the sweetness of His holy prayer. Yet, if He should not do so, let us assure ourselves, Philothea, that we are highly honored by being permitted to appear in His presence.



CHAPTER X.

OF THE MORNING EXERCISE.

BESIDES your daily meditation and the vocal prayers which you ought to say once every day, there are five other shorter exercises which are, as it were, branches of the principal prayer; the first is morning prayer, intended as a general preparation to all the actions of the day, which may be made in the following manner:

1. Adore God most profoundly, and return Him thanks for having preserved you from the dangers of the night; and if, during the course of it, you have committed any sin, implore His pardon.

2. Consider that the present day is given you, in order that you may gain the future day of eternity; make a firm purpose, therefore, to employ it well with this intention.

3. Foresee in what business or conversation you will probably be engaged: what opportunities you will have to serve God; to what temptations of offending Him you will be exposed, either by anger, by vanity, or any other irregularity; and prepare yourself by a firm resolution to make the best use of those means which shall be offered you, to serve God, and advance in devotion; as also, on the other hand, dispose yourself carefully to avoid, resist, and overcome whatever may present itself that is prejudicial to your salvation and the glory of God. Now, it is not sufficient to make this resolution, unless you also prepare the means of reducing it to practice. For example: If I foresee that I am to treat of any business with one that is passionate, and easily provoked to anger, I will not only resolve to refrain from giving him any offence, but will also prepare words of meekness to prevent his anger, or use the assistance of some person that may keep him in temper. If I foresee that I shall have an opportunity of visiting some sick person, I will determine the hour of the visit, the comforts and assistances I may afford him; and so of the rest.

4. This done, humble yourself in the presence of God, acknowledging that, of yourself, you are incapable of executing your resolutions, either to avoid evil, or to do good; and, as if you held your heart in your hands, offer it, together with all your good designs, to His Divine Majesty, beseeching Him to take it under His protection, and so to strengthen it that it may proceed prosperously in His service, using these or the like words interiorly: "Behold, O Lord! this poor, miserable heart of mine, which, through Thy goodness, has conceived many good affections; but which, alas! is of itself so weak and wretched, that it is incapable of executing the good which it desires, unless Thou impart to it Thy heavenly blessing, which for this end I humbly beg of Thee, O merciful Father! through the merits of the passion of Thy Son, to

whose honor I consecrate this day, and all the remaining days of my life." Then invoke the Blessed Virgin, your good angel, and the saints, that they may all assist you by their intercession.

But all these spiritual acts must be made briefly and fervently, and before you depart from your chamber, if it be possible; that, by means of this prayer, all that you are to do throughout the whole day may be sanctified by the blessing of God; and I beg of you, Philothea, never to omit this exercise.

CHAPTER XI.

OF THE EVENING EXERCISE, AND THE EXAMINATION OF CONSCIENCE.



S before dinner you have made a spiritual repast by means of meditation; so, before supper, you must make a devout spiritual collation. Take, then, some little opportunity, before supper, to prostrate yourself before God, and recollect yourself in the presence of Jesus Christ crucified, whom you may represent to yourself by a single consideration, and an interior glance of the eye, and rekindle in your heart the fire of your morning meditation, by some lively aspirations, some acts of humility and love which you will make towards this divine Saviour of your soul; or else, by repeating the points of your morning meditation which affected you most, or by exciting yourself up to devotion by some new spiritual subject, as you may prefer.

As to the examination of conscience, which must be always made before you retire to rest, every one knows how it is to be performed. 1. We give thanks to God for having preserved us during the day past. 2. We examine how we have behaved ourselves throughout the whole course of it; and to do this more easily, we may consider where we have been; with whom, and in what business we have been employed. 3. If we find that we have done any good, we must thank God for it; or if, on the other hand, we have done any evil, whether in thought, word, or deed, we must ask pardon of His Divine Majesty, firmly resolving to confess it at the first opportunity, and to avoid it for the future. 4. We afterwards recommend to the protection of Divine Providence our soul and body, the Holy Church, together with our parents and friends; and finally, we beg the Blessed Virgin, our Angel Guardian, and all the Saints, to watch over us and pray for us: and thus, with the blessing of God, we go to take that rest which His will has appointed for us.

This exercise, as well as that of the morning, must never be forgotten; since by that, you open the windows of your soul to the Sun of Justice; and by this, you close them against the darkness of hell.

CHAPTER XII.

OF SPIRITUAL RECOLLECTION.

IT is to this point, my dear Philothea, that I wish to draw your particular attention, since in it consists one of the most assured means of your spiritual advancement.

Recollect as often as you can, in the course of the day, by any of the four ways I have marked out for you, that you stand in the presence of God: observe what He does, and what you are doing, and you shall find His eyes perpetually fixed upon you with an inconceivable love. Then say to Him: O my God! why do I not turn my eyes towards Thee, as Thou always lookest on me? Why dost Thou think incessantly on me, O my Lord? and why do I so seldom think on Thee? Where are we, O my soul? Our true place of rest is God, and where do we find ourselves?

As birds have their nests on trees, to which they occasionally retire; and the deer, bushes and thickets, in which they conceal themselves, and enjoy the cool shade in the heat of summer: so shall we, Philothea, choose some place every day, either on Mount Calvary, or in the wounds of our Lord, or in some other place near Him, as a retreat to which we may occasionally retire, to refresh and recreate ourselves amidst our exterior occupations; and there, as in a stronghold, defend ourselves against temptations. Blessed is he that can say with truth to our Lord: *Thou art my place of strength and my refuge, my defence from storms, and my shadow from the heat.*—Ps. lxx. 3; Isai. xxv. 4.

Remember, then, Philothea, to retire occasionally into the solitude of your heart, while you are outwardly engaged in business or conversation. This mental solitude cannot be prevented by the multitude of those who surround you; for as they are not about your heart, but your body, your heart may remain in the presence of God alone. This was the exercise which the holy King David practised amidst his various occupations, as he testifies in the following, as well as in several other places of his psalms: *O Lord! as for me, I am always with Thee. I beheld the Lord always before me. I have lifted up my eyes to Thee, O my God! who dwellest in heaven. My eyes are always towards God.* And indeed our occupations are seldom so serious as to prevent us from withdrawing our heart occasionally from them, in order to retire into this divine solitude.

When the parents of St. Catherine of Sienna had deprived her of the opportunity of a place, and of leisure to pray and meditate, our Lord directed her, by His inspirations, to make a little interior oratory within her soul, into which, retiring mentally, she might, amidst her exterior occupations, enjoy this holy

spiritual solitude; and, when the world afterwards assaulted her, she received no inconvenience from it, because, as she said, she had shut herself up in her interior closet, where she comforted herself with her heavenly Spouse. From her own experience of the utility of this exercise, she afterwards counselled her spiritual children to practise it.

Withdraw, then, your thoughts, from time to time, into your heart, where, separated from all men, you may familiarly treat with God on the affairs of your soul. Say with David: *I watched and am become like a pelican of the wilderness. I am like a night raven in the house. I have watched, and am become as a sparrow, all alone on the house-top.*—Ps. cl. These words not only inform us that this great king spent some solitary hours in the contemplation of spiritual things, but they also point out, in a mystical sense, three excellent retreats or hermitages, in which we may imitate the solitude of our Saviour, who on Mount Calvary was likened to the pelican of the wilderness, which nourishes and gives life to her young ones with her own blood; in His nativity, in a desolate stable, to the night raven in a ruinous building, mourning and weeping for our offences and sins; and at His accession, to the sparrow flying up to heaven, which is, as it were, the house-top of the world. In these three solitudes we may make our spiritual retreats, even amidst the turmoils of our exterior employments. Blessed Elzear, Count of Arian in Provence, having been long absent from his devout and chaste Delphina, she sent an express to him, to inquire after his health, by whom he returned this answer: “I am very well, my dear spouse, but if you desire to see me, seek me in the wound of the side of our sweet Saviour; for as it is there only that I dwell, it is there that you shall find me; if you seek me elsewhere, you will search in vain.” This was a Christian nobleman indeed!

CHAPTER XIII.

OF ASPIRATIONS, EJACULATORY PRAYERS, AND GOOD THOUGHTS.



WE retire into God, because we aspire to Him; and we aspire to Him, that we may retire into Him: so that aspirations to God and spiritual retirement are the mutual support of each other, and both proceed from the same source, viz., devout and pious thoughts.

Make, then, Philothea, frequent aspirations to God by short but ardent motions of your heart; admire His beauty; implore His assistance; cast yourself in spirit at the foot of the cross; adore His goodness; converse with Him frequently on the affairs of your salvation; present your soul to Him a thousand times a day; contemplate His clemency and His sweetness; stretch out your hand to Him, as a little child to his father, that He may conduct you; place

Him in your bosom, like a fragrant nosegay ; plant Him in your soul, like a standard, and make a thousand different motions of your heart, to enkindle and excite within yourself a passionate and tender affection for your divine Spouse. Ejaculatory prayer was strenuously recommended by the great St. Austin to the devout Lady Proba. Philothea ! our mind, by habituating itself thus privately to the company and familiarity of our God, will be altogether perfumed with His perfections. Now, there is no difficulty in this exercise, as it may be intermixed with our other occupations, without any inconvenience whatever, since in these spiritual and interior aspirations we only make short deviations, which, instead of preventing, rather assist us in the pursuit of the object which we have in view. The pilgrim, though he stops to take a little wine to refresh himself, interrupts not his journey by doing so, but, on the contrary, acquires new strength to finish it with more ease and expedition, resting only that he may afterward proceed the faster.

Many have collected a store of vocal aspirations, which may be very profitable ; but I would advise you not to confine yourself to any set form of words, but to pronounce, either with your heart or mouth, such as love without any study, shall suggest to you : for it will furnish you with as many as you can desire. It is true, there are certain words which have a peculiar force to satisfy the heart in this respect. Such as the aspirations interspersed so copiously throughout the Psalms of David ; the frequent invocations of the name of Jesus ; the ejaculations of love expressed in the Canticles, &c. Spiritual songs will also answer the same purpose, when sung with attention.

They who love with a human and natural affection have their thoughts and hearts incessantly engaged by the object of their passion, and their mouth ever employed in its praise. When absent, they lose no opportunity of testifying their affection by letters, and meet not a tree, on the bark of which they do not inscribe the name of their beloved. Thus, such as truly love God can never cease to think of Him, breathe for Him, aspire to Him, and speak of Him ; and were it possible, they would engrave the sacred name of Jesus on the breasts of all mankind.

To this all things invite them, as there is no creature that does not declare to them the praises of their beloved ; and, as St. Austin says, after St. Anthony, every thing in the world addresses them in a silent, yet very intelligible, language in favor of their love. All things excite them to good thoughts, which give birth to many animated motions and aspirations of the soul to God. Behold some examples.

St. Gregory Nazianzen, walking on the sea-shore, observed how the waves, advancing upon the beach, left behind them shells and little periwinkles, stalks of weeds, small oysters, and the like, which the sea had cast upon the shore, and then, returning with other waves, took part of them back and swallowed them up again, while the adjoining rocks continued firm and immovable, though

the billows beat against them with so much violence. Upon which he made this salutary reflection: that feeble souls, like shells and stalks of weeds, suffer themselves to be borne away, sometimes by affliction, and at other times by consolation, at the mercy of the inconstant billows of fortune; but that courageous souls continue firm and unmoved under all kinds of storms. And from this thought he proceeded to those aspirations of David (Ps. lxxviii.): *Save me, O God! for the waters are come in even unto my soul. O Lord! deliver me out of these deep waters; I am come into the depth of the sea, and a tempest hath overwhelmed me:* for at that time he was in affliction for the unhappy usurpation of his bishopric attempted by Maximus.

St. Fulgentius, Bishop of Ruspa, being present at a general assembly of the Roman nobility, when Theodoric, king of the Goths, made an oration to them, and beholding the splendor of so many great lords, ranked each according to his quality, exclaimed: "O God! how glorious and beautiful must the heavenly Jerusalem be, since earthly Rome appears in so much pomp! for if in this world the lovers of vanity be permitted to shine so bright, what must that glory be which is reserved in the next world for the lovers and contemplators of verity!"

St. Anselm, Archbishop of Canterbury, by whose birth our mountains have been highly honored, was admirable in the application of good thoughts. As this holy prelate was proceeding on a journey, a hare pursued by hounds ran under his horse, as to a place of refuge suggested by the imminent danger of death, whilst the hounds, barking around, durst not attempt to violate the sanctuary to which their prey had taken recourse. A sight so very extraordinary made the whole company burst into a fit of laughter; but the saint, weeping and sighing, cried out: "Alas! you laugh, but the poor beast does not laugh; the enemies of the soul, after hunting and driving her on, through various turnings and windings, into every kind of sin, lie in wait for her at the narrow passage of death, to catch and devour her; but she, being terrified, looks for succor and refuge on every side, and if she find none her enemies mock and deride her." When the saint had thus spoken, he rode on, sighing.

Constantine the Great wrote with respect to St. Anthony, at which the religious about him being greatly surprised, "Why," said he, "are you astonished that a king should write to a man? Be astonished rather that the eternal God has written His law to mortal men; nay more, has spoken to them by word of mouth, in the person of his Son."

St. Francis seeing a sheep alone amidst a flock of goats, "Observe," said he to his companion, "the poor sheep; how mild it is amidst the goats. Our Blessed Lord walked thus meekly and humbly among the Pharisees." At another time, seeing a lamb devoured by a hog, "Ah! little lamb," said he, weeping, "in how lively a manner dost thou represent the death of my Saviour!"

The illustrious St. Francis Borgia, while yet duke of Gandia, frequently recreated himself in hawking; during this amusement he was accustomed to

make a thousand devout reflections. "I admired," said he afterward, "how the falcons come to hand, suffer themselves to be hooded, and to be tied to the perch; and that men are so rebellious to the voice of God."

The great St. Basil said that the rose, in the midst of thorns, makes this remonstrance to men: *That which is most agreeable in this world, O ye mortals! is mingled with sorrow; nothing here is pure; regret always follows mirth; widowhood, marriage; care, fruitfulness; and ignominy, glory. Expense follows honor; loathing comes after delight; and sickness after health. The rose is a fair flower, said this holy man, yet it makes me sorrowful, reminding me of my sin, for which the earth has been condemned to bring forth thorns.*

A devout soul, standing over a brook on a very clear night, and seeing the heavens and stars therein represented, exclaimed, "O my God! these very stars which I now behold shall be one day beneath my feet, when Thou shalt have lodged me in Thy celestial tabernacles; and as the stars of heaven are here represented, even so are the men of this earth represented in the living fountain of divine charity." Another, seeing a river flowing swiftly along, cried out, "My soul shall never be at rest till she be swallowed up in the sea of the divinity, her original source." St. Francisca, contemplating a pleasant brook, upon the bank of which she was kneeling at her prayers, being rapt into an ecstasy, often repeated these words, "The grace of my God flows thus gently and sweetly, like this little stream." Another, looking on the trees in bloom, sighed, and said: "Ah! why am I alone without blossom in the garden of the Church?" Another, seeing little chickens gathered together under the hen, said: "Preserve us, O Lord! continually under the shadow of Thy wings." Another, looking upon the flower called Heliotropium, which turns to the sun: "When shall the time come," said he, "O my God! that my soul shall faithfully follow the attractions of Thy goodness?" And seeing the flowers called Pansies, which are beautiful but without fragrance, "Ah!" said he, "such are my conceptions; fair in appearance, but of no effect; producing nothing."

Behold, Philothea! how one may extract good thoughts and holy aspirations from every thing that presents itself amidst the variety of this mortal life. Unhappy they, who withdraw the creatures from their Creator, to make them the instrument of sin; and thrice happy they, that turn the creatures to the glory of their Creator, and employ them to the honor of His Sovereign Majesty; as St. Gregory Nazianzen says: *I am wont to refer all things to my spiritual profit.* Read the devout epitaph of St. Paula, composed by St. Jerome; how agreeable to behold it interspersed with those aspirations and holy thoughts which she was accustomed to draw from occurrences of every nature.

Now, as the great work of devotion consists in the exercise of spiritual recollection, and ejaculatory prayers, the want of all other prayers may be supplied

by them; but the loss of these can scarcely be repaired by any other means. Without them we cannot lead a good active life, much less a contemplative one. Without them repose would be but idleness, and labor vexation. Wherefore, I conjure you, to embrace this; exercise your whole heart, without ever desisting from its practice.

CHAPTER XIV.

OF THE HOLY SACRIFICE OF MASS, AND HOW WE OUGHT TO HEAR IT.

HITHERTO I have said nothing of the most holy, sacred, and august sacrament and sacrifice of the Mass: the centre of the Christian religion, the heart of devotion, and the soul of piety, a mystery so ineffable as to comprise within itself the abyss of divine charity, a mystery in which God communicates Himself really to us, and in a special manner replenishes our souls with spiritual graces and favors.

2. When prayer, O Philothea! is united to this divine sacrifice, it becomes so unspeakably efficacious as to cause the soul to overflow, as it were, with heavenly consolations. Here she reclines upon her well-beloved, who fills her with so much spiritual sweetness, that she resembles, as it is said in the Canticles, a pillar of smoke, proceeding from a fire of aromatic wood, from myrrh and frankincense, and from all the powders of the perfumer.

3. Endeavor, therefore, to assist at Mass every day, that you may jointly with the priest offer up the holy sacrifice of your Redeemer, to God, His Father, for yourself and the whole Church. The angels, says St. John Chrysostom, always attend in great numbers to honor this adorable mystery; and we, by associating ourselves to them, with one and the same intention, cannot but receive many favorable influences from so holy a society. The choirs of the Church triumphant and those of the Church militant unite themselves to our Lord in this divine action, that with Him, in Him, and through Him, they may ravish the heart of God the Father, and make His mercy all our own. O what happiness it is to a soul, devoutly to contribute her affections for obtaining so precious and desirable a treasure!

4. Should some indispensable business prevent you from assisting in person at the celebration of this sovereign sacrifice, endeavor at least to assist at it by a spiritual presence, uniting your intention with that of all the faithful, and using the same interior acts of devotion in your closet that you would use in some church, represented to your imagination.

5. Now, to hear Mass, in a proper manner, either really or mentally: 1. From the beginning, till the priest goes up to the altar, make with him your preparation, which consists in placing yourself in the presence of God,

acknowledging your unworthiness, and begging pardon for your sins. 2. From the time he goes up to the altar till the Gospel, consider the birth and the life of our Lord, by a simple and general consideration. 3. From the Gospel till after the Creed, consider the preaching of our Saviour, and protest that you resolve to live and die in the faith and obedience of His holy word, and in the Communion of the holy Catholic Church. From the Creed to the *Pater Noster*, apply your heart to the mysteries of the passion and death of our Redeemer essentially represented in this holy sacrifice, and which, with the priest and the rest of the people, you must offer to the honor of God the Father, and for your salvation. 5. From the *Pater Noster* to the Communion, strive to excite a thousand desires in your heart, ardently wishing to be for ever united to our Saviour by everlasting love.

6. From the Communion till the end, return thanks to Jesus Christ, for His incarnation, life, passion and death, as well as for the love He testifies to us in this holy sacrifice; conjuring Him to be for ever merciful to you, to your parents and friends, and to the whole Church; and finally humbling yourself with your whole heart, receive devoutly the benediction which our Lord gives you through the ministry of His officer, the officiating priest.

But should you prefer, during Mass, to meditate on the mystery you proposed for your consideration on that day, it is not necessary that you should divert your thoughts to make all these particular acts; but, at the beginning, direct your intention to adore, and offer up this holy sacrifice, by the exercise of your meditations and prayer; for in all meditations, the aforesaid acts may be found either expressly, or tacitly and equivalently.



CHAPTER XV.

OF VESPERS, AND OTHER PUBLIC EXERCISES.



ESIDES hearing Mass on Sundays and Holidays, you ought also, Philothea, to be present at Vespers, and the other public offices of the Church, as far as your convenience will permit. For, as these days are dedicated to God, we ought to perform more acts to His honor and glory on them than on other days. By this means you will experience the sweetness of devotion, as St. Austin did, who testifies in his confessions, that hearing the divine office in the beginning of his conversion, his heart melted into tenderness, and his eyes into tears of piety. And indeed, to speak once for all, there is always more benefit and comfort to be derived from the public offices of the Church than from private devotions, God having ordained that communion of prayers should always have the preference.

Enter, then, willingly into the confraternities of the place in which you reside, and especially those whose exercises are most productive of fruit and edification, as in so doing you practise a sort of obedience acceptable to God; for although these confraternities are not commanded, they are nevertheless recommended by the Church, which to testify her approbation of them, grants indulgences and other privileges to such as enter them. Besides, it is always very laudable to concur and co-operate with many in their good designs; for although we might perform as good exercises alone, as in the company of a confraternity, and perhaps take more pleasure in performing them in private; yet God is more glorified by the union and contribution we make of our good works with those of our brethren and neighbors.

I say the same of all kinds of public prayers and devotions, which we should countenance as much as possible with our good example, for the edification of our neighbor, and our affection for the glory of God, and the common intention.

CHAPTER XVI.

OF THE HONOR AND INVOCATION OF SAINTS.

SINCE God often sends us inspirations by His angels, we also ought frequently to send back our inspirations to Him by the same messengers. The holy souls of the deceased, who dwell in heaven with the angels, and, as our Saviour says, are equal and like to the angels, Luke, xv. 36, do also the same office of inspiring us, and interceding for us by their holy prayers. O my Philothea, let us then, join our hearts with these heavenly spirits and happy souls; and as the young nightingales learn to sing in company of the old, so, by the holy association we make with the saints, we shall learn to pray and to sing the divine praises in a much better manner: "*I will sing praises to Thee, O Lord,*" says David, "*in the sight of the angels.*"—Psalms, cxxxvii. 2.

Honor, reverence, love, and respect in a special manner, the sacred and glorious Virgin Mary, she being the mother of our Sovereign Lord, and consequently our mother. Let us run, then, to her, and as her little children cast ourselves into her bosom with a perfect confidence at all times, and in all occurrences. Let us call upon this dear mother, let us invoke her motherly love; and, endeavoring to imitate her virtues, let us bear a true filial affection toward her.

Make yourself familiar with the angels, and behold them frequently in spirit; for, without being seen, they are at present with you. Always bear a particular love and reverence towards the angel of the diocese wherein you

dwell, and of the persons with whom you live, but especially towards your own angel guardian. Address yourself often to them, honor and praise them, and make use of their assistance and succor in all your affairs, spiritual or temporal, that they may co-operate with your intentions.

The great Peter Faber, the first priest, the first preacher, and the first proposer of divinity in the Holy Society of Jesus, and the companion of St. Ignatius, its founder, returning from Germany, where he had done great service to the glory of our Lord, and, travelling through this diocese, the place of his birth, related, that having passed through many heretical places he had received innumerable consolations from the guardian angels of the several parishes, and that, on repeated occasions, he had received the most sensible and convincing proofs of their protection. Sometimes they preserved him from the ambush of his enemies, at other times they rendered several souls more mild and tractable, to receive from him the doctrine of salvation; this he related with so much earnestness, that a gentlewoman, then very young, who heard it from his own mouth, related it but four years ago, that is to say, about three score years after he had told it, with an extraordinary feeling. I had the consolation last year to consecrate an altar on the spot where God was pleased this blessed man should be born, in a little village called Vilaret, amidst our most craggy mountains.

Choose some particular saint or saints, whose lives may please you most, and whom you can best imitate, and in whose intercession you may have a particular confidence. The saint whose name you bear is already assigned you, from your baptism.



CHAPTER XVII.

HOW WE OUGHT TO HEAR AND READ THE WORD OF GOD.



LISTEN with devotion to the word of God, whether you hear it in familiar conversation with your spiritual friends, or in a sermon. Make all the profit of it you possibly can, and suffer it not to fall to the ground, but receive it into your heart as a precious balm; imitating the Most Holy Virgin, who carefully preserved in her heart all the words which were spoken in praise of her Son. Remember that our Lord gathers up the words we speak to Him in our prayers, according as we gather up those He speaketh to us by preaching.

Always have at hand some approved book of devotion, such as the spiritual works of St. Bonaventure, of Gerson, of Denis the Carthusian, of Lewis Blossius, of Granada, of Stella, of Arias, of Pinelle, of Dupont, of Avilla, the Spiritual Combat, St. Austin's Confessions, St. Jerome's Epistles, &c., &c., and read a

little in them with as much devotion every day as if you were reading a letter which those saints had sent you from heaven, to show you the way and encourage you to come thither. Read, also, the histories and lives of the saints, in which, as in a looking-glass, you may behold the portraiture of a Christian life, and accommodate their actions to your state of life; for, although several actions of the saints cannot absolutely be imitated by such as live in the midst of the world, yet they may, in some degree, be followed. For example, we may imitate the solitude of St. Paul, the first hermit, in our spiritual and real retirements, of which we shall hereafter speak, and have already spoken; the extreme poverty of St. Francis, by the practices of poverty; and so of the rest. It is true, there are some of their histories that give more light for the conduct of our lives than others, such as the life of the blessed mother Teresa; the lives of the first Jesuits; that of St. Charles Borromeus, archbishop of Milan; of St. Lewis; of St. Bernard; the Chronicles of St Francis; and several others.

There are others, again, which contain more matter of admiration than of imitation; as the life of St. Mary of Egypt; of St. Simeon Stylites; of the two St. Catharines, of Sienna and of Genoa; of St. Angela, and the like, which, nevertheless, fail not, in general, to give us a great relish for the love of God.



CHAPTER XVIII.

HOW WE OUGHT TO RECEIVE INSPIRATIONS.

BY inspirations are meant all those interior attractions, motions, reproaches and remorse, lights and conceptions, which God excites in us, permeating our hearts with His blessings through His fatherly care and love, in order to awaken, stimulate, urge, and attract us to the practice of every virtue, to heavenly love, to good resolutions, and, in a word, to every thing that may help us on our way to eternal happiness. This is what the Spouse calls knocking at the door and speaking to the heart of His spouse, awaking her when she sleeps, calling after her when she is absent, inviting her to gather apples and flowers in His garden, to sing, and to cause her sweet voice to sound in His ears.

That you may the more perfectly comprehend me, I must use a comparison. Marriage should be preceded by three circumstances with relation to the lady who is to be married. *First*, the person is proposed to her; *secondly*, she enters into the proposition; *thirdly*, she gives her consent. In like manner, when God intends doing us some act of great charity, or, through our means, to some other person, at *first* He proposes it by inspiration; *secondly*, we are pleased with it; and, *thirdly*, we give our full consent to it. For, as there are three

steps by which we descend to the commission of sin, viz., temptation, delectation, and consent, so there are also three steps by which we ascend to the practice of virtue—inspiration, which is opposite to temptation; the delectation conceived in the inspiration, which is opposite to the delectation in the temptation; and the consent to the inspiration, which is opposite to the consent given to the temptation.

Now, though the inspiration should continue during our whole life, yet we could not render ourselves pleasing to God if we took no pleasure in it; on the contrary, He would be offended with us, as He was with the Israelites, whose conversion He had been soliciting very nearly forty years (Ps. xlv.). During this time they would give no ear to Him, and He swore in His wrath that they should never enter into His rest. In like manner, the gentleman that had for a long time served a young lady would be very much disoblged if, after all his attentions, she would not hearken to the marriage he desired.

By the pleasure we take in inspirations, we not only show a disposition to glorify God, but begin already to please His divine Majesty. For, although this delight is not an entire consent, yet it is a certain disposition toward it; and if it be a good sign to take pleasure in hearing the word of God, which is an exterior inspiration, it must also, no doubt, be a good thing, and pleasing to God, to take delight in His internal inspirations. Of this kind of pleasure the sacred Spouse speaks, Cant. v. 6: *My soul melted when my beloved spoke*. Thus the gentleman is already well pleased with the lady whom he serves, and esteems himself favored when he sees her take delight in his service.

But, after all, it is the consent which perfects the virtuous act; for if, after receiving and taking pleasure in the inspiration, we nevertheless refuse our consent, we show ourselves extremely ungrateful, and highly offend His divine Majesty, by our contempt of His favors. Thus it happened to the spouse; for, though the sweet voice of her beloved had touched her heart with a holy pleasure, yet she would not open to him the door, but excused herself by a frivolous excuse, with which her spouse being justly displeased, went his way and left her. Thus, if the gentleman, who, after having for a long time paid his addresses to a lady, and made his service agreeable to her, is at last shaken off and spurned, would he not have much more reason for discontent than if his suit had never been favored with any encouragement?

Resolve, then, Philothea, to accept with cordiality all the inspirations it shall please God to send you; and, when they come, receive them as ambassadors sent by the King of Heaven, who desires to enter into a contract of marriage with you. Attend calmly to His propositions, think of the love with which you are inspired, cherish the holy inspiration, and consent to the holy motion with an entire, a loving, and a permanent consent; for by this means God, whom you cannot oblige, will hold Himself greatly obliged to your good will. But before you consent to inspirations in things that are of great impor

tance, or that are out of the ordinary way, always consult your spiritual guide, that he may examine whether the inspiration be true or false, lest you should be deceived; because the enemy, seeing a soul ready to consent to inspirations, often proposes false ones to deceive her, which he can never do so long as she with humility obeys her conductor.

The consent being given, you must diligently procure the effects, and hasten to put the inspiration into execution, which is the height of true virtue; for, to have the consent within the heart without producing its effects, would be like planting a vine and not intending it should bring forth fruit.

Now, what contributes wonderfully to all this, is, the practice of the morning exercise, and of those spiritual retirements above recommended, as by these means we prepare ourselves to do what is good, not only by a general, but also by a particular preparation.

CHAPTER XIX.

OF HOLY CONFESSION.



OUR Saviour has left the holy Sacrament of Penance and Confession to His Church, that in it we might cleanse ourselves from all our iniquities, as often as we should be defiled by them. Never suffer your heart, then, O Philothea! to remain long infected with sin, since you have so easy a remedy at hand. As the lioness, having been with the leopard, runs in haste to wash herself, and get rid of the stench which the meeting has left, lest the lion should be offended and provoked, so the soul, which has consented to sin, ought to conceive a horror of herself, and cleanse herself as quickly as possible, out of the respect she ought to bear to the Divine Majesty who incessantly beholds her. Alas! why should we die a spiritual death, since we have so sovereign a remedy at hand!

Confess yourself humbly and devoutly once every week, and always, if possible, before you communicate, although your conscience should not reproach you with the guilt of mortal sin. For by confession you not only receive absolution from the venial sins you confess, but likewise strength to avoid them, light to discern them well, and grace to repair all the damage you may have sustained by them. You will also practice the virtues of humility, obedience, sincerity, charity; nay, in a word, in this one act of confession, you shall exercise more virtues than in any other whatsoever.

How small soever may be the sins which you confess, you must always conceive a sincere sorrow for them, and make a firm resolution never to commit them for the time to come. Many who confess their venial sins merely out of custom, and for the sake of order, without any thought of amendment, continue,

by this means, their whole lifetime, under the guilt of these sins, and thus lose several spiritual advantages. If, then, you confess that you have spoken some word that was not proper, or that you have played excessively, repent and form a determined resolution to amend; for it is an abuse to confess any kind of sin, whether mortal or venial, without a will to be delivered from it, since confession was instituted for no other end.

Make no superfluous accusations, such as these: I have not loved God as much as I ought; I have not prayed with as much devotion as I ought; I have not cherished my neighbor as I ought; I have not received the sacraments with as great reverence as I ought, &c., &c.; for, in saying this, you will say nothing that can make your confessor understand the state of your conscience: since all the saints in heaven and on earth might say the same thing if they were to come to confession. Examine, then, what particular reason you may have to make these accusations; and, when you have discovered it, accuse yourself sincerely and distinctly. For example: You accuse yourself, that you have not loved your neighbor as much as you ought; perhaps, because having seen some poor person in distress, whom you might easily have assisted, you took no notice of him. In this case, you should have said, "Having seen a poor man in necessity, I did not assist him as I might have done;" through negligence, hard-heartedness, contempt, or according to whatever you may discover to have been the occasion of this fault. You must not accuse yourself, either, of not having prayed to God with as much devotion as you ought; but if you have admitted any voluntary distraction, or neglected to choose a proper place, or time, or posture, requisite for engaging your attention in prayer, accuse yourself of it with simplicity, without those general allegations which signify nothing in confession.

Content not yourself with confessing your venial sins, merely as to the fact; but accuse yourself also of the motive which induced you to commit them. For example: be not content to say you have told a lie, without prejudice to any person; but also declare whether it was vainglory, to praise, or to excuse yourself; or whether in jest, or through obstinacy. If you have sinned in play, express whether it was from the desire of gain, or from the pleasure of conversation; and so of the rest. Tell, also, how long a time you have continued in your sin; for the length of time is an aggravation of the evil, there being great difference betwixt a vain thought, that has slipped into the soul for a quarter of an hour, and one which she has entertained for the space of two or three days. We must, then, tell the fact, the motive and the continuance of our sins. For though we are not bound to declare venial sins, nor absolutely obliged to confess them, yet those who desire to cleanse their souls perfectly, and attain to holy devotion, must be careful to make their spiritual physician acquainted with the evil of which they desire to be cured, no matter how small it may be.

Fail not, then, to tell what is requisite, that he may perfectly comprehend

the nature of your offence. For example: a man with whom I am displeased speaks a light word to me in jest, and I put myself into a passion; whereas if another, more agreeable to me, had said something more harsh, I should have taken it in good part: in this case I would fail not to say, I have spoken angry words against a certain person, and been affronted at some things he said to me, not so much on account of the words as of my dislike to him. Moreover, if, to make the matter more clear, it was necessary to express what the words were, I think it advisable to declare them, as, by doing so, you not only discover the sin, but also your evil inclinations, customs, habits, and other roots of the sin; by means of which your confessor acquires a more perfect knowledge of the heart he treats with, and of the most proper remedies to be applied. But you must always conceal the person who has any part in your sin as much as lies in your power.

Be on your guard against a number of sins, which are apt to conceal themselves, and reign insensibly in the soul. In order that you may confess them, and be able to free yourself of them, read attentively the 6th, 27th, 28th, 29th, 35th, and 36th chapters of the third part, and the 7th chapter of the fourth part.

Change not easily your confessor, but, having made choice of one, continue, from time to time, to give him an account of the state of your conscience, with candor and sincerity, at least once every month or every two months. Let him also know the state of your inclinations, though you may not have sinned by them; for instance, if you should be tormented with sadness, or with melancholy, or if you should be inclined to mirth, or to the desires of acquiring worldly goods, and such like inclinations.



CHAPTER XX.

OF FREQUENT COMMUNION.

IT is said that Mithridates, King of Pontus, having invented the mithridate, so strengthened his body by the frequent use of it, that afterwards, endeavoring to poison himself to avoid falling under the servitude of the Romans, he could not effect his object. To the end that we should live for ever, our Saviour has instituted the most venerable sacrament of the Eucharist, which contains really His flesh and His blood. Whoever, therefore, frequently eateth of this food with devotion so effectually confirmeth the health of his soul, that it is almost impossible he should be poisoned by any kind of evil affection; for we cannot be nourished with this flesh of life and at the same time live with the affections of death. Thus,

as men, dwelling in the terrestrial paradise, might have avoided corporal death, by feeding on the fruit of the tree of life, which God had planted therein, so they may also avoid spiritual death, by feeding on this sacrament of life. If the most tender fruits, and such as are most subject to corruption, as cherries, strawberries and apricots, can be easily preserved the whole year with sugar or honey, why should not our hearts, however frail and weak, be preserved from the corruption of sin, when seasoned and sweetened with the incorruptible flesh and blood of the Son of God? O Philothea! what reply shall reprobate Christians be able to make, when the just Judge shall upbraid them with their folly, or, rather madness, in having involved themselves in eternal death, since it was so easy to have maintained themselves in spiritual life and health, by feeding on His body, which He has left them with that intention. Miserable wretches! will He say, why did you die, having the fruit and the food of life at your command?

To receive the holy communion every day (says St. Augustine), *I neither recommend nor discourage; but to communicate every Sunday, I persuade and exhort every one, provided his soul be without any affection to sin.* With the same Holy Doctor of the Church, I neither absolutely condemn nor approve of the practice of communicating daily, but leave it to the discretion of the ghostly father of him that would be directed in this point. As the dispositions required for daily communion ought to be the most exquisite, it is not prudent to recommend it generally to all; and as these dispositions may be found perfect in many holy souls, it is not advisable to dissuade, generally, from it, but it is better to leave it to be regulated by the consideration of the inward state of each individual. Wherefore, as it would be imprudent to advise every one without distinction to frequent communion, so it would be imprudent also to blame any one for it, especially if he followed the advice of a prudent director. When daily communion was objected against St. Catharine of Sienna, she returned this modest and graceful answer: "Since St. Austin blamed it not, I pray do not you blame it, and I shall be content."

But as St. Austin, Philothea, strenuously exhorts us to communicate every Sunday, comply with his advice as far as you may be able. For since, I suppose, you have no affection to either mortal or venial sin, you are in that disposition which St. Austin requires; yea, and in a more excellent degree, since you have not only an aversion to commit sin, but you do not even retain in you an affection to sin; so that, should your confessor think it proper, you may profitably communicate still more frequently than every Sunday.

However, many lawful impediments may occur, not perhaps on your own part, but on the part of those with whom you live, which may occasion a discreet guide to advise you not to communicate so often. For example: if you live in a state of subjection to persons who are so ill-instructed, or so capricious as to be troubled, or disquieted to see you communicate so frequently, it would,

in such a case, be advisable to condescend to their humor and receive holy communion but once a fortnight; but this is to be understood when you can by no other means remove the difficulty. As there can be no general rule prescribed in this case, we must act according to the advice of our spiritual director; though I may say with assurance, that the distance between the times of communicating, for such as desire to serve God devoutly, should not exceed a month.

If you act with prudence, neither father, mother, husband nor wife, will prevent you from communicating often; for if, on the day of your communion, you are not less diligent in the discharge of your duties, but acquit yourself of them with more cheerfulness and alacrity, however irksome they may be, there is no likelihood that any person will seek to prevent you from an exercise in which no kind of inconvenience is found. But if the spirit of those with whom you live is so perverse and unreasonable as to give you trouble on this account, as I have said already, your director will advise you to use some condescension.

I must say a word to married people. In the old law, God disapproved that creditors should exact their debts on festival days, but He never disapproved that debtors should pay what they owed to such as exacted it. It is an indecency, though not a great sin, to solicit the payment of the marriage debt on the day of communion; but it is not indecent, but rather meritorious, to pay it. Wherefore no one ought to be debarred from the communion for paying this debt, if otherwise their devotion incite them to desire it. The primitive Christians communicated every day, although married, and blessed with a generation of children: whence I infer, frequent communion is by no means inconsistent with the state of a parent, husband or wife, provided the party that communicates be prudent and discreet. As for bodily diseases, there are none which can be a lawful impediment to this holy devotion, excepting that which provokes to frequent vomiting.

To communicate every eight days, it is requisite that one should be free from mortal sin, and any affection to venial sin, and have, moreover, a great desire of communicating; but to communicate every day, it is necessary we should overcome the greatest part of our evil inclinations, and that it should be by the advice of our spiritual director.



CHAPTER XXI.

HOW WE OUGHT TO COMMUNICATE.

PREPARE yourself for holy communion the evening before by many ejaculations of love, retiring earlier, that you may rise sooner in the morning. Should you awake in the night, raise your heart to God immediately, and make some ardent aspirations, in order to prepare your soul for the reception of her Spouse, who, being awake whilst you were asleep, prepares a thousand graces and favors for you, if, on your part, you are disposed to receive them. In the morning, rise up with alacrity to enjoy the happiness you hope for; and, having confessed, go, with a great, but humble, confidence, to receive this heavenly food, which nourishes your soul to immortality: and after repeating thrice, *Lord, I am not worthy, &c.*, cease to move your head or your lips to pray, or to sigh, but opening your mouth gently and moderately, and lifting up your head as much as is necessary that the priest may see what he is about, full of faith, hope, and charity, receive Him, in whom, by whom, and for whom you believe, hope, and whom you love. O Philothea! represent to yourself, that as the bee, after gathering from the flowers the dew of heaven, and the choicest juice of the earth, reducing them into honey, carries it into her hive, so the priest, having taken from the altar the Saviour of the world, the true Son of God, who, as the dew, is descended from heaven, and the true Son of the Virgin, who, as a flower, is sprung from the earth of our humanity, puts him as delicious food into your mouth and body.

Having received Him in your breast, excite your heart to do homage to the Author of your salvation; treat with Him concerning your internal affairs; consider that He has taken up His abode within you for your happiness; make Him then as welcome as you possibly can, and conduct yourself in such a manner as to make it appear by all your actions that God is with you.

But when you cannot enjoy the benefit of really communicating at the holy Mass, communicate at least spiritually, uniting yourself, by an ardent desire, to this life-giving flesh of our Saviour.

Your principal intention in communicating should be, to advance in virtue, to strengthen yourself in the love of God, and to receive comfort from this love; for you must receive through love that which love alone caused to be given to you. You cannot consider our Saviour in an action, either more full of love, or more tender than this, in which He annihilates Himself into food, that so He may penetrate our souls, and unite Himself most intimately to the heart, and to the body of His faithful.

If worldlings ask you why you communicate so often, tell them it is to learn to love God, to purify yourself from your imperfections, to be delivered from

your miseries, to be comforted in your afflictions, and supported in your weaknesses. Tell them that *two sorts of persons* ought to communicate frequently: the *perfect*, because, being well disposed, they would be greatly to blame not to approach to the source and fountain of perfection; and the *imperfect*, to the end that they may be able to aspire to perfection; the *strong*, lest they should become weak; and the *weak*, that they may become strong; the *sick*, that they may be restored to health; and the *healthy*, lest they should fall into sickness: that for your part, being imperfect, weak, and sick, you have need to communicate frequently with Him who is your perfection, your strength, and your physician. Tell them, that those who have not many worldly affairs to look after ought to communicate often, because they have leisure; that those who have much business on hand should also communicate often, for he who labors much and is loaded with pains ought to eat solid food, and that frequently. Tell them that you receive the holy Sacrament to learn to receive it well; because one hardly performs an action well, which he does not often practice.

Communicate frequently, then, Philothea, and as frequently as you can, with the advice of your ghostly father; and, believe me, as hares in our mountains become white in winter, because they neither see nor eat anything but snow, so, by approaching to and eating beauty, purity, and goodness itself, in this divine Sacrament, you will become altogether fair, pure, and virtuous.



PART THIRD.

CONTAINS SEVERAL INSTRUCTIONS CONCERNING THE
PRACTICE OF VIRTUES.

CHAPTER I.

OF THE CHOICE WE OUGHT TO MAKE AS TO THE EXERCISE OF VIRTUES.



THE queen of the bees never goes abroad into the fields without being surrounded by all her little subjects, so charity, the queen of virtues, never enters the heart without bringing all the other virtues in her train, exercising and disciplining them, as a captain does his soldiers. But she neither employs them all at the same time, nor in the same manner, nor in all seasons, nor in every place; for as the just man, like a tree planted by the river-side, brings forth fruit in due season, so charity, watering the soul, produces a variety of good works, each one in its proper time. *Music, how agreeable soever in itself, is out of season in time of mourning,* says the proverb. It is a great fault in many, who, undertaking the practice of some particular virtue, wish to exercise it on all occasions. Like some ancient philosophers, they either always weep or laugh; and what is yet worse, they censure those who do not always, like themselves, exercise the same virtues: whereas we should "rejoice with the joyful, and weep with them that weep," says the Apostle, for "charity is patient, kind, bountiful, discreet, and condescending."

There are, however, some virtues of so general utility as not only to require an exercise of themselves apart, but also communicate their qualities to the

practice of other virtues. Occasions are seldom presented for the exercise of fortitude, magnanimity and magnificence; but meekness, temperance, modesty, and humility are virtues wherewith all the actions of our life should be tempered. It is true, there are other virtues more agreeable, but the use of these is more necessary. Sugar is more agreeable than salt, but the use of salt is more necessary and general. Therefore we must constantly have a good store of these general virtues in readiness, since we stand in need of them almost continually.

In the exercise of the virtues, we should always prefer that which is most conformable to our duty, not that which is most agreeable to our imagination. St. Paula was prejudiced in favor of corporal austerities and mortifications, that she might more easily enjoy spiritual comfort; but she was under a great obligation to obey her superiors, and, therefore, St. Jerome blamed her for using immoderate abstinences against her bishop's advice. The Apostles, on the other hand, being commissioned to preach the gospel, and distribute the bread of heaven, thought that they should act wrongly by interrupting these evangelical exercises for the relief of the poor, which, though, is in itself an excellent virtue. Every condition of life has its own peculiar virtue. The virtues of a prelate are different from those of a prince; those of a soldier from those of a married woman or a widow, and so on through every class of society. Though all ought to possess all the virtues, yet all are not equally bound to exercise them, but each ought to practice, in a more particular manner, those virtues which are most requisite for the state of life to which he is called.

Among the virtues unconnected with our particular duty, we must prefer the excellent to the glittering and showy. Comets appear greater than stars, and apparently occupy a greater space, whereas, in reality, they can neither in magnitude nor equality be compared to the stars; for as they only seem great because they are nearer, and appear in a grosser manner than the stars, so there are certain virtues which, on account of their proximity, become more sensible, or, to use the expression, more material, that are highly esteemed and always preferred by the vulgar. Hence it is that so many prefer corporal alms before spiritual; the hair-shirt, fasting, going barefoot, using the discipline, and other such corporal mortifications, before meekness, mildness, modesty, and other mortifications of the heart, which are, nevertheless, more exalted. Choose, then, Philothea, the best virtues, not the most esteemed; the most noble, not the most apparent; those that are actually the best, not those that are the most ostensible and shining.

It is profitable for every one to exercise some particular virtue, yet not so as to abandon the rest, but to keep his spirit in a more settled order. A fair virgin, in royal attire, more bright than the sun, whose head was decorated with a crown of olives, appeared to St. John, Bishop of Alexandria, and said to him: *I am the eldest daughter of the king; if thou canst have me for thy friend,*

I shall conduct thee to his presence. He understood that she was mercy towards the poor, which God recommended to him; and therefore ever after he gave himself up so absolutely to the practice of this virtue as to obtain the title of St. John the Almoner. Eulogius, the Alexandrian, desiring to render God some particular service, and not having strength enough to embrace a solitary life, nor to subject himself to the obedience of another, took a poor wretch quite eaten up with the leprosy into his house, that he might exercise towards him the virtues of charity and mortification; and, to perform them the more worthily, he made a vow to honor and serve him, as his lord and master: being tempted to separate, they addressed themselves to the great St. Anthony, who said: "Take care, my children, not to separate from each other, for being both of you near your end, if the angel should not find you together, you run a great risk of losing your crown."

St. Lewis visited hospitals, and attended the sick as diligently as if he had served for wages. St. Francis had so extraordinary a love for poverty, as to call her his lady, and St. Dominick for preaching, from which his order takes its name. St. Gregory the Great, following the example of Abraham, took pleasure in entertaining pilgrims, and like him received the King of Glory in the form of a pilgrim. Tobias exercised his charity in burying the dead. St. Elizabeth, though a great princess, delighted in nothing so much as in abasing herself. St. Catharine of Genoa, in her widowhood, dedicated herself to serve an hospital. Cassian relates, that a devout lady, desirous to exercise the virtue of patience, came to St. Athanasius, who, at her request, placed with her a poor widow, so exceedingly peevish, choleric, and troublesome, that by her insupportable temper she gave the good lady ample occasion to exercise the virtues of meekness and charity.

Thus, among the servants of God, some apply themselves to serve the sick; others to relieve the poor; others to propagate the knowledge of the Christian doctrine amongst children; others to reclaim souls that are gone astray; others to adorn churches and decorate altars; others to restore peace and concord amongst those who have been at variance. As embroiderers lay gold, silver and silk, on their several grounds, with such an admirable variety of colors as to resemble all kinds of flowers, so these pious souls make choice of some particular devotion to serve as a ground for the spiritual embroidery of all other virtues, holding thereby all their actions and affections better united and ordered by referring them to their principal exercise; and thus they show forth their spirit in its gilded clothing, surrounded with variety. *Ps. xliv. 10.*

When assaulted by any vice, we must embrace the practice of the contrary virtue, and refer all the others to it; by which means we shall overcome our enemy and at the same time advance in all virtues. Thus, if assaulted by pride or by anger, we must, in all our actions, practise humility and meekness: and make all our other exercises of prayer, and the Sacraments; of prudence, constancy

and sobriety, subservient to this end. For as the wild boar, to sharpen his tusks, wets and polishes them with his other teeth, and by this means sharpens all of them; so a virtuous man, having undertaken to perfect himself in that virtue of which he stands most in need for his defence, files and polishes it by the exercise of the other virtues, whilst they help to refine that one, and make all of them become better polished. Thus it happened to Job, who exercising himself particularly in patience, against the many temptations wherewith he was assaulted, became perfectly established and confirmed in all kinds of virtues. Nay, St. Gregory Nazianzen says, that by the perfect exercise of one only virtue, a person may attain to the height of all the rest; for which he alleges the example of Rahab, who, having exactly practised the virtue of hospitality, arrived at a great degree of glory. But this is to be understood of a virtue which is practised with great fervor and charity.

CHAPTER II.

A CONTINUATION OF THE FORMER DISCOURSE ABOUT CHOICE OF VIRTUES.

YOUNG beginners in devotion, says St. Austin, commit certain faults, which, according to the rigor of the laws of perfection, are blamable, and yet commendable on account of the presage they give of future excellence in piety, to which they serve as a disposition. That low and servile fear, which begets excessive scruples in the souls of new converts from a course of sin, is commendable in beginners, and a certain foreboding of a future purity of conscience; but the same fear would be blamable in those who are far advanced, in whose heart love ought to reign, which by imperceptible degrees chases away this kind of servile fear.

St. Bernard, at the beginning, was full of rigor towards those that put themselves under his direction; he told them that they must leave the body behind, and come to him only with the spirit. When he heard their confessions, he severely reprehended the most trivial faults, and urged them on to perfection, with such vehemence, that instead of making them advance forward, he drew them back; for they fell into despondency at seeing themselves so earnestly pressed up so steep and high an ascent. Observe, Philothea, it was an ardent zeal for perfect purity that induced this great saint to adopt this manner of proceeding. This zeal of the saint was a great virtue, but a virtue nevertheless reprehensible; of which God himself in a holy vision made him sensible, infusing at the same time into his soul so meek, amiable and tender a spirit, that, being totally changed, he repented of his former rigor and severity, and became so gracious and condescending to every one, as to make himself all

to all, that he might gain all. St. Jerome, having related how his dear daughter, St. Paula, was not only excessive but obstinate in the exercise of bodily mortification, to such a degree that she would not yield to the contrary advice of Epiphanius, her Bishop, and moreover that she suffered herself to be carried away with so excessive grief for the death of her friends, as to be herself frequently in danger of death, concludes, at length, with these words: "Some will say, that instead of writing the praises of this holy woman, I write reprehensions and dispraises; but I call Jesus to witness, whom she served, and whom I desire to serve, that I lie not either on the one side, or on the other, but set down sincerely what related to her, as one Christian should do of another; that is to say, I write her history not her panegyric; and that her vices are the virtues of others," meaning that the failings and defects of St. Paula would have been esteemed virtue in a soul less perfect; and that there are actions esteemed imperfections in the perfect, which would be held great perfections in those who are imperfect.

It is a good sign, when, *at the end of sickness*, the legs of the sick person swell, for it shows that nature, now acquiring strength, expels her superfluous humors; but this would be a bad symptom in a healthy person; as it would show that nature has not sufficient strength to resolve and dissipate the humors. We must, my Philothea, have a good opinion of those who practise virtues, though imperfectly, since we see the saints themselves have often practised them in this manner. But as to ourselves, we must be careful to exercise them, not only faithfully, but discreetly; and to this end, we must strictly observe the advice of the wise man, *not to rely on our own prudence*, but on the judgment of those whom God has given us for conductors.

There are certain things which many esteem as virtuous, which in reality are not; I mean ecstasies, or raptures, insensibilities, impassibilities, deifical unions, elevations, transformations, and similar perfections, treated of in certain books, which promise to elevate the soul to a contemplation purely intellectual, to an essential application of the spirit, and a supernatural life. But observe well, Philothea, these perfections are not virtues, but rather the recompenses of virtues, or small specimens of the happiness of the life to come, which God sometimes presents to men to make them enraptured with the whole piece, which is only to be found in heaven.

But we must not aspire to their favors, since they are by no means necessary to the serving and loving of God, which should be our only pretension: neither are they such as can be obtained by labor and industry, since they are rather passions than actions, which we may indeed receive, but cannot produce in ourselves. I add that we have only undertaken, and must strenuously endeavor to render ourselves good, devout and godly; but if it should please God to elevate us to these angelical perfections, we also shall then be angels. In the mean time let us endeavor humbly and devoutly to acquire those simple

virtues for which our Saviour has exhorted us to labor; such as patience, meekness, mortification of the heart, humility, obedience, poverty, chastity, tenderness toward our neighbors, bearing with their imperfections, diligence, and holy fervor. Let us leave these supereminent favors to elevated souls; we merit not so high a rank in the service of God: we shall be too happy to serve Him in his kitchen or to be His domestics in much lower stations. If He should hereafter think proper to admit us into His cabinet, or privy council, it will be through the excess of His bountiful goodness. Yea, Philothea, the King of Glory does not recompense His servants according to the dignity of the offices they hold, but according to the measure of the love and humility with which they exercise them. Saul, seeking the asses of his father, found the kingdom of Israel. Rebecca, watering the camels of Abraham, became the spouse of his son. Ruth, gleaning after the reapers of Boaz, and laying down at his feet, was advanced to his side and made his wife. High and elevated pretensions to extraordinary favors are subject to illusion and deceit: and it sometimes happens that those who imagine themselves angels are not so much as good men, and that there is more sublimity in their words and expressions than in their manner of thinking and acting. We must neither despise nor censure any one; but, blessing God for the super-eminence of others, keep ourselves in our lower but safer way, less eminent, but better suited to our insufficiency and littleness; in which, if we conduct ourselves with humility, and fidelity, God will infallibly elevate us to a situation that will be truly exalted.

CHAPTER III.

OF PATIENCE.



PATIENCE is necessary for you; that, doing the will of God, you may receive the promise, Heb. x. 36. If our Saviour himself has declared (Luke xxi. 19.), *In your patience you shall possess your souls*, should it not be, Philothea, a great happiness for man to possess his soul? and the more perfect our patience, the more absolutely do we possess them. Let us frequently call to mind, that as our lord has saved us by patient sufferings, so we also ought to work out our salvation by sufferings and afflictions; enduring injuries and contradictions with all possible meekness.

Limit not your patience to this or that kind of injuries and afflictions, but extend it universally to all those that it shall please God to send you. Some are unwilling to suffer any tribulations, but those that are honorable; for example, to be wounded in battle, to be a prisoner of war, to be persecuted for religion, or impoverished by some law-suit determined in their favor: now, these people do not love the tribulation, but the honor wherewith it is accom-

panied; whereas he that is truly patient suffers indifferently tribulations, whether accompanied by ignominy or honor. To be despised, reprehended, or accused by wicked men, is pleasant to a man of good heart; but to suffer blame and ill treatment from the virtuous, or from our friends and relations, is the *test* of true patience. I admire the meekness with which the great St. Charles Borromeo suffered a long time the public reprehensions that a great preacher, of a strictly reformed order, uttered against him in the pulpit, more than all the assaults he received from others; for as the sting of a bee is far more painful than that of a fly, so the evils we suffer from good men are much more insupportable than those we suffer from others: and yet it often happens that two good men, having each of them the best intentions, through a diversity of opinion, foment great persecutions and contradictions against each other.

Be patient, not only with respect to the subject of the affliction which may befall you, but also with regard to its accessaries or accidental circumstances. Many could be content to encounter evils, provided they might not be incommoded by them. I am not vexed, says one, at being poor, if it had not disabled me to serve my friends, to give my children proper education; or to live as honorable as I could wish. It would give me no concern, says another, were it not that the world would think it happened through my own fault. Another would be content to suffer the scandal patiently, provided no one would believe the detractor. Others are willing to suffer some part of the evil, but not the whole: they do not complain on account of their sickness, but for the want of money to obtain a cure, or because they are so troublesome to those about them. Now, I say, Philothea, we must not only bear sickness with patience, but also be content to suffer sickness under any disorder and in any place, amongst those persons, and with those inconveniences which God pleases; and the same must be said of other tribulations. When any evil befalls you, apply the remedies that may be in your power, agreeably to the will of God: for to act otherwise, would be to tempt divine Providence. Having done this, wait with resignation for the success it may please God to send; and should the remedies overcome the evil, return him thanks with humility; but if, on the contrary, the evils overcome the remedies, bless him with patience.

Attend to the following advice of St. Gregory: whenever you are *justly accused* of a fault, humble yourself, and candidly confess that you deserve more than the accusation that is brought against you; but if the charge *be false*, excuse yourself meekly, denying your guilt, for you owe this respect to truth and to the edification of your neighbor. But if, after your true and lawful excuse, they should continue to accuse you, trouble not yourself, nor strive to have your excuse admitted; for, having discharged your duty to truth, you must also do the same to humility, by which means you neither offend against the care you ought to have of your reputation, nor the love you owe to peace, meekness of heart, and humility.

Complain as little as possible of the wrongs you suffer; for, commonly speaking, he that complains sins, because self-love magnifies the injuries we suffer, and makes us believe them greater than they really are. Make no complaint to cholerick or censorious persons; but, if complaints be necessary, either to remedy the offence or restore quiet to your mind, let them be made to the meek and charitable, who love God, otherwise, instead of easing your heart, they will provoke it to greater pain, for instead of extracting the thorn they will sink it the deeper.

Many, on being sick, afflicted, or injured by others, refrain from complaining or showing a sensibility of what they suffer, lest it should appear that they wanted Christian fortitude and resignation to the will of God; but still they contrive divers artifices, that others should not only pity and compassionate their sufferings and afflictions, but also admire their patience and fortitude. Now, this is not true patience, but rather a refined ambition and subtle vanity. *They have glory* (says the apostle) *but not with God.* The truly patient man neither complains himself nor desires to be pitied by others; he speaks of his sufferings with truth and sincerity, without murmuring, complaining, or aggravating the matter. He patiently receives condolence, unless he is pitied for an evil which he does not suffer; for then he modestly declares that he does not suffer on that account; and thus he continues peaceable betwixt truth and patience, acknowledging, but not complaining of the evil.

Amidst the contradictions which shall infallibly befall you in the exercise of devotion, remember the words of our Lord (John, xvi. 21): *A woman when she is in labor hath sorrow because her hour is come; but when she hath brought forth her child, she remembereth no more the anguish, for joy that a man is born into the world.* For you have conceived Jesus Christ, the noblest Child in the world, in your soul, and until He is quite brought forth you cannot but suffer in your labor; but be of good courage, these sorrows once past, everlasting joy shall remain with you for having brought Him forth. Now, you shall have wholly brought Him forth, when you have entirely formed Him in your heart and in your works, by an imitation of His life.

In sickness, offer up all your griefs and pains as a sacrifice to our Lord, and beseech Him to unite them with the torments He suffered for you. Obey your physician, take your medicines, food, and other remedies, for the love of God, remembering the gall he took for your sake. Desire to be cured, that you may serve Him; but refuse not to continue sick, that you may obey Him, and dispose yourself for death, if it be His pleasure, that you may praise and enjoy Him for ever.

Remember that as bees, whilst making their honey, live upon a bitter provision, so we can never perform acts of greater sweetness, nor better compose the honey of excellent virtues, than whilst we eat the bread of bitterness, and live in the midst of afflictions. And as the honey that is gathered from the

flowers of thyme, a small, bitter herb, is the best, so the virtue which is exercised in the bitterness of the meanest and most abject tribulations is preferable.

Consider frequently Christ Jesus crucified, naked, blasphemed, slandered, forsaken, and overwhelmed with all sorts of troubles, sorrows, and labors; and remember that all your sufferings, either in quality or quantity, are not comparable to His, and that you can never suffer anything for Him equal to that which He has endured for you.

Consider the torments the martyrs have suffered, and those which many at present endure, more grievous without any comparison than yours, and then say: Alas! are not my sufferings consolations, and my pains pleasures, in comparison of those who, without any relief, assistance, or mitigation, live in a continual death, overcharged with afflictions infinitely greater than mine.

CHAPTER IV.

OF EXTERIOR HUMILITY.

BORROW *empty vessels, not a few*, said Eliseus to the poor widow, 4 Kings, iv. 3, *and pour oil into them*. To receive the grace of God into our hearts, they must be emptied of vain glory. As the Castrel,* by crying and looking on the birds of prey, affrights them by a secret property peculiar to itself, which makes the doves love her above all other birds, and live in security with her, so humility repels Satan, and preserves the grace and gift of the Holy Ghost within us. All the Saints, but particularly the King of Saints and His Mother, have always honored and cherished this blessed virtue more than any other amongst the moral virtues. We call that glory *vain* which we assume to ourselves, either for what is not in us, or for what is in us, and belongs to us, but deserves not that we should glory in it. The nobility of our ancestors, the favor of great men, and popular honor, are things not in us, but either in our progenitors or in the esteem of other men. Some become proud and insolent, either by riding a good horse, wearing a feather in their hat, or by being dressed in a fine suit of clothes; but who does not see the folly of this? For if there be any glory in such things, the glory belongs to the horse, the bird, and the tailor; and what a meanness of heart must it be to borrow esteem from a horse, from a feather, or some ridiculous new fashion! Others value themselves for a well-trimmed beard, for curled locks, or soft hands, or because they can dance, sing, or play; but are not these effeminate men who seek to raise their reputation by so frivolous and foolish things? Others, for a

* Or Kestrel, a bird of the hawk kind.

little learning, would be honored and respected by the whole world, as if every one ought to become their pupil, and account them his masters. These are called pedants. Others strut like peacocks, contemplating their beauty, and think themselves admired by every one. All this is extremely vain, foolish, and impertinent, and the glory which is raised on so weak foundations is justly esteemed vain and frivolous.

True goodness is proved like true balm: for as balm, when dropped into water, if it sinks and rests at the bottom, is so accounted the most excellent and precious; so, if you would know whether a man be truly wise, learned, or generous, observe whether his qualifications tend to humility, modesty, and submission; for then they shall be good indeed: but if they swim on the surface, and strive to appear above water, they shall be so much the less true, in the same proportion as they appear. As pearls, that are conceived and nourished by the wind, or by the noise of thunder, have nothing of the substance of pearls, but merely the external appearance; so the virtues and good qualities of men, that are bred and nourished by pride, ostentation, and vanity, have nothing but the appearance of good.

Honors, rank, and dignities, are like saffron, which thrives best, and grows most plentifully, when trodden under foot. It is no honor to be beautiful when a man prizes himself for it; beauty, to have a good grace, should be neglected; and learning is a disgrace to us, when it degenerates into pedantry.

If we stand upon the punctilio for places, precedency, and titles, besides exposing our qualities to be examined, tried, and contradicted, we render them vile and contemptible; for as honor is beautiful when freely given so it becomes base when exacted or sought after. When the peacock spreads his tail to admire himself, in raising up his beautiful feathers he ruffles all the rest, and discovers his deformities. Flowers, that are fair whilst they grow in the earth, wither and fade when handled; and as they that smell the mandrake at a distance perceive a most agreeable fragrance, whilst they that approach become sick and stupefied, so honors give a pleasant satisfaction to those that view them afar off, without stopping to amuse themselves with them, or being earnest about them. Those who affect them, or feed on them, are exceedingly blamable, and worthy of reprehension.

The pursuit and love of virtue begin to make us virtuous; but the pursuit and love of honor make us contemptible and worthy of blame. Generous minds do not amuse themselves about the petty toys of rank, honor and salutation; they have other things to perform; such baubles only belong to degenerate spirits.

He that may have pearls never loads himself with shells; and such as aspire to virtue, trouble not themselves about honors. Every one, indeed, may take and keep his own place without prejudice to humility, so that it be done carelessly and without contention. For as they that come from Peru, besides gold

and silver, bring also thence apes and parrots, because they neither cost much, nor are burthensome; so they that aspire to virtue refuse not the rank and honor due to them, provided it cost them not too much care and attention, nor involve them in trouble, anxiety, disputes, or contentions. Nevertheless, I do not here allude to those whose dignity concerns the public, nor to certain particular occasions of important consequences; for in these every one ought to keep what belongs to him, with prudence and discretion, accompanied by charity and suavity of manners.

CHAPTER V.

OF MORE INTERNAL HUMILITY.



UT you desire, Philothea, to penetrate still deeper into humility, for what I have hitherto said rather concerns wisdom than humility. Let us, then, proceed. Many neither will not and dare not consider the particular favors God has done them, lest it might excite vain-glory and self-complacency; but in so doing they deceive themselves: for since the best means to attain the love of God (says the great angelical Doctor) is the consideration of His benefits, the more we know them, the more we shall love Him; and as the particular benefits he has conferred on us more powerfully move us than those that are common to others, so ought they to be more attentively considered. Certainly nothing can so effectually humble us before the mercy of God, as the multitude of His benefits; nor so much humble us before His justice, as the enormity of our innumerable offences. Let us, then, consider what He has done for us, and what we have done against Him: and as we reflect on our sins, one by one, so let us consider His favors in the same order. We must not fear, lest the knowledge of His gifts make us proud, so long as we are attentive to this truth, *that whatsoever there is of good in us, is not from ourselves*. Do mules cease to be disgusting beasts, because they are laden with the precious and perfumed goods of the prince? *What hast thou which thou hast not received?* says the Apostle, 1 Cor. iv. 7. *And if thou hast received it, why dost thou glory?* Nay, on the contrary, the lively consideration of favors received makes us humble, because a knowledge of them excites gratitude. But if, in considering the favors that God has conferred on us, any thoughts of vanity should attack us, it will be an infallible remedy to recur to the consideration of our ingratitude, imperfections, and miseries. If we consider what we did, when God was not with us, we shall easily be convinced, that what we do while He is with us is not of our own exertion; we shall indeed rejoice in it, because we enjoy it, but we shall glorify God, because He alone is the author of it. Thus the Blessed Virgin confesses that God had

done great things for her, but it is only to humble herself, and to glorify God: *My soul*, says she, *doth magnify the Lord, because He has done great things for me*, Luke i. 46, 49.

We often confess ourselves to be nothing, nay, misery itself, and the refuse of the world; but would be very sorry that any one should believe us, or tell others that we are really so miserable wretches. On the contrary, we pretend to retire, and hide ourselves, so that the world may run after us, and seek us out. We feign to wish ourselves considered as the last in the company, and sit down at the lowest end of the table, but it is with a view that we may be desired to pass to the upper end. True humility never makes a show of herself, nor uses many humble words; for she desires not only to conceal all other virtues, but principally herself: and were it lawful to dissemble or scandalize her neighbor, she would perform actions of arrogance and haughtiness, that she might conceal herself beneath them, and remain altogether unknown.

My advice, therefore, Philothea, is that we should either not accustom ourselves to words of humility, or else use them with a sincere interior sentiment, conformably to what we pronounce outwardly. Let us never cast down our eyes but when we humble our hearts; let us not seem to desire to be the lowest, unless we sincerely desire it. I think this rule so general as to admit of no exception: I only add that civility requires we should sometimes offer precedence to those who will doubtless refuse it; and yet this is neither duplicity nor false humility; for in this case, as the offer of precedence is only the beginning of honor, and since we cannot give it them entirely, we do well to give them the beginning. I say, though some words of honor or respect may not seem strictly conformable to the truth, yet they are sufficiently so, provided the heart of him that pronounces them has a sincere intention to honor and respect him to whom they are addressed: for although the words signify with some excess that which he would say, yet we do not act wrongly in using them, when common custom requires it: however, I wish our words were always as nearly as possible suited to our affections, that so we might follow, in all and through all, a cordial sincerity and candor. A man that is truly humble would rather another should say to him that he is miserable, and that he is nothing, than to say it himself; at least, if he knows that any man says so, he does not contradict it; but heartily agrees to it; for believing it himself firmly, he is pleased that others entertain the same opinion.

Many say that they leave mental prayer to those that are perfect; that, as for themselves, they are unworthy to use it. Others protest they dare not communicate often, because they find themselves not sufficiently pure. Others fear they should bring disgrace upon devotion if they meddled with it, by reason of their great misery and frailty. Others refuse to employ their talents in the service of God and their neighbor, saying, they know their own weak-

ness, and fear they should become proud, if they proved instruments of any good; and that, in giving light to others, they should consume themselves in the flames of vanity. All this is nothing but an artificial kind of humility, false and malicious, whereby they tacitly and subtilely seek to find fault with the things of God; or, at the best, to conceal the love of their own opinion, humor, and sloth, under the pretext of humility. *Ask thee a sign of the Lord thy God, either unto the depth of the hell, or to the height above*, said the prophet (Isaias vii. 11), to unhappy Achaz: and he answered: *I will not ask, neither will I tempt the Lord*. O! the wicked man! He would seem to bear an extreme reverence to God, and excuses himself, under the color of humility, from aspiring to that grace which the Divine Goodness offers him: but does he not see that, when God desires to give us His graces, it is pride to refuse them; that the gifts of God oblige us to receive them; and that it is humility to obey and to comply as nearly as we can with His desires? The desire of God is, that we should be perfect, uniting ourselves to Him, and imitating Him, as nearly as possible. The proud man, who trusts in himself, has just reason not to attempt any thing; but he that is humble is so much the more courageous, by how much the more he acknowledges his own inability; and the more wretched he esteems himself, the more confident he becomes; because he places his whole trust in God, who delights to display His omnipotence in our weakness, and to elevate His mercy upon our misery. We may, then, humbly and devoutly presume to undertake all that may be judged proper for our advancement, by those that conduct our souls.

To imagine we know what we do not know, is folly; to desire to pass for knowing that of which we are ignorant, is an intolerable vanity. For my part, as I would not make a parade of the knowledge even of that which I know; so, on the other hand, I would not pretend to be ignorant thereof. When charity requires it, we must freely and mildly communicate to our neighbor, not only what is necessary for our instruction, but also what is profitable for our consolation: for humility which conceals virtues, in order to preserve them, discovers them, nevertheless, when charity requires it, in order that we may enlarge, increase, and perfect them. In this respect, humility imitates a certain tree in the isles of Tylos, that at night closes up her beautiful carnation flowers, and only opens them to the rising sun; and as the inhabitants of the country say, that those flowers sleep by night, so humility covers all our virtues and human perfections, and never unfolds them except for the sake of charity, which being not a human and moral, but a divine and heavenly virtue, is the true sun of all other virtues, over which she ought always to have dominion. Hence, we may conclude that those humilities which are prejudicial to charity are assuredly false.

I would neither pretend to be a fool nor a wise man; for if humility forbids me to conceal my wisdom, candor and sincerity also forbid me to counterfeit

the fool: and as vanity is opposite to humility, so artifice, affectation, and dissimulation are contrary to sincerity. But if some great servants of God have pretended to be fools, to render themselves more abject in the eyes of the world, we must admire but not imitate them; for, having had peculiar and extraordinary motives that induced them to this excess, no one ought thence to draw any consequence for himself. David, when he danced and leaped before the ark of the covenant with an excess that ordinary decency could not admire, had no design to make the world believe him foolish; but, with all simplicity and openness, he made use of those exterior motions to express the extraordinary and excessive joy he felt in his heart; and when Michol, his wife, reproached him for it as an act of folly, he did not regret to see himself vilified, but, continuing in a true and sincere manifestation of his joy, he testified that he was glad to be reproached for his God. Wherefore remember, Philothea, that if, for acts of a true and sincere devotion, the world shall esteem you mean, abject, or foolish, humility will make you rejoice at this happy reproach, the cause of which is not in you, but in those that reproach you.

CHAPTER VI.

THAT HUMILITY MAKES US LOVE OUR OWN ABJECTION.

I PROCEED now and tell you, Philothea, that in all, and through all, you should love your own abjection. But you will ask me what it is to love your own abjection. In Latin, *abjection* signifies *humility*, and *humility* signifies *abjection*; so that when our Lady, in her sacred canticle, says that *all generations shall call her blessed*, because our Lord had regarded the *humility of his handmaid*, her meaning is, that our Lord had graciously looked down on her abjection, her meanness, and lowliness, to heap His graces and favors upon her. Nevertheless, there is a difference between the virtue of *humility* and our *abjection*; for our *abjection* is the lowliness, meanness, and baseness that exist in us without our knowledge, whereas the virtue of *humility* is a true knowledge and voluntary acknowledgment of our abjection. Now, the main point of this humility consists in being willing not only to acknowledge our abjection, but in loving and delighting in it, and this not through want of courage and generosity, but for the greater exaltation of the divine Majesty, and holding our neighbor in greater estimation than ourselves. To this I exhort you; and that you may comprehend me more clearly, I tell you that among the evils which we suffer, some are abject and others honorable; many can easily accommodate themselves to those evils that are honorable, but scarce any one to such as are abject. You see a devout old

hermit covered with rags ; every one honors his tattered habit and compassionates his sufferings, but if a poor tradesman, or a poor gentleman, be in the like case, the world despises and scoffs at him, and thus you see how his poverty is abject. A religious man receives a sharp reproof from his superior, or a child from his father, with meekness, and every one calls this mortification, obedience and wisdom ; but should a gentleman or lady suffer the like from another, and although it were for the love of God, it is then called cowardice and want of spirit. Behold, then, here another evil that is abject. One has a canker in his arm, and another in his face ; the first has only the disease, but the other, together with the disease, has contempt, disgrace, and abjection. I say then, that we must not only love the evil, which is the duty of patience, but also embrace the abjection, by virtue of humility. There are, moreover, virtues which are abject, and virtues which are honorable. Patience, meekness, simplicity, and even humility itself, are virtues which worldlings consider as mean and abject ; whilst, on the contrary, they hold prudence, fortitude and liberality in the highest estimation. There are also actions of *one* and the same *virtue*, some of which are despised and others honored ; to give alms and forgive injuries are both acts of *charity*, yet the first is honored, whilst the latter is despised in the eyes of the world. A young gentleman or lady who refuses to join in the disorders of a debauched company, or to talk, play, dance, drink, or dress, as the rest do, will incur their scorn and censure, and their modesty will be termed bigotry or affectation ; to love this is to love our own abjection.

Behold an abjection of another kind. We go to visit the sick ; if I am sent to the most miserable, it will be to me an abjection according to the world, for which reason I will love it. If I am sent to a person of quality, it is an abjection according to the spirit, for there is not so much virtue or merit in it, and therefore I will love this abjection. One falls in the midst of the street, and besides his fall receives shame ; we must love this abjection. There are even faults which have no other ill in them besides abjection ; and humility does not require that we should deliberately commit them, but that we should not vex ourselves when we have committed them. Such are certain follies, incivilities, and inadvertencies, which, as we ought to avoid before they are committed, for the sake of civility and discretion, so, when they are committed, we ought to be content with the abjection we meet with, and accept it willingly, for the sake of practising humility.

I say yet more : Should I, through passion or anger, have spoken any unbecoming words, wherewith God and my neighbor may have been offended, I will repent and be sorry for the offence, and endeavor to make the best reparation I can, but yet will admit of the abjection and the contempt which it has brought upon me ; and could the one be separated from the other, I would most cheerfully cast away the sin and humbly retain the abjection.

But though we love the abjection that follows the evil, yet we must not

neglect, by just and lawful means, to redress the evil that caused it, especially when it is of consequence; as for example: should I have some disagreeable disorder in my face, I will endeavor to have it cured, but not with the intention of forgetting the abjection I received by it. If I have been guilty of some folly, which has given no one offence, I will give no apology for it; because, although it were an offence, yet it is not permanent; I could not, therefore, excuse it, but only with a view to rid myself of the abjection, which would not be agreeable to humility. But if, through inadvertence or otherwise, I should have offended or scandalized any one, I will repair the offence by some true excuse; because the evil is permanent, and charity obliges me to remove it. Besides, it sometimes happens that charity requires we should remove the abjection for the good of our neighbor, to whom our reputation is necessary; but, in such a case, though we remove the abjection from before our neighbor's eyes, to prevent scandal, yet must we carefully shut it up in our heart for its edification.

But would you know, Philothea, which are the best abjections? I tell you plainly, that those are most profitable to our souls, and most acceptable to God, which befall us by accident, or by our condition of life, because we have not chosen them ourselves, but received them as sent by God, whose choice is always better than our own. But were we to choose any, we should prefer the greatest; and those are esteemed such as are most contrary to our inclinations, provided that they be conformable to our vocation; for, as I have already said, our own choice spoils, or lessens, almost all our virtues. Oh! who will enable us to say: *I have chosen to be an abject in the house of God rather than to dwell in the tabernacles of sinners?* Ps. lxxxiii. 11. No one, certainly, Philothea, but He who, to exalt us, lived and died in such a manner as to become the reproach of men, and the abjection of the people. I have said many things to you, which may seem hard to you in theory; but believe me, they will be more agreeable than sugar or honey when you put them in practice.

CHAPTER VII.

HOW WE ARE TO PRESERVE OUR GOOD NAME IN THE PRACTICE OF HUMILITY.



RAISE, honor, and glory are not given to men, for every degree of virtue, but for an excellence of a virtue; for by praise we endeavor to persuade others to esteem the excellency of those whom we praise; by honor, we testify that we ourselves esteem them; and glory, in my opinion, is only a certain lustre of reputation that arises from the concurrence of praise and honor, so that honor and praise are like precious stones, from a collection of which glory proceeds like a certain enamelling. Now,

humility, not enduring that we should have an opinion of our own excellence, or think ourselves worthy to be preferred before others, cannot permit that we should seek after praise, honor, and glory which are only due to excellence; yet she consents to the counsel of the wise man, who admonishes us to be careful of our good name (Ecclus. xli. 15), because a good name is an esteem not of an excellence, but only of an ordinary honesty and integrity of life, which humility does not forbid us either to acknowledge in ourselves, or to desire the reputation of it. It is true, humility would despise a good name if charity did not need it; but, because it is one of the foundations of human society, and that without it we are not only unprofitable, but prejudicial to the public, by reason of the scandal it would receive, charity requires, and humility consents, that we should desire it, and carefully preserve it.

Moreover, as the leaves, which, in themselves, are of little or no value, are nevertheless necessary, not only to beautify the tree, but also to preserve its young and tender fruits; so a good reputation, which though of itself not very desirable, is, notwithstanding, very profitable, not only for the ornament of life, but also for the preservation of virtue, especially of those virtues which are as yet but weak and tender.

The obligation of preserving our reputation, and of being actually, such as we are thought to be, urges a generous spirit forward with a strong and agreeable impulse. Let us, then, preserve our virtues, dear Philothea, because they are acceptable to God, the sovereign object of all our actions. But as they who desire to preserve fruits are not content to cover them with sugar, but also put them into vessels that are proper to keep them; so, although the love of God be the principal preserver of our virtues, yet we may further employ our good name as very profitable for that purpose.

Yet we must not be over-nice in regard to the preservation of our good name; for those who are too tender and sensible in this point are like those persons who, for every slight indisposition, take physic, and, thinking to preserve their health, quite destroy it. Thus persons, by endeavoring to maintain their reputation so delicately, entirely lose it; for by this tenderness they become whimsical, quarrelsome, and insupportable, and thus provoke the malice of detractors.

The overlooking and despising of an injury or calumny is, generally speaking, by far a more effectual remedy than resentment, contention, and revenge; for contempt causes them to vanish: whereas, if we are angry, we seem to own them. Crocodiles hurt only those that fear them; and detraction those that are vexed by it. An excessive fear of losing our good name betrays a great distrust of its foundation, which is the truth of a good life. The inhabitants of towns, that have wooden bridges over great rivers, fear lest they should be carried away by every little flood, but they that have bridges of stone only apprehend extraordinary inundations; so they that have a soul solidly grounded

on Christian virtue despise the overflowing of injurious tongues; but those that find themselves weak are disturbed with every discourse. In a word, Philothea, he that is too anxious to preserve his reputation loses it; and that person deserves to lose honor who seeks to receive it from those whose vices render them truly infamous and dishonorable.

Reputation is but a sign to point out the residence of virtue; it is virtue, then, that must be preferred in all and through all: wherefore, should any one call you a hypocrite, because you are devout, or a coward, because you have pardoned an injury, laugh at him; for although such judgments are passed on us by the weak and foolish, we must not forsake the path of virtue, even if we were to lose our reputation, because we must prefer the fruit before the leaves, viz., interior and spiritual graces before all external goods. It is lawful to be jealous, but not an idolator of our reputation; and as we should not offend the eyes of the good, so we must not strive to satisfy those of the wicked. The beard is an ornament to the face of a man, and the hair to that of a woman: if the beard be plucked from the chin, and the hair from the head, it will hardly grow again; but if it be only cut, nay, though it be shaved close, it will soon be renewed, and grow stronger and thicker than ever; so, although our reputation be cut, or even shaved, by the tongues of detractors, which David compares to sharp razors, we must not make ourselves uneasy, for it will soon shoot forth again, not only as fair as before, but much more firm and durable. But if our vices and wicked course of life take away our reputation, it will hardly return, because it is pulled up by the root: for the root of a good name are virtue and probity, which, as long as they remain in us, can always recover the honor due to it.

If any vain consideration, idle habit, fond love, or custom of frequenting improper company, blast our reputation, we must forsake these gratifications, because our good name is of more value than such vain contentments. But if, for the exercise of piety, the advancement of devotion, or our progress towards heaven, men grumble, demur, and speak evil of us, let us leave these, like curs, to bark at the moon; for should they, at any time, be able to cast an aspersion on our good name, and by that means cut and shave the beard of our reputation, it will quickly spring up again, and the razor of detraction will be as advantageous to our honor as the pruning-knife to the vine, which makes it abound and multiply in fruit.

Let us incessantly fix our eyes on Jesus Christ crucified, and proceed in His service with confidence and sincerity, but yet with wisdom and discretion: He will be the protector of our reputation; and should He suffer it to be taken from us, it will be either to restore it with advantage, or to make us profit in holy humility, one ounce of which is preferable to ten thousand pounds of honors. Are we blamed unjustly, let us peaceably oppose truth against calumny: does the calumny continue, let us also continue to humble ourselves, resigning

our reputation, together with our soul, into the hands of God; we cannot secure it better. Let us serve God in evil and in good report (2 Cor. vi.), according to the example of St. Paul, that we may say with David (Ps. xviii.), "*For thy sake, O Lord, I have borne reproach, and shame hath covered my face.*" I except, nevertheless, certain crimes, so horrid and infamous, that no man ought to suffer the false imputation of them if he can justly acquit himself: and also certain persons, on whose reputation depends the edification of many: for, in these cases, according to the opinion of divines, we must quietly seek a reparation of the wrong received.

CHAPTER VIII.

OF MEEKNESS TOWARDS OUR NEIGHBOR, AND REMEDIES AGAINST ANGER.

THE holy chrism, which, by apostolical tradition, we use in the Church of God for confirmations and consecrations, is composed of oil of olives, mingled with balm, which, amongst other things, represents to us the two favorite and well-beloved virtues which shone forth in the sacred person of our Lord, and which he has strenuously recommended to us; as if by them our hearts ought to be in a particular manner consecrated to His service, and dedicated to His imitation: "*Learn of me,*" says He, "*for I am meek and humble of heart.*"—(Matt. xi. 29.). *Humility* perfects us with respect to God, and *meekness* with regard to our neighbor. The balm, which, as I have before observed, always sinks beneath all other liquors, represents humility; and the oil of olives, that swims above, represents meekness and mildness, which surmount all things, and excel amongst virtues, as being the flower of charity, which, according to St. Bernard, is then in its perfection, when it is not only patient, but also meek and mild. But take care, Philothea, that this mystical chrism, compounded of meekness and humility, be within your heart; for it is one of the great artifices of the enemy, to make many deceive themselves with the expressions and exterior appearance of these two virtues, who, not examining thoroughly their interior affections, think themselves to be humble and meek; whereas, in effect, there are no virtues to which they have less pretensions. This may be easily discovered, for notwithstanding all their ceremonious mildness and humility, at the least cross word, or smallest injury, they exhibit an unparalleled arrogance. It is said that those who have taken the preservative, which is commonly called *the grace of St. Paul*, do not swell when they are bitten and stung by a viper, provided the preservative be of the best sort; in like manner, when humility and meekness are good and true, they preserve us from that swelling and burning heat which injuries are wont to raise in our hearts. But if, being stung and bitten by detractors and enemies, we

swell, and are enraged, it is a certain sign that neither our humility nor meekness is true and sincere, but only apparent and artificial.

That holy and illustrious patriarch, Joseph, sending back his brethren from Egypt to his father's house, gave them this only advice: *Be not angry with one another by the way.* Gen. xlv. 24. I say the same to you, Philothea. This wretched life is but a journey to the happy life to come; let us not, then, be angry with each other by the way, but rather march on with the troop of our brethren and companions meekly, peaceably, and lovingly; nay, I say to you, absolutely and without exception, be not angry at all, if it be possible, and admit no pretext whatsoever to open the gate of your heart to so destructive a passion; for St. James tells us positively, and without reservation, *The anger of man works not the justice of God.* St. James i. 20. We must, indeed, resist evil, and restrain the vices of those that are under our charge constantly and courageously, but yet with meekness and compassion. Nothing so soon appeases the enraged elephant as the sight of a little lamb, and nothing so easily breaks the force of a cannon-shot as wool. We do not value so much the correction which proceeds from passion, though it be accompanied with reason, as that which proceeds from reason alone; for the reasonable soul, being naturally subject to reason, is never subject to passion but through tyranny; and, therefore, when reason is accompanied by passion, she makes herself odious; her just government being debased by the fellowship of tyranny. Princes do honor to their people, and make them rejoice exceedingly, when they visit them with a peaceable train; but when they come at the head of armies, though it be for the common good, their visits are always disagreeable; for although they cause military discipline to be rigorously observed among their soldiers, yet they can never do it so effectually but that some disorders will always happen, by which the peasant will be the sufferer. In like manner, as long as reason rules, and peaceably exercises chastisements, corrections, and reprehensions, although severely and exactly, every one loves and approves it; but when she brings anger, passion, and rage, which St. Austin calls her soldiers, along with her, she rather makes herself feared than loved, and even her own disordered heart is always the sufferer. It is better, says the same St. Austin, writing to Profuturus, to deny entrance to just and reasonable anger, than to admit it, be it ever so little; because, being once admitted, it is with difficulty driven out again; for it enters as a little twig, and in a moment becomes a beam; and if it can but once gain the night of us, and the sun set upon it, which the apostle forbids, it turns into a hatred, from which we have scarce any means to rid ourselves; for it nourishes itself under a thousand false pretexts, since there was never an angry man that thought his anger unjust.

It is better, then, to attempt to find the way to live without anger, than pretend to make a moderate and discreet use of it; and when, through our

imperfections and frailty, we find ourselves surprised, it is better to drive it away speedily than enter into a parley; for, if we give it ever so little leisure, it will become mistress of the place, like the serpent, who easily draws in his whole body where he can once get in his head.

But how shall I banish it? you may say. You must, my dear Philothea, at the first alarm, speedily muster your forces; not violently, not tumultuously, but mildly, and yet seriously; for as we hear the ushers, in public halls and courts of justice crying, *Silence*, make more noise than the whole assembly, so it frequently happens that, by endeavoring with violence to restrain our anger, we stir up more trouble in our heart than wrath has excited before; and the heart, being thus agitated, can be no longer master of itself. After this meek effort, practice the advice which St. Austin, in his old age, gave the young Bishop Auxilius: "Do," says he, "that which a man should do, if that befall you of which the man of God speaks in the Psalms, '*My eye is troubled with wrath.*' Ps. xxx. Have recourse to God, crying out, *Have mercy on me, O Lord*, that He may stretch forth His right hand to repress your anger." I mean, we must invoke the assistance of God when we find ourselves excited to wrath, in imitation of the apostles, when they were tossed by the wind and the storm upon the waters; for He will command our passions to cease, and a great calm shall ensue. But the prayer which is made against present and pressing anger must always be performed calmly, and not violently; and this must be observed in all the remedies against this evil. Moreover, as soon as ever you perceive yourself guilty of an act of wrath, repair the fault immediately, by an act of meekness towards the same person against whom you were angry. For, as it is a sovereign remedy against a lie, to contradict it upon the spot, as soon as we perceive we have told it; so we must repair anger instantly by a contrary act of meekness; for fresh wounds, they say, are most easily cured.

Again, when your mind is in a state of tranquillity, supply yourself with meekness, speaking all your words, and doing all your actions, little and great, in the mildest manner possible, calling to mind, that as the Spouse in the Canticles has not only honey in her lips, on her tongue, and in her breast, but milk also, so we must not only have our words sweet towards our neighbor, but also our whole breast; that is to say, the whole interior of our soul. Neither must we have the aromatic and fragrant sweetness of honey only, viz., the sweetness of civil conversation with strangers, but also the sweetness of milk amongst our family and neighbors—in which those greatly fail, who, in the street seem to be angels, and in their houses demons.



CHAPTER IX.

OF MEEKNESS TOWARDS OURSELVES.



ONE of the best exercises of meekness we can perform, is that of which the subject is within ourselves, in never fretting at our own imperfections; for, though reason requires that we should be sorry when we commit any fault, yet we must refrain from that bitter, gloomy, spiteful, and passionate displeasure for which many are greatly to blame, who, being overcome by anger, are angry for having been angry, and vexed to see themselves vexed, for by this means they keep their hearts perpetually steeped in passion; and though it seems as if the second anger destroyed the first, it serves, nevertheless, to open a passage for fresh anger on the first occasion that shall present itself. Besides this, anger and vexation against ourselves tend to pride, and flow from no other source than self-love, which is troubled and disquieted to see itself imperfect. We must be displeased at our faults, but in a peaceable, settled, and firm manner; for, as a judge punishes malefactors much more justly when he is guided in his decisions by reason, and proceeds with the spirit of tranquillity, than when he acts with violence and passion (because, judging in passion, he does not punish the faults according to their enormity, but according to his passion), so we correct ourselves much better by a calm and steady repentance than by that which is harsh, turbulent, and passionate: for repentance, exercised with violence, proceeds not according to the quality of our faults, but according to our inclinations. For example, he that affects chastity will vex himself beyond all bounds at the least fault he commits against that virtue, and will but laugh at a gross detraction he shall have been guilty of; on the other hand, he that hates detraction torments himself for a slight murmur, and makes no account of a gross fault committed against chastity; and so of others. Now all this springs from this source, that these men, in the judgment of their conscience, are not guided by reason, but by passion.

Believe me, Philothea, as the mild and affectionate reproofs of a father have far greater power to reclaim his child than rage and passion, so, when we have committed any fault, if we reprehend our heart with mild and calm remonstrances, having more compassion for it than passion against it—sweetly encouraging it to amendment—the repentance it shall conceive by this means will sink much deeper, and penetrate it more effectually, than a fretful, injurious, and stormy repentance.

If, for example, I had formed a strong resolution not to yield to the sin of vanity, and yet had fallen into it, I would not reprove my heart after this manner: *Art thou not wretched and abominable, that, after so many resolutions, hast suffered thyself to be thus carried away by vanity? Die with shame; lift up no*

more thy eyes to heaven, blind, impudent traitor as thou art, a rebel to thy God: but I would correct it thus, rationally saying, by way of compassion: Alas, my poor heart, behold we are fallen into the pit we had so firmly resolved to avoid. Well, let us rise again and quit it for ever; let us call upon the mercy of God, and hope that it will assist us to be more constant for the time to come, and let us enter again the path of humility. Let us be encouraged; let us from this day be more upon our guard. God will help us; we shall do better; and on this reprehension I would build a firm and constant resolution never more to relapse into that fault, using the proper means to avoid it by the advice of my director.

However, if any one should find his heart not sufficiently moved with this mild manner of reprehension, he may use one more sharp and severe to excite it to deeper confusion, provided that he afterwards closes up all his grief and anger with a sweet and consoling confidence in God, in imitation of that illustrious penitent who, seeing his soul afflicted, raised it up in this manner (Ps. xlii. 5): *Why art thou sad, O my soul, and why dost thou disquiet me? Hope in God, for I will still give praise to Him who is the salvation of my countenance, and my God.*

Raise up your heart, then, again, whenever it falls, but fairly and softly; humbling yourself before God through the knowledge of your own misery, but without being surprised at your fall; for it is no wonder that weakness should be weak, or misery wretched. Detest, nevertheless, with all your power, the offence God has received from you, and return to the way of virtue, which you had forsaken, with great courage and confidence in His mercy.

CHAPTER X.

THAT WE MUST TREAT OF OUR AFFAIRS WITH DILIGENCE, BUT WITHOUT EAGERNESS
OR SOLICITUDE.

THE care and diligence with which we should attend to our concerns must never be confounded with anxiety and solicitude. The angels are careful of our salvation, and procure it with diligence, yet they are never agitated by anxiety and solicitude; for care and diligence naturally result from their charity, whereas solicitude and anxiety are utterly incompatible with their felicity, because the former may be accompanied by a calm and tranquil state of mind, whereas the latter never can.

Be careful and attentive, then, O Philothea, to all those affairs which God has committed to your care, for such a disposition in you is agreeable to the will of His divine Majesty, without suffering your care and attention to degenerate into inquietude or anxiety. Be not flurried about them, for an over-

solicitude disturbs the reason and judgment, and prevents us from doing that properly, for the execution of which we are so eager and anxious.

When our Lord reprehended Martha, he said: *Martha, Martha, thou art solicitous, and art troubled about many things.* You must here observe that she would not have been *troubled* had she been but merely diligent; but, being over-concerned and disquieted, she hurried and troubled herself, and therefore received this reprehension from our Lord. As rivers that flow slowly through the plains bear large boats and rich merchandise, and the rain which falls gently in the open fields makes them fruitful in grass and corn; or as torrents and rivers which run rapidly and overflow the grounds ruin the bordering country, and render it unprofitable for culture, so, in like manner, vehement and tempestuous rains spoil the fields and meadows. That work is never well executed which is done with too much eagerness and hurry. We must listen leisurely, according to the proverb. *He that is in haste*, says Solomon (Prov. xix. 2), *is in danger of stumbling.* We perform our actions soon enough when we perform them well. As drones, although they make more noise, and are more eager at work than bees, make only wax, and no honey, so they that hurry themselves with a tormenting anxiety and eager solicitude never do much, and the little they do perform is never very profitable.

As flies do not trouble us by their strength but by their multitude, so affairs of importance give us not so much trouble as trifling ones, when they are great in number. Undertake, then, all your affairs with a calm and peaceable mind, and endeavor to despatch them in order, one after another; for if you make an effort to do them all at once, or in disorder, your spirit will be so overcharged and depressed, that it will probably sink under the burden without effecting any thing.

In all your affairs rely wholly on divine Providence, through which alone you must look for success; labor, nevertheless, quietly on your part to co-operate with its designs, and then you may be assured, if you trust as you ought in God, the success which shall come to you shall be always that which is the most profitable for you, whether it appear good or bad according to your private judgment. Imitate little children, who, as they with one hand hold fast to their father, and with the other gather strawberries or blackberries along the hedges, so you, gathering and handling the goods of this world with one hand, must with the other always hold fast the hand of your heavenly Father, turning yourself towards Him, from time to time, to see if your actions or occupations be pleasing to Him; but, above all things, take heed that you never leave His protecting hand, nor think to gather more, for should he forsake you, you will not be able to go a step further without falling to the ground. My meaning is, Philothea, that amidst those ordinary affairs and occupations, that require not so earnest an attention, you should look more on God than on them, and when they are of such importance as to require your

whole attention, that then also you should look from time to time towards God, like mariners who, to arrive at the port to which they are bound, look more up towards heaven than down on the sea on which they sail. Thus will God work with you, in you, and for you, and your labor shall be followed with consolation.

CHAPTER XI.

OF OBEDIENCE.



CHARITY alone can place us in perfection, but obedience, chastity, and poverty are the three principal means to attain to it. Obedience consecrates our hearts, chastity our body, and poverty our means, to the love and service of God. These three branches of the spiritual cross are grounded on a fourth, viz., humility. I shall say nothing of these three virtues as they are solemnly vowed, because this subject concerns the religious only; nor even as they are simply vowed: for though a vow gives many graces and merits to virtues, yet, to make us perfect, it is not necessary they should be vowed, provided they be observed. For though, being vowed, and especially solemnly, they place a man in the state of perfection, yet, to arrive at perfection itself it suffices that they be observed, there being a material difference betwixt the state of perfection and perfection itself, since all bishops and religious are in the state of perfection, and yet, alas! all are not arrived at perfection itself, as is too plainly to be seen. Let us endeavor, then, Philothæa, to practise well these virtues, each one according to his vocation; for though they do not place us in the state of perfection, yet they will make us perfect; and, indeed, every one is obliged to practise them, though not all after the same manner.

There are two sorts of obedience, the one necessary, the other voluntary. By that which is necessary, you must obey your ecclesiastical superiors, as the Pope, the bishop, the parish priest, and such as are commissioned by them; as also your civil superior, such as your prince and the magistrates he has established for administering justice; and finally, your domestic superiors, viz., your father and mother, master and mistress. Now, this obedience is called *necessary*, because no man can exempt himself from *the duty of obeying his superiors*, God having placed them in authority to command and govern, each in the department that is assigned to him. You must, then, of necessity obey their commands; but, to be perfect, follow their counsels also, nay, even their desires and inclinations, so far as charity and discretion will permit. Obey them when they order that which is agreeable, as to eat or to take your recreation, for though there seems no great virtue to obey on such occasions, yet it would be a great



Christ and Nicodemus.

JOHN III, 21.

vice to disobey. Obey them in things indifferent, as to wear this or that dress, to go one way or another, to sing or to be silent, and this will be a very commendable obedience. Obey them in things hard, troublesome, and disagreeable, and this will be a perfect obedience. Obey, in fine, meekly, without reply; readily, without delay; cheerfully, without repining; and, above all, obey lovingly, for the love of Him who, through His love for us, made Himself obedient unto death, even to the death of the cross, and who, as St. Bernard says, rather chose to part with His life than His obedience.

That you may learn effectually to obey your superiors, condescend easily to the will of your equals, yielding to their opinions in what is not sin, without being contentious or obstinate. Accommodate yourself cheerfully to the desires of your inferiors, as far as reason will permit; never exercise an imperious authority over them, so long as they are good. It is an illusion to believe that we should obey with ease, if we were religious, when we feel ourselves so backward and stubborn in what regards obedience to those whom God has placed over us.

We call that obedience voluntary, to which we oblige ourselves by our own choice and which is not imposed on us by another. We do not commonly choose our prince, our bishop, our father or mother, and even wives many times do not choose their husbands; but we choose our confessor and director; if, then, in choosing we make a vow to obey, as the holy mother *Teresa* did, who, as has been already observed, besides her obedience, solemnly vowed to the superior of her order, bound herself by a simple vow to obey Father Gratian; or, if, without a vow, we dedicate ourselves to the obedience of any one, this obedience is always called voluntary, on account of its being grounded on our own free will and choice.


We must obey every one of our superiors, according to the charge he has over us. In political matters we must obey our prince; in ecclesiastical, our prelates; in domestic, our father, master, or husband; and, in what regards the private conduct of the soul, our ghostly father or director.

Request your ghostly father to order you all the actions of piety you are to perform, in order that they may acquire a double value; the one of themselves, because they are works of piety; the other of obedience to his commands, and in virtue of which they are performed. Happy are the obedient, for God will never suffer them to go astray.



CHAPTER XII.

OF THE NECESSITY OF CHASTITY.

HASTITY, the lily of virtues, makes men almost equal to angels. Nothing is beautiful but what is pure, and the purity of men is chastity. Chastity is called *honesty*, and the possession of it *honor*; it is also named *integrity*, and the opposite *vice, corruption*. In short, it has its peculiar glory, to be the fair and unspotted virtue of both soul and body.

It is never lawful to draw an impure pleasure from our bodies in any manner whatsoever, except in lawful marriage, the sanctity of which may, by a just compensation, repair the damage we receive in that delectation; and yet even in marriage itself, the honesty of the intention must be observed, to the end, that if there be any indecency in the pleasure that is taken, there may be nothing but honesty in the will that takes it.

The chaste heart is like the mother-pearl, that can receive no drop of water but such as comes from heaven; for it can accept of no pleasure but that of marriage, which is ordained from heaven; out of which it is not allowed so much as to think of it, so as to take a voluntary and deliberate delight in the thought.

For the *first degree* of this virtue, Philothea, beware of admitting any kind of forbidden pleasure, as all those are which are taken out of, or even in marriage, when they are taken contrary to the rule of marriage. For the *second*, refrain as much as is possible from all unprofitable and superfluous delights, although lawful and permitted. For the *third*, set not your affection on pleasures and delights which are ordained and commanded; for though we must take these delectations that are necessary, I mean those which concern the end and institution of holy matrimony, yet we must never set our heart and mind upon them.

As to the rest, every one stands in great need of this virtue. They that are in the state of widowhood ought to have a courageous chastity, to despise not only present or future objects, but to resist also the impure imaginations which former pleasures, lawfully received in marriage, may produce in their minds, which on this account are more susceptible of unclean allurements. For this cause St. Austin admires the purity of his friend Alipius, who had wholly forgotten and despised the pleasures of the flesh, of which, nevertheless, he had some experience in his youth.

In effect, as when fruits are entire and sound, they may be preserved, some in straw, some in sand, and some in their own leaves, but being once cut of

bruised, it is almost impossible to preserve them but by honey and sugar in the form of sweetmeats; so untainted chastity may many ways be kept; but after it has once been violated, nothing can preserve it but an extraordinary devotion, which, as I have often repeated, is the true honey and sugar of the spirit.

Virgins have need of a chastity extremely sincere, nice and tender, to banish from their hearts all sorts of curious thoughts, and to despise with an absolute contempt, all sorts of unclean pleasures: which in truth deserve not to be desired by men, since they are better enjoyed by *swine*. Let, then, these pure souls be careful never to doubt, but that chastity is incomparably better than all that which is incompatible with it; for as the great St. Jerome says, the enemy violently tempts virgins to desire to make a trial of these pleasures, representing them as infinitely more agreeable and delightful than indeed they are, which often troubles them very much, whilst, as this holy father says, they esteem that more sweet of which they know nothing.

For as the little butterfly, seeing the flame, hovers with a curiosity about to try whether it be as sweet as it is fair; and being borne away with this fancy, ceases not till it is destroyed at the very first trial; so young people suffer themselves frequently to be so possessed with the false and foolish opinion they have formed of the pleasure of voluptuous desire, that after many curious thoughts, they at length ruin themselves and perish in the flames; more foolish in this than the butterflies, for these have some cause to imagine that the fire is sweet, because it is so beautiful; but those, knowing that which they seek to be extremely dishonest, cease not nevertheless to set a value on that brutish pleasure.

But as for those who are married, it is most true, though the vulgar cannot conceive it, that chastity is very necessary also for them: because, in respect of them, it consists not in abstaining absolutely from carnal pleasures, but in containing themselves in the midst of pleasures. Now, as this commandment, *Be angry and sin not*, is, in my opinion, more difficult to be observed than this, *Be not angry*; and as one may more easily abstain from anger than regulate it; so it is easier to keep ourselves altogether from carnal pleasures than to preserve a moderation in them. It is true, that the holy liberty of marriage has a particular force to extinguish the fire of concupiscence: but the frailty of them that enjoy this liberty passes easily from permission to dissolution, and from use to abuse: and as we see many rich men steal, not through want, but avarice; so also we may observe many married people fall into excess by mere intemperance and incontinency, notwithstanding the lawful object to which they ought and might confine themselves; their concupiscence being like wild-fire, which runs burning here and there, without resting in any one place. It is always dangerous to take violent medicines; for if we take more than we should, or if they be not well prepared, they may be attended with fatal consequences. Marriage was blessed and ordained in part as a remedy for concupiscence, and

doubtless it is a very good remedy, but yet violent, and consequently very dangerous, if it be not used with discretion.

I add that the variety of human affairs, besides long diseases, oftentimes separates husbands from their wives: and therefore married people have need of two kinds of chastity; the one for absolute abstinence, when they are separated upon the occasions of which I have been speaking; the other for moderation, when they are together in the ordinary course. St. Catharine of Sienna saw, amongst the damned, many souls grievously tormented for having violated the sanctity of marriage, which happened, said she, not for the enormity of the sin, for murders and blasphemies are more enormous; but because they that commit it make no conscience of it, and therefore continue long in it.

You see, then, that chastity is necessary for all classes of people: *Follow peace with all men*, says the Apostle, *and holiness, without which no man shall see God*: by holiness is here understood *chastity*; as St. Jerome and St. Chrysostom observe. No, Philothea, no one shall see God without chastity; no one shall dwell in his holy tabernacle, that is not clean of heart; and, as our Saviour himself says, Apoc. xxii. 15, *Dogs and the unchaste shall be banished thence*; and, *Blessed are the clean of heart, for they shall see God*, St. Matt. v. 8.

CHAPTER XIII.

ADVICE HOW TO PRESERVE CHASTITY.



Exceedingly diligent in turning yourself from all the approaches and allurements of incontinency; for this evil works insensibly, and from small beginnings, advances to great accidents, which are always more easy to avoid than to cure.

Human bodies are like glasses, which cannot be carried when they touch one another, without danger of being broken, or like fruits which, though ever so sound and seasonable, yet by touching one another are impaired. Water itself, in a vessel, be it ever so fresh, being once touched by any beast of the earth, cannot long retain its freshness. Never suffer any one, Philothea, to touch you uncivilly, either through play or love; for though perhaps chastity may be preserved in those actions which are rather light than lewd, yet the freshness and flower of chastity always receive some detriment and loss; but to suffer yourself to be touched immodestly is the utter ruin of chastity.

Chastity depends upon the heart as its source, yet regards the body as its subject; and therefore it may be lost as well by the exterior senses of the body as the interior thoughts and desires of the heart. It is impurity to behold, to hear, to speak, to smell, or touch any immodest thing in which the heart enter-

tains itself, and takes pleasure. St. Paul says, positively, *Let not fornication be so much as once named amongst you.*

The bees not only have an aversion to carrion, but avoid and hate extremely all sorts of stench which proceed from it. The sacred Spouse in the Canticles, has her hands distilling myrrh, which is the antidote against corruption; her lips are bound up with a scarlet ribbon, the mark of her modesty in her words; she has the eyes of a dove, by reason of her cleanness; her ears have gold earrings, in token of their purity; her nose is amongst the cedars of Lebanon, which are incorruptible wood: such ought to be the devout soul; chaste, clean, and pure, in hands, lips, ears, eyes, and in all her body.

To this purpose I will remind you of an expression, which the ancient father John Cassian relates, as coming from the mouth of the great St. Basil, who, speaking of himself, said one day: *I know not what belongs to a woman, yet I am not a virgin.* Certainly chastity may be lost as many ways as there are kinds of immodesty and wantonness; so that according as they are great or little, some weaken it, others wound it, and others destroy it entirely. There are certain indiscreet and sensual familiarities and passions which, to speak properly, do not destroy chastity, and yet they weaken it, leave it languishing, and stain its beautiful whiteness. There are other familiarities and passions not only indiscreet, but vicious; not only fond, but dishonest; not only sensual, but carnal; and by these chastity is, at least, grievously wounded. I say, *at least*; because it dies by them, and perishes altogether, when these fooleries and wanton dalliances cause in the flesh the utmost effect of impure delight; for then chastity perishes in a more unworthy, more wicked, more wretched manner than when it is lost by fornication, or even by adultery and incest; since these latter kinds of filthiness are but sins, but the former, as Tertullian says in his book of Chastity, are monsters of iniquity and sin. Now, neither does Cassian believe, nor do I believe myself, that St. Basil spoke of any such disorder, when he accused himself of not being a virgin; but I am of opinion that he only said this in relation to pleasure in evil thoughts, which though they had not defiled his body, yet had contaminated the purity of which generous souls are exceedingly jealous.

Frequent not the company of immodest persons, especially if they be also impudent, as is generally the case; for as, when goats touch the sweet almond trees with their tongues, they make them become bitter; so these corrupted souls and infected hearts scarcely speak to any, either of the same or a different sex, without causing them to fall in some degree from purity; they have poison in their eyes and in their breath, like basilisks. On the contrary, keep company with the chaste and virtuous; often meditate upon and read holy things; for the word of God is chaste, and makes those also chaste that delight in it; which made David compare it to the Topaz, a precious stone which has the property of assuaging the heat of concupiscence.

Keep yourself always near to Jesus Christ crucified, both *spiritually* by meditation, and really by the holy communion. For as they who lie on the herb called *agnus castus* become chaste and modest, so you laying down your heart to rest upon our Lord, who is the true, chaste, and immaculate Lamb, shall see that your soul and your heart shall soon be cleansed from all the defilements.

CHAPTER XIV.

OF POVERTY OF SPIRIT TO BE OBSERVED IN THE MIDST OF RICHES.

BLESSED are the poor in spirit, for theirs is the kingdom of heaven (Matt. v. 3). Cursed, then, are the rich in spirit, for the misery of hell is their portion. He is rich in spirit, who has riches in his spirit, or his spirit in riches; he is poor in spirit, who has no riches in his spirit, nor his spirit in riches. The halcyons form their nest like an apple, and leave only a little opening at the top; they build themselves on the seashore, and make them so firm and impenetrable, that although the waves surprise them, the waters never can get into them, but keeping always firm, they remain in the midst of the sea, upon the sea, and masters of the sea. Your heart, dear Philothea, ought to be in this manner open only to heaven, and impenetrable to riches and all transitory things. Whatever portion of them you may possess, keep your heart free from the least affection towards them: keep it always above them, and amidst riches let it hold them in contempt, and be the master of riches. Do not suffer this heavenly spirit to be the captive of earthly goods; let it be always their master, but never their slave.

There is a material difference between having poison and being poisoned; as apothecaries have almost all kinds of poison for use, on several occasions, and yet are not poisoned; because they have not poison in their bodies, but in their store; so you may possess riches without being poisoned with them, if you keep them in your house or purse, and not in your heart. To be *rich* in *effect* and *poor* in *affection* is the great happiness of a Christian; for by this means he has the benefit of riches for this world, and the merit of poverty for the world to come.

Alas! Philothea, no one ever acknowledges himself to be covetous; every one disavows that base and mean passion; every one excuses himself on account of the charge of children which oppresses him, and on that wisdom which requires that men should establish themselves in the world; he never has too much; some pretence is always found to procure more; nay, the most covetous not only deny they are avaricious, but even think in their conscience

they are not so. Covetousness is a malignant fever, which makes itself so much the more insensible, by how much the more violent and ardent it is. Moses saw the sacred fire which burned the bush, and yet did not consume it: but this profane fire of avarice, on the contrary, consumes and devours the covetous person, and yet does not burn him; for in the midst of the most violent heats of his avarice, he boasts of the most agreeable coolness in the world, and esteems his insatiable drought to be a natural and pleasing thirst.

If you have a longing desire to possess the goods which you have not, though you may say you would not possess them unjustly, you are nevertheless truly covetous. He that has a longing, ardent, and restless desire to drink, although he would drink nothing but water, is certainly feverish.

O, Philothea, I know not whether it be a justifiable desire to wish to have that justly which another justly possesses; for it seems by this desire we should serve our own convenience to the prejudice of another. If a man possesses any thing justly, has he not more reason to keep it justly than we to desire it justly? Why, then, do we extend our desires to his possessions, to deprive him of them? At the best, if this desire be just, it certainly is not charitable; for we would not, in any case, that another man should desire, although justly, that which we have a desire to keep justly. This was the sin of Achad, who desired to have Naboth's vineyard justly, which Naboth much more justly desired to keep; Achad desired it with an ardent and impatient desire, and therefore offended God.

It is time enough, dear Philothea, to desire your neighbor's goods, when he is desirous to part with them; for then his desire will make yours not only just, but charitable also: for I am willing you should take care to increase your wealth, provided it may be done, not only justly, but with peace and charity.

If you have a strong attachment to the goods you possess, if you be too solicitous about them, set your heart on them, have them always in your thoughts, and fear the loss of them with a sensible apprehension, believe me, you are still feverish; for they that have a fever, drink the water that is given them with a certain eagerness of attention and satisfaction, which the healthy are not accustomed to have. It is impossible to take much pleasure in laughing, without having an extraordinary affection for it.

If, when you suffer loss of goods, you find your heart disconsolate, believe me, Philothea, you have too great an affection for them; for nothing can be a stronger proof thereof than your affliction for their loss.

Desire not, then, with a full and express desire, the wealth which you have not, and do not place your affection on that which you have; grieve not for the losses which may befall you, and then you shall have some reason to believe that, though rich in effect, you are not so in affection, but rather poor in spirit, and consequently blessed, because the kingdom of heaven belongs to you.

CHAPTER XV.

HOW TO PRACTISE TRUE AND REAL POVERTY, BEING, NOTWITHSTANDING, REALLY RICH.



THE painter, Parrhasius, painted the people of Athens in a very ingenious manner, representing their several variable dispositions, cholerick, unjust, inconstant, courteous, gentle, merciful, haughty, proud, humble, resolute, and timorous, and all this together. But I, dear Philothea, would infuse into your heart riches and poverty, a great care and a great contempt of temporal things.

Be more careful than worldly men are, to make your goods profitable and fruitful. Are not the gardeners of great princes more careful and diligent in cultivating and embellishing the gardens committed to their charge, than if they were their own? And why? Because they consider them as the gardens of kings and princes, to whom they desire to make themselves acceptable by their services. Philothea, our possessions are not our own, but were lent us by God to cultivate, and it is His will that we should render them fruitful and profitable, and therefore we do Him an agreeable service, in being careful of them: but then it must be a greater and more solid care than that which worldlings have of their goods; for they labor only for love of themselves, but we must labor for the love of God. Now, as self-love is violent, turbulent, and impetuous, so the care which proceeds from it is full of trouble, uneasiness, and disquiet; and as the love of God is sweet, peaceable, and calm, so the care which proceeds from this love, although it be for worldly goods, is yet amiable, sweet, and agreeable. Let us, then, exercise this peaceable care of preserving, nay, of even increasing our temporal goods, whenever just occasions shall present themselves, and as far as our condition requires, for God desires us to do so through love of Him.

But beware lest self-love deceive you; for sometimes it counterfeits the love of God so closely, that one would imagine it to be the same. Now, that it may not deceive you, and that the care of your temporal goods may not degenerate into covetousness, besides what I said in the former chapter, we must practice a real poverty in the midst of all the riches that God has given us.

Deprive yourself, then, frequently of some part of your property, by bestowing it on the poor with a willing heart; for, to give away what we have is to impoverish ourselves in proportion as we give; and the more we give the poorer we become. It is true, God will repay us, not only in the next world, but even in this; for nothing makes us so prosperous in this world as alms: but till such time as God shall restore it to us, we remain so much the poorer

by as much as we have given. O how holy and rich is that poverty which is occasioned by giving alms!

Love the poor and poverty, and you shall become truly poor, since, as the Scripture says, *we are made like the things which we love*. Love makes the lovers equal. *Who is weak*, saith St. Paul, *with whom I am not weak?* He might have likewise said, *Who is poor, with whom I am not poor?* For love made him resemble those whom he loved: if, then, you love the poor, you shall be truly a partaker of their poverty, and poor like them. Now, if you love the poor, be often in their company, be glad to see them in your house, and to visit them in theirs; converse willingly with them, be pleased to have them near you in the church, in the streets, and elsewhere. Be poor in conversing with them, speaking to them as their companion; but be rich in assisting, by imparting your goods to them, since you have more abundance.

Besides, Philothea, content not yourself to be as poor, but poorer than the poor themselves: but how may this be affected? The servant is lower than his master; make yourself, then, a servant of the poor: go and serve them in their beds when they are sick; serve them with your own hands; prepare their food for them yourself and at your own expense; be their seamstress and laundress. O Philothea, this service is more glorious than a kingdom.

I cannot sufficiently admire the ardor with which this counsel was practised by St. Lewis, one of the greatest kings that ever graced a throne; great, in every kind of greatness. He frequently served at table the poor whom he maintained, and caused three poor men to dine with him almost every day, and many times ate the remainder of their food with an incomparable love. When he visited the hospitals, which he frequently did, he commonly served the leprous, ulcerous, and such as had the most loathsome diseases, kneeling on the ground, respecting in their persons the Saviour of the world, and cherishing them as tenderly as any fond mother cherishes her child. St. Elizabeth, daughter of the king of Hungary, often visited the poor, and, for her recreation, sometimes clothed herself like a poor woman among her ladies, saying to them, "If I were poor, I would dress in this manner." Good God! Philothea, how poor were this prince and princess in the midst of their riches, and how rich in their poverty! Blessed are they who are poor in this manner, for to them belongs the kingdom of heaven. *I was hungry, and you gave me to eat; I was naked, and you clothed me; come possess the kingdom prepared for you from the foundation of the world*, He who is the King of the poor, as well as of kings, will say, when He addresses Himself to the elect at the day of general judgment.

There is no one who, on some occasion or other, does not feel a want of some conveniency. Sometimes we receive a visit from a guest whom we would entertain very well, but at present have not the means; at other times, our best clothes are in one place when we want them in another where we must be seen. Again, sometimes all the wines in our cellar ferment and turn, so that there

remain only those that are bad or green ; at another time, we happen to stop at some poor village where all things are wanting, where we have neither bed, chamber, table, nor attendance ; in fine, it is very often easy to suffer the want of something, be we ever so rich. Now, this is to be poor in effect, with regard to the things we want. Philothea, rejoice on these occasions, accept them with a good heart, and suffer them cheerfully.

But should you meet with losses which impoverish you more or less, as in the case of tempests, fires, inundations, dearths, robberies, or law-suits, then is the proper season to practise poverty, receiving those losses with meekness, and submitting with patience and constancy to your impoverishment. Esau presented himself to his father with his hands covered with hair, and Jacob did the same ; but as the hair on Jacob's hands belonged not to his skin but his gloves, one might take away the hair without injuring the skin ; on the contrary, the hair on the hands of Esau adhered to his skin, so that if any one would attempt to pluck off his hair it would have caused excessive pain. Thus, when our worldly goods cleave to our heart, if a tempest, a thief, or an impostor should take any part of them from us, what complaints, trouble, and impatience do we not fall into ? But when our goods do not cleave to our hearts, and are only considered on account of the care God would have us take of them, should they be taken from us we lose neither our peace nor our senses. Hence the difference betwixt beasts and men as to their garments ; for as the garments of the former, viz., their skin, adhere to their flesh, those of the latter are only put upon them, so that they may be taken off at pleasure.

CHAPTER XVI.

HOW TO PRACTISE RICHNESS OF SPIRIT IN REAL POVERTY.

BUT if you be really poor, dear Philothea, be likewise, for God's sake, actually poor in spirit. Make a virtue of necessity, and value this precious jewel of poverty at the high rate it deserves ; its lustre is not discovered in this world, and yet it is exceedingly rich and beautiful.

Be patient ; you are in good company. Our Lord Himself, His Blessed Mother, the apostles, and innumerable saints, both men and women, have been poor ; nay, even when they might have been rich, they refused to be so. How many great personages have there been who, in spite of contradictions from the world, have gone to seek after holy poverty in cloisters and hospitals, and took indefatigable pains to find her ! Witness St. Alexius, St. Paula, St. Paulinus, St. Angela, and so many others. And behold, Philothea, this holy poverty,

more gracious towards you, comes to present herself to you in your own lodging ; you have met her without being at the trouble of seeking after her. Embrace her, then, as the dear friend of Jesus Christ, who was born, who lived, and who died in poverty ; poverty was His nurse during the whole course of His life.

Your poverty, Philothea, enjoys two great privileges, by means of which you may considerably enhance its merits. The first is, that she came not to you by choice, but by the will of God, who has made you poor without any concurrence of your own will. Now, that which we receive purely from the will of God is always very agreeable to Him, provided that we receive it with a good heart and through a love of His holy will ; where there is least of our own there is most of God. The simple and pure acceptance of God's will makes our offerings extremely pure.

The second privilege of this kind of poverty is, that it is truly poverty. That poverty which is praised, caressed, esteemed, succored, and assisted, is nearly allied to riches ; at least, it is not altogether poverty ; but that which is despised, rejected, reproached, and abandoned, is poverty indeed. Such is ordinary poverty ; for as the poor are not poor by their own choice, but from necessity, their poverty is not much esteemed, for which reason their poverty exceeds that of the religious, although otherwise the poverty of the religious has a very great excellency, and is much more commendable, by reason of vow and of the intention for which it is chosen.

Complain not then, my dear Philothea, of your poverty, for we never complain but of that which displeases us ; and if poverty displease you, you are no longer poor in spirit, but rich in affection.

Be not disconsolate for your not being so well assisted as might appear necessary, for in this consists the excellence of poverty. To be willing to be poor, and not to feel the hardships of poverty, is to desire the honor of poverty with the convenience of riches.

Be not ashamed to be poor, nor to ask alms in charity. Receive with humility what shall be given you, and bear the denial with meekness. Frequently remember the journey our Blessed Lady took into Egypt to preserve the life of her dear Son, and how much contempt, poverty, and misery she was obliged to suffer. Provided you live thus, you will be very rich in your poverty.



CHAPTER XVII.

OF FRIENDSHIP; FIRST, OF THAT WHICH IS EVIL AND FRIVOLOUS.



LOVE holds the first place among the several passions of the soul; it is the sovereign of all the motions of the heart, it directs all the rest towards it, and makes us such as is the object of its love. Be careful, then, O Philothea, to entertain no evil love, for if you do, you will presently become evil. Friendship is the most dangerous love of all, because other loves may be without communication; but friendship being wholly grounded upon it, we can hardly hold a communication of friendship with any person without partaking of its qualities.

All love is not friendship, for, when one loves without being again beloved, then there is love but not friendship, because friendship is a communication of love; therefore, where love is not mutual, there can be no friendship. Nor is it enough that it be mutual, but the parties that love each other must know their mutual affection; for if they know it not, they have love but not friendship. There must be also some kind of communication between them, which may be the ground of friendship. Now, according to the diversity of the communications the friendship also differs, and the communications are different according to the variety of the things which they communicate to each other. If they be false and vain, the friendship is also false and vain; if they be true, the friendship is also true; and the more laudable the goods may be, the more laudable also is the friendship. For as that honey is best which is gathered from the blossom of the most exquisite flowers, so that love which is founded upon the most exquisite communications is the most noble. And as there is honey in Heraclea of Pontus which is poisonous, and deprives those of reason that eat it, because it is gathered from the aconite, which abounds in that country, even so the friendship grounded upon the communication of false and vicious goods is altogether false and vicious.

The communication of carnal pleasures is a mutual inclination and brutish allurements, which can no more bear the name of friendship among men than that of beasts for the like effects, and if there was no other communication in marriage, there would be no friendship at all. But because, besides that, there is a communication in matrimony of life, of industry, of goods, of affections, and of an indissoluble fidelity, therefore the friendship of matrimony is a true and holy friendship. A friendship that is grounded on the communication of sensual pleasures is utterly gross, and unworthy of the name of friendship, and so is that which is founded on virtues which are frivolous and vain, because these virtues also depend on the senses. I call those pleasures sensual which are immediately and principally annexed to the exterior senses, such as the

pleasure to behold a beautiful person, to hear a sweet voice, to touch, and the like. I call certain vain endowments and qualities frivolous accomplishments, which weak minds call virtues and perfections. Observe how the greater part of silly maids, women, and young people talk; they hesitate not to say: Such a gentleman has many virtues, and perfections; for he dances gracefully, he plays well at all sorts of games, he dresses fashionably, he sings delightfully, speaks eloquently, and has a fine appearance. It is thus that mountebanks esteem those in their way the most virtuous who are the greatest buffoons.

But as all these things regard the senses, so the friendships which proceed from them are termed sensual, vain, and frivolous, and deserve rather the name of foolish fondness than of friendship. Such are the ordinary friendships of young people, which are grounded on curled locks, a fine head of hair, smiling glances, fine clothes, affected countenances, and idle talk; a friendship suited to the age of those lovers whose virtue is, as yet, only in the blossom, and their judgment in the bud. And indeed such amities, being but transitory, melt away like snow in the sun.

CHAPTER XVIII.

OF FOND LOVE.

WHEN these foolish friendships are maintained between persons of different sexes, without pretensions of marriage, they are called fond love; for, being but embryos, or rather phantoms, of friendship, they deserve not the name either of true friendship or true love, by reason of their excessive vanity and imperfection. Now, by means of these fondnesses, the hearts of men and women are caught and entangled with each other in vain and foolish affections, based upon these frivolous communications and wretched complacencies of which I have been just speaking.

And although these dangerous loves, commonly speaking, terminate at last in carnality and downright lasciviousness, yet that is not the first design or intention of the persons between whom they pass, otherwise they would not be merely fond loves, but absolute impurities and uncleannesses. Sometimes even many years pass before any thing directly contrary to the chastity of the body happens between them, whilst they content themselves with giving their hearts the pleasure of wishes, desires, sighs, amorous entertainments, and such like fooleries and vanities; and this upon different pretensions.

Some have no other design than to satisfy their hearts with loving and being loved, following in this their amorous inclination; and these regard nothing in the choice of their loves but their instinct, so that, at the first meeting with an agreeable object, without examining the interior or the comportment of the

person, they begin this fond communication, and entangle themselves in these wretched nets, from which afterwards they find great difficulty to disengage themselves. Others suffer themselves to be carried to fond loves by the vanity of esteeming it no small glory to catch and bind hearts by love. Now these, aiming at glory in the choice they make, set their net and lay their snares in specious, high, rare, and illustrious places. Others are led away at the same time both by their amorous inclination and by vanity, for though their hearts be altogether inclined to love, yet they will not engage themselves in it without some advantage of glory. These loves are always criminal, foolish, and vain: criminal, because they end at length and terminate in the sin of the flesh, and because they rob God, the wife, and the husband of that love, and consequently of that heart, which belonged to them; foolish, because they have neither foundation nor reason; vain, because they yield neither profit, honor, nor content. On the contrary, they are attended by a loss of time, are prejudicial to honor, and bring no other pleasure than that of an eagerness in pretending and hoping, without knowing what they would have or to what they would make pretensions. For these wretched and weak minds still imagine they have something to expect from the testimonies which they receive of reciprocal love, but yet they cannot tell what this is, the desire of which can never end, but goes on continually, pressing their hearts with perpetual distrusts, jealousies, and inquietudes.

St. Gregory Nazianzen, in his discourse, addressed, indeed, to vain women, but applicable also to men, says: *Thy natural beauty is sufficient for thy husband; but if it be for many men, like a net spread out for a flock of birds, what will be the consequence? He shall be pleasing to thee, who shall please himself with thy beauty; thou wilt return him glance for glance, look for look; presently will follow smiles and little amorous words, dropped by stealth at the beginning, but, soon after, they will become more familiar, and pass to an open courtship. Take heed, my tongue! of telling what will follow. Yet will I say this one truth: nothing of all those things which young men and women say and do together in these foolish complacencies is exempted from grievous stings. All the links of wanton loves depend on one another, and follow one another, as one piece of iron, touched by the loadstone, draws many others after it.*

How wisely has this great bishop spoken! What is it you think to do? To give love? No; for no one gives love voluntarily, that does not receive it necessarily. He that catches in this chase, is likewise caught himself. The herb *aproxis* receives and conceives fire as soon as it sees it; our hearts do the like. As soon as they see a soul inflamed with love for them, they are presently inflamed with love for it. But some one will say, "I am willing to entertain some of this love, but not too much." Alas! you deceive yourselves; the fire of love is more active and penetrating than you imagine. You think to receive but a spark, and will wonder to see it in a moment take possession of your

whole heart, reduce all your resolutions to ashes, and your reputation to smoke. *Who will have pity on a charmer struck by a serpent?* Eccclus. xii. 13. And I also, after the wise man, cry out, O foolish and senseless people, think you to charm love in such a manner as to be able to manage it at pleasure. You would play with it, but it will sting and torment you cruelly; and do you know that every one will mock and deride you for attempting to charm or tie down love, and, on a false assurance, put into your bosom a dangerous serpent, which has spoiled and destroyed both your soul and your honor.

Good God! what blindness is this, to play away thus at hazard, against such frivolous stakes, the principal power of our soul! Yes, Philothea, for God regards not man, but for his soul; nor his soul, but for his will; nor his will, but for his love. Alas! we have not near so much love as we stand in need of. I mean to say that we fall infinitely short of having sufficient wherewith to love God; and yet, wretches as we are, we lavish it away foolishly on vain and frivolous things, as if we had some to spare. Ah! this great God, who hath reserved to himself the whole love of our souls, in acknowledgment of our creation, preservation, and redemption, will exact a strict account of all these criminal deductions we make from it; for, if he will make so rigorous an examination into our idle words, how strictly will he not examine into our impertinent, foolish, and pernicious loves?

The walnut-tree is very prejudicial to the vines and fields wherein it is planted; because, being so large, it attracts all the moisture of the surrounding earth, and renders it incapable of nourishing the other plants; the leaves are also so thick, that they make a large and close shade; and, lastly, it allures the passengers to it, who, to beat down the fruit, spoil and trample upon all about it. These fond loves do the same injury to the soul, for they possess her in such manner, and so strongly draw her motions to themselves, that she has no strength left to produce any good work; the leaves, viz., their idle talk, their amusements, and their dalliance, are so frequent, that all leisure time is squandered away in them; and, finally, they engender so many temptations, distractions, suspicions, and other evil consequences, that the whole heart is trampled down and destroyed by them. In a word, these fond loves not only banish heavenly love, but also the fear of God from the soul; they waste the spirit and ruin reputation; they are the sport of courts, but the plague of hearts.



CHAPTER XIX.

OF TRUE FRIENDSHIP.



LOVE every one, Philothea, with a strenuous love of charity, but have no friendship, except for those that communicate with you the things of virtue: and the more exquisite the virtues are, which shall be the matter of your communications, the more perfect shall your friendship also be. If this communication be in the sciences, the friendship is certainly very commendable; but still more so, if it be in the moral virtues; in prudence, discretion, fortitude and justice. But should your reciprocal communications relate to charity, devotion, and Christian perfection, good God! how precious will this friendship be? It will be excellent, because it comes from God; excellent, because it tends to God; excellent, because its very band is God; excellent, because it shall last eternally in God. O how good it is to love on earth as they love in heaven; to learn to cherish each other in this world, as we shall do eternally in the next!

I speak not here of that simple love of charity which we must have for all men; but of that spiritual friendship, by which two, three, or more souls communicate one to another their devotion and spiritual affections, and make themselves all but one spirit. Such happy souls may justly sing: *Behold how good and pleasant it is for brethren to dwell together in unity* (Ps. cxxxii. 1). For the delicious balm of devotion distills out of one heart into another, by so continual a participation, that it may be said that God has poured out upon this friendship *His blessing and life everlasting*. I consider all other friendships as but so many shadows in respect to this, and that their bonds are but chains of glass or of jet, in comparison of this bond of holy devotion, which is more precious than gold.

Make no other kind of friendship than this; I speak of such friends as you choose yourself; but you must not, therefore, forsake or neglect the friendships which nature or former duties oblige you to cultivate with your parents, kindred, benefactors, neighbors, and others.

Many perhaps may say: "We should have no kind of particular affection and friendship, because it occupies the heart, distracts the mind, and begets envy;" but they are mistaken, because having seen, in the writings of many devout authors, that particular friendships and extraordinary affection are of infinite prejudice to religious persons, they therefore imagine that it is the same with regard to the rest of the world; but there is a material difference; for, as in a well-ordered monastery, where the common design of all tends to true devotion, it is not requisite to make these particular communications of friend-

ship, lest, by seeking among individuals for that which is common to the whole, they should fall from particularities to partialities. But for those who dwell among worldlings, and desire to embrace true virtue, it is necessary for them to unite themselves together by a holy and sacred friendship, since by this means they encourage, assist, and conduct each other to good; for as they that walk on plain ground need not lend each other a hand, whilst they that are in a rugged and slippery road hold one by the other, to walk more securely; so they that are in religious orders stand in no want of particular friendships; but they that are in the world have need of them, to secure and assist each other amidst the many dangerous passages through which they are to pass. In the world all are not directed by the same views, nor actuated by the same spirit; we must therefore separate ourselves and contract friendships according to our several pretensions. This particularity causes indeed a partiality, but it is a holy partiality, which creates no other division but that which of necessity should always subsist betwixt good and evil, sheep and goats, bees and hornets.

No one surely can deny but that our Lord loved St. John, Lazarus, Martha, and Magdalen, with a more sweet and more special friendship. We know that St. Peter tenderly cherished St. Mark and St. Petronilla, as St. Paul did Timothy and St. Thecla. St. Gregory Nazianzen boasts an hundred times of the incomparable friendship he had with the Great St. Basil, and describes it in this manner: *It seemed that in us there was but one soul dwelling in two bodies; and if those are not to be believed, who say that all things are in all things, yet of us two you may believe, that we were both in each other; we had each of us one only pretension to cultivate virtue, and to accommodate all the designs of our life to future hopes; going in this manner out of mortal earth, before we died in it.* St. Austin testifies that St. Ambrose loved St. Monica entirely for the real virtue he saw in her, and that she reciprocally loved him as an angel of God. But I am blamable in detaining you so long on so clear a matter. St. Jerome, St. Austin, St. Gregory, St. Bernard, and all the greatest servants of God have had very particular friendships, without any prejudice to their perfection. St. Paul, reproaching the disorders of the Gentiles, accuses them that they were people without affection; that is to say, that they had no true friendship. And St. Thomas, with all the wisest philosophers, acknowledges that friendship is a virtue: and he speaks of *particular friendship*, since, as he says, *perfect friendship cannot be extended to a great many persons.* Perfection therefore consists, not in having no friendship, but in having none but with such as are good and holy.



CHAPTER XX.

OF THE DIFFERENCE BETWEEN TRUE AND VAIN FRIENDSHIPS.



OBSERVE, Philothea, this important admonition. As the poisonous honey of Heraclea is so similar to the other that is wholesome, that there is great danger of mistaking the one for the other, or of taking them mixed together (for the goodness of the one cannot destroy the poison of the other), so he must stand upon his guard who would not be deceived in friendships, particularly when contracted betwixt persons of different sexes, under what pretext soever. The devil often effects a change in those that love; they begin with virtuous love, which, if not attended to with the utmost discretion, fond love will begin to mingle itself, then sensual love, and afterwards carnal love; yea, there is even danger in spiritual love, if we are not extremely upon our guard; though in this it is more difficult to be imposed upon, because its purity and whiteness make the spots and stains which Satan seeks to mingle with it more apparent, and therefore when he takes this in hand he does it more subtilly, and endeavors to introduce impurities by almost insensible degrees.

You may distinguish worldly from holy friendship in the same manner as the poisonous honey of Heraclea is known from the other; for as the honey of Heraclea is sweeter than the ordinary honey, on account of the juice of the aconite, which gives it an additional flavor; so worldly friendship ordinarily produces a great profusion of endearing words, passionate expressions, with admiration of beauty, behavior, and other sensual qualities. Holy friendship, on the contrary, speaks a plain and sincere language, and commends nothing but virtue and the grace of God, the only foundation on which it subsists. As the honey of Heraclea, when swallowed, occasions a giddiness in the head, so false friendship produces a vertigo in the mind, which makes persons stagger in chastity and devotion, hurrying them on to affected, wanton, and immodest looks, sensual caresses, inordinate sighs, and ridiculous complaints of not being beloved, to a studied and enticing carriage, to gallantries, to interchanging of kisses, with other familiarities and indecent favors, the certain and unquestionable presages of the approaching ruin of chastity. But the looks of holy friendship are simple and modest; its caresses pure and sincere; its sighs are but for heaven; its familiarities are only spiritual; its complaints but when God is not beloved. These are infallible marks of a holy friendship. As the honey of Heraclea affects the sight, so this worldly friendship dazzles the judgment to such a degree, that they who are infected with it think they do well when they act wrongly, and believe their excuses and

pretexts for two reasons; they fear the light and love darkness. But holy friendship is clear-sighted, and never conceals herself, but appears willingly before those that are good. In fine, as the honey of Heraclea leaves a great bitterness in the mouth, so false friendships change into lewd and carnal words and demands; and, in case of refusal, into injuries, slanders, imposture, sadness, confusion, and jealousies, which often terminate in madness. Chaste friendship is always equally honest, civil, and amiable, and changes only into a purer union of spirits: a lively image of the blessed friendship existing in heaven.

St. Gregory Nazianzen says, that as the cry of the peacock, when he struts and spreads his feathers, excites the peahens to lust, so, when we see a man dressed in his best apparel approaching to flatter, and whisper in the ears of a woman, without pretension to lawful marriage, then no doubt it is to incite her to impurity; and every virtuous woman will stop her ears against the cry of this peacock, the voice of this enchanter, who seeks thus subtilely to charm her; but should she hearken to him, good God! what an ill presage of the future loss of her heart!

Young people who use gestures, glances, and caresses, or speak words in which they would not willingly be surprised by their fathers, mothers, husbands, wives, or confessors, testify hereby that they are creating of something contrary to honor and conscience. Our blessed Lady was troubled when she saw an angel in the shape of a man, because she was alone, and because he gave her extraordinary though heavenly praises. O Saviour of the world! if purity itself be afraid of an angel in the shape of a man, why should not impurity fear a man even though he should come in the shape of an angel, especially when he praises her with sensual and earthly commendations.

CHAPTER XXXI.

ADVICES AND REMEDIES AGAINST EVIL FRIENDSHIPS.

BUT what remedies must we take against this multitude of filthy loves, fondnesses, and impurities? As soon as you perceive the first approach of them, turn suddenly away, with an absolute horror and detestation, run to the cross of your Saviour, take the crown of thorns, and press it to your heart, so that the evil spirit may not come near it. Beware of coming to any kind of compromise with this enemy; do not say I will hearken to him, but will do nothing of what he shall say to me; I will lend him my ears, but will refuse him my heart: O no, Philothea, for God's sake, be resolute on these occasions: the heart and the ears correspond with each other; and as it is impossible to stop a torrent that descends by the brow of a moun-

tain, so is it hard to prevent the love which has entered in at the ear from falling suddenly down at the heart.

Alcmæon pretended that goats breathe by the ears, but Aristotle denies it; as for myself I cannot decide the question; but I know that our heart breathes by the ear; and as it sends forth its own thoughts by the tongue, so it receives the thoughts of others by the ear. Let us, then, keep a diligent guard over our ears, that we may not inhale the corrupt air of filthy words, for otherwise our hearts will soon be infected. Harken to no kind of propositions, under what pretext soever; in this case alone there is no danger of being rude and uncivil.

Remember that you have dedicated your heart to God, and that your love having been sacrificed to Him, it would be a sacrilege to alienate the least part of it from him. Rather sacrifice it to Him anew, by a thousand resolutions and protestations; and keeping yourself close within them as a deer within its covert; call upon God, and He will protect you, and take you under His protection, that you may live for Him alone.

But if you are already entangled in the nets of filthy loves, good God! how difficult will it be to extricate yourself from them! Place yourself before the Divine Majesty, acknowledge, in His presence, the excess of your misery, frailty, and vanity. Then, with the greatest effort of which your heart is capable, detest them; abjure the vain profession you have made of them; renounce all the promises received; and, with the most generous and absolute resolution, determine in your heart never to permit them to occupy the least thought for the remainder of your life.

An excellent remedy would be to withdraw yourself from the object: for as they that have been bitten by serpents cannot easily be cured in the presence of those who were before wounded by the same animal, so the person stung with love will hardly be cured of this passion, as long as he is near the other who has been similarly wounded. Change of place contributes very much to allay the heat and pains of grief or love. The youth of whom St. Ambrose speaks, in his second book of Penance, having made a long journey, returned home altogether delivered from those fond loves he had formerly entertained, and so much changed that his foolish mistress meeting him, and saying: "Dost thou not know me? am I not the same that I was?" "Yes," answered he, "but I am no longer the same." Absence wrought in him this happy change. St. Austin also testifies that to mitigate the grief he suffered for the death of his friend, he withdrew himself from Tagasta, the place in which his friend died, and went to Carthage.

But what must he do who cannot withdraw himself? Let him absolutely retrench all particular familiarity, all private conversation, amorous looks, smiles, and, in general, all sorts of communication and allurements, which may nourish this dangerous passion: if he must speak to the other party, let it be only to declare with a bold, short, and serious protestation, the eternal divorce

which he has sworn. I call upon every one who has fallen into these wretched snares: cut them,—break them,—tear them;—do not amuse yourself in unravelling these criminal friendships; you must tear and rend them asunder: do not untie the knots, but break or cut them, so that the cords and strings may be rendered useless: do not enter into any compromise with a love which is so contrary to the love of God.

But after I have broken the chains of this infamous bondage, there will still remain some vestiges: the marks and prints of the irons will still be imprinted in my feet; that is, my affections. No, Philothea, they will not, provided you have conceived as great a detestation of the evil as it deserves; you will now be excited with no other motion, but that of an extreme horror for this base love, and all its appendages; and will entertain no other affection towards the forsaken object but that of a pure charity for God's sake. But if, through the imperfection of your repentance, there should yet remain in you any evil inclinations, procure a mental solitude for your soul, according to what I have taught you before, and retire thither as often as you can, and by a thousand reiterated ejaculations renounce all your criminal inclinations, and reject them with your whole force. Read pious and holy books, with more than ordinary application; go to confession and Communion more frequently; treat humbly and sincerely with your director, or some prudent and faithful friend, concerning all the suggestions and temptations of this kind, which may befall you, and doubt not but God will deliver you from those criminal passions, provided you continue faithfully in these good exercises.

Ah! will it not be ingratitude to break off a friendship so unmercifully? Oh, how happy is that ingratitude which makes us pleasing to God! But no, Philothea, I tell you, in the name of God, this will be no ingratitude, but a great benefit, which you shall confer upon your lover: because in breaking your own bonds asunder, you shall also break his, since they were common to you both; and though for the present he may not be sensible of his happiness, yet he will soon acknowledge it, and exclaim with you in thanksgiving: *O Lord, Thou hast broken my bonds, I will sacrifice to Thee a sacrifice of praise, and call upon Thy holy name.* Ps. cxv.



CHAPTER XXII.

OTHER ADVICES ON FRIENDSHIPS.

HAVE another important advice to give you on this subject. Friendship requires great communication between friends, otherwise it can neither grow nor subsist. Wherefore it often happens that, with this communication of friendship, many other communications insensibly glide from one heart to another, by a mutual infusion and reciprocal intercourse of affections, inclinations, and impressions. This happens especially when we have a high esteem for him whom we love; for then we open our heart in such a manner to his friendship, that with it his inclinations and impressions, whether good or bad, enter rapidly. Certainly the bees, that gather the honey of Heraclea, seek nothing but honey; yet, with the honey they insensibly suck the poisonous qualities of the aconite, from which they gather it. Good God! Philothea, on these occasions, we must carefully practise what the Saviour of our souls was accustomed to say: *Be ye good bankers, or changers of money; that is to say, receive not bad money with the good, nor base gold with the fine*; separate that which is precious from that which is vile: for there is scarcely any person that has not some imperfection. For why should we receive promiscuously the imperfections of a friend, together with his friendship? We must love him indeed, notwithstanding his imperfections; but we must neither love, nor receive his imperfections; for friendship requires a communication of good, not of evil. Wherefore, as they that draw gravel out of the river Tagus, separate the gold which they find, to carry it away, and leave the sand on the banks, so they, who have communication of some good friendship, ought to separate it from the imperfections, and not to suffer them to enter their souls. St. Gregory Nazianzen testifies, that many loving and admiring St. Basil were brought insensibly to imitate him, even in his outward imperfections, as in speaking slowly, and with his spirit abstracted, and pensive, in the fashion of his beard, and in his gait. And we often see husbands, wives, children, and friends, who, having a great esteem for their friends, parents, husbands, and wives, acquire, either by condescension or imitation a thousand little ill-humors in their communication of friendship. Now, this should not be so by any means, for every one has evil inclinations enough of his own, without charging himself with those of others; and friendship is so far from requiring it, that, on the contrary, it obliges us mutually to aid and assist one another, in order to free ourselves from all kinds of imperfections. We must indeed meekly bear with our friend in his imperfections; but we must not lead him into imperfections, much less imbibe his imperfections ourselves. But I speak only of imperfections; for as to sins, we must nei-



The Visitation.

From the Original Painting by M. ALBERTINELLI

ther occasion them, nor tolerate them in our friends. It is either a weak or a wicked friendship, to behold our friend perish, and not to help him; to see him die of an imposthume, and not dare to save his life by opening it with the lancet of correction. True and living friendship cannot subsist in the midst of sins. As the salamander extinguishes the fire in which he lies, so sin destroys the friendship in which it lodges. If it be but a transient sin, friendship will presently put it to flight by correction; but if it be habitual, and takes up its habitation, friendship immediately perishes; for it subsists only upon the solid foundation of virtue. We must never, then, commit sin for the sake of friendship. A friend becomes an enemy when he would lead us to sin; and he deserves to lose his friend when he would destroy his soul. It is an infallible mark of false friendship, to see it exercised towards a vicious person, be his sins of what kind soever: for if he whom we love be vicious, without doubt our friendship is also vicious, since, seeing it cannot regard true virtue, it must needs be grounded on some frivolous virtue, or sensual quality. Society formed for traffic among merchants is but a shadow of true friendship: since it is not made for the love of the person, but for the love of gain.

Finally, the following divine sentences are two main pillars upon which reposes a Christian life; the one is that of the wise man: *He that feareth God shall likewise have a good friendship*; the other is that of the Apostle, St. James: *The friendship of this world is the enemy of God*.

CHAPTER XXIII.

OF THE EXERCISES OF EXTERIOR MORTIFICATION.



HEY who treat of agriculture tell us that if any word be written upon a very sound almond, and it be again enclosed in the shell and planted, all the fruit which that tree shall produce will have the same word engraven upon it. As for myself, Philothea, I could never approve of the method of those who, to reform a man, begin with his exterior, such as his gestures, his dress, or his hair; on the contrary, I think we ought to begin with his interior. *Be converted to me*, said God (Joel, ii.), *with thy whole heart*. *Son, give me thy heart* (Prov. xxiii.). For the heart being the genuine source of our actions, our works will always correspond to our heart. The divine Spouse, inviting the soul (Cant. v.), *Put me, says He, as a seal upon thy heart, as a seal upon thy arm*. Yes, verily; for whoever has Jesus Christ in his heart, will quickly show Him in all his exterior actions. I desire, therefore, dear Philothea, above all things else, to engrave upon your heart this sacred motto, *Live, Jesus*; being assured that your life, which proceeds from the heart as an almond-tree from its kernel, will afterwards produce the same words of

salvation written upon all your actions. For as this sweet Jesus lives within your heart, so will He also live in all your exterior, in your eyes, your mouth, your hands, and even the hair on your head, so that you will be able to say with St. Paul, *I live, now not I, but Christ liveth in me.* In a word, he that has gained the heart has gained the whole man, but even this heart, by which he would begin, requires to be instructed how it should frame its exterior behavior, so that men may not only behold holy devotion therein, but also wisdom and discretion. For this end, I desire your serious attention to the following short admonitions.

If you are able to endure fasting, you would do well to fast some days besides those which are commanded by the Church, for besides the usual effects of fasting, viz., to elevate the spirit, to keep the flesh in subjection, to exercise virtue, and acquire a greater reward in heaven, it is a great means to restrain gluttony, and keep the sensual appetite and body subject to the law of the spirit, and although we may not fast much, yet the enemy fears us when he discovers that we know how to fast. Wednesdays, Fridays, and Saturdays are the days in which the ancient Christians chiefly exercised themselves in abstinence; choose, then, some of these days to fast, as far as your devotion and the discretion of your director shall advise you.

I would willingly say to you, as St. Jerome said to the pious Læta: *Long and immoderate fastings displease me greatly, especially in those that are yet in their tender age.* I have learned by experience that young people who become infirm through excess of fasting easily give way to delicacies. We are greatly exposed to temptations, both when our body is too much pampered and when it is too much weakened; for the one makes it insolent with ease, and the other desperate with affliction. The want of this moderation in the use of fasting, disciplines, hair shirts, and other austerities, renders the best years of many unprofitable in the service of charity, as it did even in St. Bernard, who repented that he had used so much austerity; and the more cruelly they ill-treated their bodies in the beginning, the more were they constrained to favor them in the end. Would they not have done better to have mortified their bodies moderately, and in proportion to the offices and labors which their condition obliged them?

Labor, as well as fasting, serves to mortify and subdue the flesh. Now, provided the labor you undertake contributes to the glory of God and your own welfare, I would prefer that you should suffer the pain of labor rather than that of fasting. This is the intention of the Church, which exempts those labors that contribute to the service of God and our neighbor even from the fasts commanded. Some find it painful to fast, others to serve the sick or visit prisoners, others to hear confession, to preach, to pray, and to perform other similar exercises. These last pains are of more value than the former, for besides subduing the body they produce fruits much more desirable, and there-

fore, generally speaking, it is better to preserve our bodily strength more than may be necessary, in order to perform these functions, than to weaken it too much, for we may always abate it when we wish, but we cannot always repair it when we would.

We should attend with great reverence to the admonition given by our Blessed Saviour to His disciples (Luke x. 9): *Eat the things that are set before you.* It is, in my opinion, a greater virtue to eat, without choice, that which is laid before you, and in the same order as it is presented, whether it be more or less agreeable to your taste, than always to choose the worst; for although this latter way of living seems more austere, yet the former has, notwithstanding, more resignation, since by it we renounce not only our own taste, but even our own choice, and it is no small mortification to accommodate our taste to every kind of meat, and keep it in subjection to all occurrences. Besides, this kind of mortification makes no parade, gives no trouble to any one, and is happily adapted to civil life. To set one kind of meat aside to take another, to eat of every dish, to think nothing well dressed or sufficiently exquisite, bespeak a heart too much attached to delicacies and dainties. I esteem St. Bernard, in drinking oil instead of water or wine, more than if he had drunk designedly the most bitter draught, for it was a sure sign that he did not consider what he drank; and in this indifference respecting our food consists the perfection of the practice of that sacred rule, *Eat that which is set before you.* I except, however, such meats as may prejudice the health or incommode the spirit, such as hot and high-seasoned meats, as also certain occasions in which nature requires recreation and assistance, in order to be able to support some labor for the glory of God. A continual and moderate sobriety is preferable to violent abstinences practised occasionally, and mingled with great relaxations.

A moderate use of discipline awakens the appetite of devotion. The hair shirt mortifies the flesh exceedingly, but the use of it, generally speaking, is not proper either for married persons or tender complexions, or for such as have other great pains to support. However, upon some remarkable days of penance, it may be used by the advice of a discreet confessor.

We must dedicate the night to sleep, every one as much as his constitution requires, so that he may be able to watch and spend the day profitably, and also because the Holy Scriptures, the examples of the saints, and reason itself, strenuously recommend the morning to us as the most fruitful part of time, and our Lord Himself is named the Orient, or rising sun, and our Blessed Lady the dawning of the day. I think it a point of virtue to retire to rest early in the evening, that we may be enabled to awake and rise early in the morning, which is certainly, of all other times, the most favorable, the most agreeable, and the least exposed to disturbance and distractions, when the very birds invite us to awake and praise God; so that early rising is equally serviceable to health and holiness.

Belaam, mounted on his ass, was going to King Balak, but because he had not a right intention, the angel waited for him in the way, with a sword in his hand to kill him. The ass, on seeing the angel, stood still three several times, and became restive; Balaam, in the meantime, beat her cruelly with his staff to make her advance forward, until the beast, at the third time falling under Balaam, by an extraordinary miracle, spoke to him, saying (Numb. xii. 28), *What have I done to thee? Why strikest thou me? lo now this third time?* Balaam's eyes were soon opened, and he saw the angel, who said to him, *Why beatest thou thy ass? if she had not turned out of the way, giving place to me, I had slain thee, and she should have lived.* Then Balaam said to the angel, *I have sinned, not knowing that thou didst stand against me.* Behold, Philothea, although Balaam be the cause of the evil, yet he strikes and beats his poor beast, that could not prevent it. It is often the same case with us: for example, a woman sees her husband or child sick, and presently betakes herself to fasting, hair-cloth, and the discipline, as David did on a similar occasion. Alas! my dear friend, you beat the poor beast, you afflict your body, but it cannot remedy the evil, nor is it on that account that God's sword is drawn against you. Correct your heart, which is an idolator of this husband, and which, having tolerated a thousand vices in this child, has destined it to pride, vanity, and ambition. Again, a man perceives himself frequently to relapse in a shameful manner into the sin of impurity; an inward remorse assails his conscience, and his heart, returning to itself, says: *Ah, wicked flesh! ah, treacherous body! thou hast betrayed me;* and immediately he inflicts great blows on his flesh, with immoderate fasting, excessive discipline, and insupportable hair shirts. O poor soul, if thy flesh could speak, as Balaam's beast did, she would say to thee, *Why, O wretch, dost thou strike me?* It is against thee, O my soul, that God arms His vengeance; it is thou that art the criminal. Why dost thou lead me into bad company? Why dost thou employ my eyes, my hands, and my lips in wantonness? Why dost thou trouble me with impure imaginations? Cherish good thoughts, and I shall have no evil motions; keep company with those that are modest and chaste, and I shall not be provoked to lust. It is thou, alas! that throwest me into the fire, and yet thou wouldst not have me burn; thou castest smoke into my eyes, and yet wouldst not have them inflamed. And God, without doubt, says to you in these cases, Beat, break, rend, and crush your heart to pieces, for it is against it principally that my anger is excited. Although, to remedy our vices, it may be good to mortify the flesh, yet it is still more necessary to purify our affections and refresh our hearts. But let us never undertake corporal austerities without the advice of our spiritual director.



CHAPTER XXIV.

OF CONVERSATION AND SOLITUDE.

TO seek and avoid conversation are two extremes equally blamable in the devotion of those that live in the world, which is that of which we are now treating. To shun all conversations savors of disdain and contempt of our neighbor; and to be addicted to them is a mark of sloth and idleness. We must love our neighbor as ourselves, and to prove that we love him, we must not fly his company; and to testify that we love ourselves, we must remain with ourselves, when we are alone by ourselves: *Think first of thyself*, says St. Bernard, *and then of others*. If, then, nothing obliges you to go abroad into company, or to receive company at home, remain with yourself, and entertain yourself with your own heart; but if company visits you, or any just cause invites you into company, go in God's name, Philothea, and see your neighbor with a benevolent heart and a good intention.

We call those conversations evil which are held with an evil intention, or when the company is vicious, indiscreet, and dissolute; and must avoid these, as bees shun wasps or hornets. For, as when persons are bitten by mad dogs, their perspiration, their breath, and their very spittle become infectious, especially for children, and those of a tender complexion; so vicious and dissolute persons cannot be visited without the utmost hazard and danger, especially by those whose devotion is as yet young and tender.

There are some unprofitable conversations held merely to recreate and divert us from our serious occupations, to which we must not be too much addicted, although we may allow them to occupy the leisure destined for recreation. Other conversations have civility for their object, as in the case of mutual visits, and certain assemblies made to do honor to our neighbor. With respect to these, as we ought not to be superstitious in the practice of them, so neither must we be uncivil in contemning them, but modestly comply with our duty in their regard, so that we may equally avoid both ill-breeding and levity.

It remains for us to speak of the profitable conversation of devout and virtuous persons. To converse frequently, Philothea, with such persons, will be to you of the utmost benefit. As the vine that is planted amongst olive trees produces oily grapes, which have the taste of olives, so the soul which is often in the company of virtuous people cannot but partake of their qualities. As drones cannot make honey, without the assistance of the bees, so it is of great advantage to us, in the exercise of devotion, to converse with those that are devout.

In all conversations, sincerity, simplicity, meekness, and modesty should be preserved. There are some persons, who make no gesture or motion without so

much affectation as to trouble the company ; and as he who cannot walk without counting his steps, or speak without singing, would be troublesome to the rest of mankind, so they who affect an artificial carriage, and do nothing without affectation, are very disagreeable in conversation, for in such persons there is always some kind of presumption. Let a moderate cheerfulness be ordinarily predominant in our conversation. St. Romuald and St. Anthony are highly commended, that, notwithstanding all their austerities, they had always both their countenance and their discourse adorned with joy, gaiety, and courtesy. *Rejoice with them that rejoice* (Rom. xii. 15). And again I say to you with the Apostle, *Rejoice always, but in the Lord. Let your modesty be known to all men* (Phil. iv. 4). To rejoice in our Lord, the subject of your joy must not only be lawful, but also decent ; and this I say, because there are some things lawful which yet are not decent : and that your modesty may be known to all, keep yourself free from insolence, which is always reprehensible. To cause one of the company to fall down—to disfigure another's face, are foolish and insolent merriments.

But, besides that mental solitude to which you may retreat, even amidst the greatest conversation, as I have hitherto observed (P. ii. ch. 12), you ought also to love local and real solitude ; not that you should go into the desert, as St. Mary of Egypt, St. Paul, St. Anthony, St. Arsenius, and the other ancient solitaries did ; but that you should remain for some time alone by yourself in your chamber or garden, or in some other place, where you may at leisure withdraw your spirit into your heart, and recreate your soul with pious meditations, holy thoughts or spiritual reading. St. Gregory Nazianzen, speaking of himself says, *I walked with myself about sunset, and passed the time upon the seashore ; for I am accustomed to use this recreation to refresh myself, and to shake off a little my ordinary troubles ;* and afterwards he relates the pious reflections he made, which I have already mentioned. St. Austin relates, that often going into the chamber of St. Ambrose, who never denied entrance to any one, he found him reading, and that after having remained awhile, for fear of interrupting him, he departed again without speaking a word, thinking that the little time that remained to this great pastor, for recreating his spirit after the hurry of his various affairs, should not be taken from him. And when the apostles one day had told our Lord how they had preached, and how much they had done, He said to them (Mark vi. 13) : *Come ye apart into a desert place and rest a little.*



CHAPTER XXV.

ON DECENCY IN ATTIRE.



T. Paul desires that devout women, and the same may be said of men, should be attired *in decent apparel, adorning themselves with modesty and sobriety* (1 Tim. ii. 9). The decency and other ornaments of apparel depend on the matter, the form, and the cleanliness of them.

As to the cleanliness, it should be almost always entire in our apparel, on which we should not permit any kind of filth to remain. Exterior neatness represents in some degree the cleanliness of the interior; and God Himself requires corporal cleanliness in those that approach the altar, and have the principal charge of devotion.

As to the matter, form, and decency of our dress, it should be considered according to the several circumstances of the time, the age, the quality, the company, and the occasions. People are ordinarily better dressed on holidays, and this in proportion to the solemnity of the feast which is celebrated. In times of Penance, as in Lent, their ornaments are laid aside. At marriages they put on wedding-garments; at funerals, they use mourning; when near the prince, they dress themselves in their best attire; which they put off when they are only amongst their own domestics.

The married woman may and ought to adorn herself, when she is with her husband, and he desires it; but if she should do so when she is at a distance from him, it will be asked, whose eyes she desires to favor? A greater liberty in point of ornaments is allowed to maidens, because they may lawfully desire to appear agreeable to many, although with no other intention than to gain one by holy marriage. Neither is it blamable in widows, who purpose to marry, to adorn themselves, provided they betray no levity: for having already been mistresses of families, and passed through the griefs of widowhood, they should be considered as being of a more mature and settled mind. But as for those that are widows indeed, not only in body but in heart also, no other ornament becomes them but humility, modesty, and devotion; for if they have an inclination to gain the love of men, they are not widows indeed; and if they have no such desire, why do they carry about them the instruments of love. Old people are always ridiculous when they wish to be gay; this folly is only supportable in youth.

Be neat, Philothea: let nothing be negligent about you. It is a kind of contempt of those with whom you converse, to frequent their company in uncomely apparel; but at the same time, avoid all affectation, vanity, curiosity, or levity in your dress. Keep yourself always, as much as possible, on the side


of plainness and modesty, which, without doubt, is the greatest ornament of beauty, and the best excuse for the want of it.

St. Peter, 1 Epist. iii. 3, admonishes women in particular not to wear their hair much curled in ringlets and wreaths: but men who are so weak as to amuse themselves about such toys are justly ridiculed for their effeminacy; and even women, who are thus vain, are esteemed to be very weak in their chastity; at least, if they are chaste, it is not to be discovered amidst so many toys and fopperies. They say, they mean no evil by these things; but I again repeat, that the devil thinks very differently. I would have devout people, whether men or women, the best dressed of the company, but the least pompous and affected; I would have them adorned with gracefulness, decency, and dignity. St. Lewis says, in one word, that each one should dress according to his condition; so that the wise and the good may have no reason to complain that you do too much, nor young people to say that you do too little. But in case young people will not content themselves with what is decent, we must conform to the judgment of the wise.



CHAPTER XXVI.

OF DISCOURSE; AND FIRST, HOW WE MUST SPEAK OF GOD.

S physicians discover the health or sickness of a man by looking on his tongue; so our words are true indications of the qualities of our souls. *By thy words*, says our Saviour, Matt. xii. 37, *thou shalt be justified, and by thy words thou shalt be condemned*. We readily move our hand to the pain that we feel, and the tongue to the love we entertain.

If, then, Philothea, you are in love with God, you will often speak of Him, in your familiar discourses with those of your household, your friends, and your neighbors; *For the mouth of the just will meditate on wisdom, and his tongue will speak judgment*, Ps. xxxvi. 30. As bees, with their little mouths, touch nothing but honey; so should your tongue be always sweetened with its God, and find no greater pleasure than in the sweet praises and blessings of his name flowing between your lips, like St. Francis, who used to apply his tongue to his lips, after pronouncing the holy name of the Lord, to draw thence the greatest sweetness in the world.

But speak always of God, as of God: that is reverently and devoutly; not with ostentation or affectation, but with a spirit of meekness, charity, and humility, distilling as much as you can, as it is said of the Spouse in the Canticles, Cant. iv. 11, the delicious honey of devotion and of the things of God, imperceptibly, into the ears sometimes of one and sometimes of another, and

pray secretly to God in your soul, that it would please Him to make this holy dew sink deep into the heart of those that hear you.

Above all things, this angelical office must be done meekly and sweetly; not by way of correction, but inspiration: for it is surprising how powerfully a sweet and amiable manner of proposing good things attracts the hearts of the hearers.

Never, therefore, speak of God, or devotion, in a slight or thoughtless manner, but rather with the utmost attention and reverence. I give you this advice, that you may avoid that remarkable vanity which is found in many false devotees, who upon every occasion speak words of piety and godliness by way of entertainment, without ever thinking of what they say; and afterwards falsely imagine themselves to be very devout.

CHAPTER XXVII.

OF MODESTY IN OUR WORDS, AND THE RESPECT WE OWE TO PERSONS.



F any offend not in words, says St. James, iii. 2, *he is a perfect man*. Be careful never to permit an indecent word to escape from your lips: for although you do not speak it with an ill intention, yet it may be hurtful to those that hear it. An evil word, falling into a weak heart, spreads itself like a drop of oil falling on linen; nay, it sometimes seizes on the heart in such a manner as to fill it with a thousand unclean thoughts and temptations to lust: for as the poison of the body enters by the mouth, so the poison of the heart enters by the ear, and the tongue which utters an indecent word is a murderer. For although perhaps the poison which it has cast forth has not produced its effect, because it found the hearts of the hearers guarded by some preservative, yet there wanted no malice in the tongue to occasion their death. Let no man, therefore, tell me that he has no evil intention; for our Lord, the Searcher of hearts, has said, *That out of the abundance of the heart the mouth speaketh*. But if we intend no evil on such occasions, yet the enemy, who is of a contrary opinion, secretly uses immodest words to pierce the heart of some one. As they that have eaten the herb angelica have always a sweet and agreeable breath, so they that have honesty and chastity which is an angelical virtue, in their hearts have their words always modest and chaste. As for indecent and obscene things, the apostle will not have them even named amongst us; assuring us, *That nothing so much corrupteth good manners as wicked discourse*.

When immodest words are disguised with affection and subtilty, then they become infinitely more poisonous: for, the more pointed the dart is, the more

easily it enters our bodies ; so also the more pointed an obscene word is, the more deeply does it penetrate the heart ; and if they who esteem themselves men of gallantry for speaking such words were convinced that in conversation they should be like a swarm of bees, convened together to collect honey from some sweet and virtuous entertainment, they certainly would not thus imitate a nest of wasps, assembled together to suck corruption. If some impudent person should address you in a lascivious manner, convince him that your ears are offended, either by turning yourself immediately away, or by such other mark of resentment as your discretion may direct.

To become a scoffer is one of the worst qualities of a wit : God, who detests this vice, has heretofore inflicted remarkable punishments on its perpetrators. Nothing is so opposite to charity or devotion as despising and contemning our neighbor. As derision and mockery is never without *scoffing*, therefore divines consider it one of the worst offenses of which a man can be guilty against his neighbor, by words ; for other offenses may be committed with some esteem of the party offended, but by this he is treated with scorn and contempt.

As for certain good-humored, jesting words, spoken by way of modest and innocent mirth, they belong to the virtue called *Eutrapelia* by the Greeks, which we may denominate *good conversation* ; and by these we take an honest and friendly recreation from those frivolous occasions with which human imperfections furnish us : we must be careful, however, not to pass from honest mirth to scoffing ; for scoffing excites laughter in the way of scorn and contempt of our neighbor ; whereas innocent mirth and drollery cause laughter by an unoffending liberty, confidence, and familiar freedom, joined to the sprightly wit of some ingenious conceit. St. Lewis, when the religious offered to speak to him after dinner, of high and sublime matters told them : *It is not now a time to allege texts, but to recreate ourselves with some cheerful conceits ; let every man say whatever innocent thing comes to his mind* : this he said when any of the nobility were present, to receive marks of kindness from his majesty. But let us remember, Philothea, to pass our time of recreation in such a manner that we may never lose sight of the greatest of all concerns, Eternity.



CHAPTER XXVIII.

OF RASH JUDGMENT.

JUDGE *not, and you shall not be judged*, says the Saviour of our souls; *Condemn not, and you shall not be condemned*, St. Luke, vi. 37. *Judge not*, says the holy apostle, *before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts*, 1 Cor. iv. 5. O how displeasing are rash judgments to God! The judgments of the children of men are rash, because they are not the judges of one another, and therefore usurp to themselves the office of our Lord. They are rash, because the principal malice of sin depends on the intent in the heart, which is an impenetrable secret to us. They are not only rash, but also impertinent, because every one will find sufficient employment in judging himself, without taking upon him to judge his neighbor. To avoid future judgment, it is as necessary to refrain from judging others as to be careful to judge ourselves. For as our Lord forbids the one, so the apostle enjoins the others, saying that, *if we judge ourselves we shall not be judged*. But we act quite the contrary; for, by judging our neighbor on every occasion, we do that which is forbidden; and, by not judging ourselves, we neglect to practise that which we are strictly commanded.

The remedies against rash judgments must be according to their different causes. There are some hearts naturally so bitter and harsh as to make every thing bitter and harsh that they receive, converting *judgment*, as the prophet Amos says, into *wormwood*, by never judging their neighbors except with all rigor and harshness. These must seek the advice of a good spiritual physician; because this bitterness of heart, being natural to them, is subdued with difficulty: and though it be not in itself a sin, but an imperfection only, yet it is dangerous, because it introduces and causes rash judgment and detraction to reign in the soul. Some judge rashly, not through harshness, but through pride, imagining that, in the same proportion as they depress the honor of other men, they raise their own. Arrogant and presumptuous spirits, who admire and place themselves so high in their own esteem, look on all others as mean and abject. *I am not like the rest of men*, said the foolish Pharisee, Luke, xviii. 1. Others, who have not altogether this manifest pride, indulge a certain satisfaction in considering the evil qualities of other men, the more agreeably to contemplate and make others admire the contrary good qualities wherewith they think themselves endowed; for this complacency is so secret and imperceptible as not to be discovered even by those who are tainted therewith. Others, to silence or assuage the remorse of their own consciences, very willingly judge others to be guilty of the same vices to which they themselves are addicted, or of

some other vices equally as great; thinking that the multitude of offenders diminishes the guilt of the sin. Many take the liberty of judging others rashly, merely for the pleasure of delivering their opinions and conjectures on their manners and humors, by way of exercising their wit; and if, unhappily, they sometimes happen not to err in their judgment, their rashness increases to so violent an excess as to render it in a manner impossible ever to effect their cure. Others judge through passion and prejudice, always thinking well of what they love, and ill of that which they hate; excepting in *one case* only, not less wonderful than true, in which the excess of love incites them to pass an ill judgment on that which they love; a paradoxical effect, which always proceeds from an impure and distempered love; and this is *jealousy*, which, as every one knows, on account of a mere look, or the least smile, condemns the person beloved of disloyalty or adultery. In fine, fear, ambition, and other similar weaknesses of the mind, frequently contribute towards the breeding of suspicious and rash judgments.

But what is the remedy? As they who drink the juice of the herb of *Æthiopia* called *ophiusa*, imagine that they everywhere behold serpents and other frightful objects, so they who have imbibed pride, envy, ambition, and hatred, think every thing they see evil and blamable. The former, to be healed, must drink palm wine; and I say to the latter, drink copiously of the sacred wine of charity, and it will deliver you from those noxious humors that engender rash judgment. As charity is afraid to meet evil, so she never seeks after it; but whenever it falls in her way, she turns her face aside, and does not notice it. At the first alarm of evil she closes her eyes, and afterwards believes, with an honest simplicity, that it was not evil, but only its shadow or apparition; and if she cannot avoid sometimes acknowledging it to be real evil, she quickly turns from it, and endeavors to forget even its shadow. Charity is the sovereign remedy for all evils, but for this especially. All things appear yellow to the eyes of those who are afflicted with the jaundice, and it is said that to cure this evil they must wear celandine under the soles of their feet. The sin of rash judgment is, indeed, a spiritual jaundice, and causes all things to appear evil to the eyes of those who are infected; he that would be cured must not apply the remedies to his eyes or his understanding, but to his affections, which are the feet of the soul. If your affections are mild, your judgment will also be mild; if your affections are charitable, your judgment will also be charitable. I shall here present you with three admirable examples. Isaac had said that Rebecca was his sister; Abimelech saw him playing with her, that is to say, caressing her in a tender manner, Gen. xxvi. 8, and presently he thought she was his wife. A malicious eye would rather have judged her to have been his harlot, or if she were his sister, that he had been incestuous; but Abimelech embraced the most charitable opinion he could concerning such an action. We must always do the same, Philothea, judging as much as

possible in favor of our neighbors; and if one action could bear a hundred faces, we should always consider that which is the fairest.

Our Blessed Lady was with child (Matt. i. 9), and St. Joseph plainly perceived it; but, on the other hand, as he saw her holy, pure, and angelical, he could not believe she became pregnant in an unlawful manner, so that he resolved to leave her privately, and commit the judgment of her case to God; and though the argument was well calculated to make him conceive an ill opinion of his virgin spouse, yet he would never judge her. And why? Because, says the spirit of God, *he was a just man*. A just man, when he can no longer excuse either the action or the intention of him whom otherwise he sees to be virtuous, nevertheless will not judge him, but endeavors to forget it, and leaves the judgment to God. Thus our Blessed Saviour on the cross, Luke, xxiii. 24, not being able to excuse entirely the sin of those who crucified him, extenuated the malice of it by alleging their ignorance. When we cannot excuse the sin, let us at least render it worthy of compassion, attributing it to the most favorable cause, such as ignorance or infirmity.

But can we never judge our neighbor? No, verily, never. It is God, O Philothea, that judges malefactors in public justice. It is true that He uses the voice of judges to make Himself intelligible to our ears; they are His interpreters, and ought to pronounce nothing but what they have learned of Him, as being His oracles. If they act otherwise, by following their own passions, then, indeed, it is they that judge, and who consequently shall be judged; for it is forbidden to men, in quality of men, to judge others.

To see or know a thing is not to judge it; for judgment, at least according to Scripture, presupposes some difficulty, great or small, true or apparent, which is to be decided, wherefore it says, John, iii. 18, *That he who believeth not is already judged*, because there is no doubt of his damnation. Is it not, then, a sin to doubt of our neighbor? No; for we are not forbidden to doubt, but to judge. However, it is only allowable to doubt or suspect as far as reason and arguments may constrain us, otherwise our doubts and suspicions will be rash.

If some evil eye had seen Jacob when he kissed Rachael by the well, or had seen Rebecca receive bracelets and ear-rings from Eliezer, a man unknown in that country, he would, no doubt, have thought ill of these two patrons of chastity; but without reason or foundation: for, when an action is in itself indifferent, it is a rash suspicion to draw an ill consequence from it, unless many circumstances give strength to the argument. It is also a rash judgment to draw an argument from an action, in order to blame the person: but this I shall hereafter explain more clearly.

In fine, those who have tender consciences are not very subject to rash judgment; for, as the bees in misty or cloudy weather keep in their hives to arrange their honey, so the thoughts of good souls do not venture in search of

objects that lie concealed amidst the cloudy actions of their neighbors; but to avoid meeting them, they retire into their own hearts to arrange the good resolutions of their own amendments.

It is natural to an unprofitable soul, to amuse itself with examining the lives of other persons; I except spiritual directors, fathers of families, magistrates, &c., because a considerable part of their duty consists in watching over the conduct of others; let them discharge their duty with love, and having done this, they must then attend to their own advancement in virtue.

CHAPTER XXIX.

OF DETRACTION.



ASH judgment engenders uneasiness, contempt of our neighbor, pride, self-complacency, and many other most pernicious effects; among which detraction, the bane of conversation, holds the first place. O that I possessed one of the burning coals of the holy altar to touch the lips of men, so that their iniquities might be taken away, and their sin cleansed, in imitation of the seraphim that purified the mouth of the prophet Isaias! Isai. vi.—He that would deliver the world from detraction, would free it from a great number of sins.

Whoever robs his neighbor of his good name, is not only guilty of sin, but is also bound to make reparation; for no man can enter into heaven with the goods of another; and amongst all exterior goods, a good name is the best. Detraction is a kind of murder; for we have three lives, viz., the spiritual, which consists in the grace of God; the corporal which depends on the soul; and the civil, which consists in our good name; sin deprives us of the first, death takes away the second, and detraction robs us of the third. But the detractor by one blow of his tongue commits three murders; he kills not only his own soul, and the soul of him that hears him, but also, by a spiritual murder, takes away the civil life of the person detracted: for, as St. Bernard says, both he that detracts and he that hearkens to the detractor have the devil about them; the one in his tongue and the other in his ear. David, speaking of detractors, says: *They have sharpened their tongues like a serpent*, Ps. cxxxix. Now as the serpent's tongue, according to Aristotle, is forked, and has two points, so is that of the detractor, who at one stroke stings and poisons the ear of the hearer, and the reputation of him against whom he is speaking.

I earnestly conjure you, then, dear Philothea! never to detract any one, either directly or indirectly; beware of falsely imputing crimes and sins to your neighbor; of discovering his secret sins, or of aggravating those that are

manifest; or of making an evil interpretation of his good works; or of denying the good which you know that he possesses, or dissembling it maliciously, or diminishing it by words; for in all these ways you will highly offend God; but most of all by false accusations, and denying the truth to the prejudice of a third person; for it is a double sin to calumniate and injure your neighbor at the same time.

They who preface detraction by protestations of friendship and regard for the person detracted, or who make apologies in his favor, are the most subtle and venomous of all detractors. "I protest, say they, I love him; in every other respect he is a worthy man; but yet the truth must be told, he was wrong to commit so treacherous an action; she was very virtuous, but alas! she was surprised," &c. Do you not perceive the artifice? As the dexterous archer draws the arrow as near as possible to himself, that he may shoot the dart away with greater force, so when these detractors seem to draw the detraction towards themselves, it is only with a view to shoot it away with more violence, that it may pierce more deeply into the hearts of their hearers. But the detraction which is uttered by way of a witty jest is still more cruel than all the rest. For as hemlock is not of itself a very quick, but rather a slow poison, which may be easily remedied, yet being taken with wine is incurable; so detraction, which of itself might pass lightly in at one ear and out at the other, remains in the minds of the hearers, when it is couched under some subtle and merry jest. *The venom of asps, says David, is under their lips.* The bite of the asp is almost imperceptible, and its venom at first produced a delightful itching, by means of which the heart and the bowels are expanded, and receive the poison; against which there is afterward no remedy.

Say not such a one is a drunkard, because you have seen him drunk; nor that he is an adulterer, because he has been surprised in that sin; nor that he is incestuous, because he has been guilty of that abominable action; for one act alone is not sufficient to constitute a vice. The sun stood still once in favor of the victory of Josue, and was darkened another time in favor of that of our Saviour; yet none will say that the sun is either immovable or dark. Noah was once drunk, and Lot another time, and this latter also committed a great incest, yet neither the one nor the other was a drunkard, nor was the latter an incestuous man; St. Peter had not a sanguinary disposition, because he once shed blood, nor was he a blasphemer, though he once blasphemed. To acquire the name of a vice or a virtue, the action must be habitual, one must have made some progress in it. It is, then, an injustice to say that such a man is passionate, or a thief, because we have seen him once in a passion, or guilty of stealing. Although a man may have been a long time vicious, yet we are in danger of accusing him falsely, if we call him vicious. Simon the leper called Magdalen a sinner, because she had been so not long before; yet he accused her falsely, for she was then no longer a sinner, but a most holy penitent; and therefore

our Saviour took her cause under His protection. The proud pharisee considered the humble publican as a great sinner, or even, perhaps, an unjust man, an adulterer, an extortioner, but was greatly deceived, for at that very time he was justified. Alas! since the goodness of God was so immense, that one moment suffices to obtain and receive his grace, what assurance can we have, that he, who was yesterday a sinner, is not a saint to-day? The day that is past ought not to judge the day present, nor the present day judge that which is past; it is only the last day that judges all. We can, then, never say a man is wicked, without exposing ourselves to the danger of lying; all that we can say, if we must speak, is, that he did such bad actions, or lived ill at such a time that he does ill at present; but we must never draw consequences from yesterday to this day, nor from this day to yesterday, much less to to-morrow.

Now, though we must be extremely cautious of speaking ill of our neighbor, yet we must avoid the contrary extreme, into which some fall, who, to avoid the sin of detraction, commend and speak well of vice. If a person be indeed a detractor, say not in his excuse, he is a frank and free speaker; if a person be notoriously vain, say not that he is genteel and elegant; never call dangerous familiarities by the name of simplicity and innocence; nor disobedience, by the name of zeal; nor arrogance, by the name of freedom; nor lasciviousness, by the name of friendship. No, dear Philothea! we must not, in order to avoid the vice of detraction, favor, flatter, or cherish vice; but we must openly and freely speak of evil, and blame that which is blamable; for in doing this we glorify God, provided we observe the following conditions.

To speak commendably against the vices of another, it is necessary that we should have in view the profit either of the person spoken of, or of those to whom we speak. For instance, when the indiscreet or dangerous familiarities of such or such persons are related in the company of young maids; or the liberties taken by this or that person, in their words or gestures, are plainly lascivious; if I do not freely blame the evil, but rather excuse it, these tender souls, who hear of it, will perhaps take occasion to allow themselves some such like liberties. Their advantage, then, requires that I should freely reprehend these liberties upon the spot, unless I could reserve this good office to be done better, and with less prejudice to the persons spoken of, on some other occasion.

It is moreover requisite, that it should be my duty to speak on this occasion, as when I am one of the chief of the company; for if I should keep silence, I would seem to approve of the vice: but if I be one of the least, I must not take upon me to pass my censure. But, above all, it is necessary that I should be so cautious in my remarks as not to say a single word too much. For example, if I blame the familiarity of this young man, and that young maid, because it is apparently indiscreet and dangerous, good God! Philothea, I must hold the balance so even as not to make the matter a single grain heavier.

Should there be but a slight appearance, I will call it no more; if a mere indiscretion, I would give it no worse name; should there be neither indiscretion nor real appearance of evil, but only a probability that some malicious spirit may take from thence a pretext to speak ill, I will either say nothing at all, or say this only, and no more. My tongue, whilst I am speaking of my neighbor, shall be in my mouth like a knife in the hand of a surgeon, who would cut between the sinews and the tendons. The blow I shall give shall be neither more nor less than the truth. In fine, it must be our principal care, in blaming any vice, to spare, as much as possible, the person in whom it is found.

It is true, we may speak freely of infamous public and notorious sinners, provided it be in the spirit of charity and compassion, and not with arrogance and presumption, nor with complacency in the evils of others, which is always the part of a mean and abject heart. Amongst these, however, the declared enemies of God and His Church, such as the ringleaders of heretics and schismatics, must be excepted, since it is charity to cry out against the wolf wherever he is, more especially when he is among the sheep.

Every one takes the liberty to censure princes, and to speak ill of whole nations, according to the different affections they bear them. Philothea! avoid this fault; for besides the offence against God, it may bring you into a thousand quarrels.

When you hear one spoken ill of, make the accusation doubtful, if you can do it justly; if you cannot, excuse the intention of the party accused: if that cannot be done, express a compassion for him, change the topic of conversation, remembering yourself, and putting the company in mind, that they who do not fall owe their happiness to God alone; recall the detractor to himself with meekness, and declare some good action of the party offended, if you know any.

CHAPTER XXX.

OTHER ADVICES WITH RESPECT TO CONVERSATION.



LET your language be meek, open, and sincere, without the least mixture of equivocations, artifice, or dissimulation; for although it may not be always advisable to say all that is true, yet it is never allowable to speak against the truth. Accustom yourself, therefore, never to tell a deliberate lie, either by way of excuse or otherwise; remembering always that God is the God of truth. Should you tell a lie inadvertently, fail not to correct it upon the spot by some explanation or reparation; an honest excuse has always more grace and force to bear one harmless than a lie.

Though one may sometimes prudently disguise the truth by some equivocation, yet it must never be done but when the glory and service of God manifestly require it; in any other case such artifices are dangerous. The Holy Spirit dwells not in a deceitful soul (Wisd. i.). No artifice is so good and desirable as plain dealing: worldly prudence and artifice belong to the children of the world; but the children of God walk uprightly, and their heart is without guile. *He that walketh sincerely*, says the wise man (Prov. x. 9), *walketh confidently*. Lying, double-dealing, and dissimulation, are always signs of a weak and mean spirit. St. Austin had said, in the fourth book of his Confessions, that his soul and that of his friend were but one soul; and that he had a horror for his life after the death of his friend, because he was not willing to live by halves; and yet that for the same reason he was unwilling to die, lest his friend should die wholly. These words seemed to him afterwards so artful and affected, that he recalled them, and censured them in his book of Retractions. Observe, Philothea! the exactness of his holy soul with respect to the least artifice in his words. Fidelity, plainness, and sincerity of speech are the greatest ornaments of a Christian life: *I will take heed*, says holy David, *to my ways, that I may not sin with my tongue. Set a watch, O Lord, before my mouth, and a door round about my lips*. It was the advice of St. Lewis, in order to avoid contention, not to contradict any one in discourse, unless it were either sinful, or very prejudicial to acquiesce to him. But should it be necessary to contradict any one, or oppose our own opinion to his, we must do it with much mildness and dexterity, so as not to irritate his temper; for nothing is ever gained by harshness and violence.

To speak little, a practice so much recommended by all wise men, does not consist in uttering few words, but in uttering none that are unprofitable; for, in point of speaking, one is not to regard the quantity so much as the quality of the words; but, in my opinion, we ought to avoid both extremes. For, to be too reserved, and refuse to join in conversation, looks like disdain, or a want of confidence; and on the other hand, to be always talking so as to afford neither leisure nor opportunities to others to speak when they wish, is a mark of shallowness and levity.

St. Lewis condemned whispering in company, and particularly at table, lest it should give others occasion to suspect that some evil was spoken of them. "*He that is at table*," said he, "*in good company, and has something to say that is merry and pleasant, should mention it so that all the company may hear him; but if it be a thing of importance, let him reserve it for a more suitable occasion.*"



CHAPTER XXXI.

OF PASTIMES AND RECREATIONS; AND FIRST, OF SUCH AS ARE LAWFUL AND COM-
MENDABLE.



It is necessary sometimes to relax our minds as well as our bodies, by some kind of recreation. St. John the Evangelist, as Cassian relates, amusing himself one day with a partridge on his hand, was asked by a huntsman how such a man as he could spend his time in so unprofitable a manner? To whom St. John replied: "Why dost thou not carry thy bow always bent?" "Because," answered the huntsman, "were it always bent, I fear it would lose its spring and become useless." "Be not surprised, then," replied the apostle, "that I should sometimes remit a little of my close application and attention of mind to enjoy some little recreation, that I may afterwards employ myself more fervently in divine contemplation." It is doubtless a defect to be so rigorous and austere as neither to be willing to take any recreation ourselves, nor allow it to others.

To take the air, to walk, to entertain ourselves with cheerful and friendly conversations, to play on the lute or any other instrument, to sing to music, or go hunting, are recreations so innocent, that in a proper use of them there needs but that common prudence which gives to everything its due order, time, place, and measure.

Those games in which the gain serves as a recompense for the dexterity and industry of the body or of the mind, such as tennis-ball, pall-mall, running at the ring, chess, and backgammon, are recreations in themselves good and lawful, provided excess, either in the time employed in them, or in the sum that is played for, be avoided; because if too much time be spent in them they are no longer an amusement, but an occupation, in which neither the mind nor the body is refreshed, but on the contrary stupefied and oppressed. After playing five or six hours at chess, the spirits are altogether fatigued and exhausted. To play long at tennis is not to recreate, but fatigue the body; and if the sum played for be too great, the affections of the players become irregular; besides, it is unjust to hazard so much upon skill of so little importance as that which is exercised at play. But, above all, Philothea, take particular care not to set your affections upon these amusements; for, how innocent soever any recreation may be, when we set our hearts upon it, it becomes vicious. I do not say that you must take no pleasure whilst at play, for then it would be no recreation; but I say you must not fix your affection on it, nor spend too much time in it, nor be too eager after it.

CHAPTER XXXII.

OF PROHIBITED GAMES.

THE games of dice, cards, and the like, in which the gain depends principally on hazard, are not only dangerous recreations, as dancing, but are of their own nature bad and reprehensible; hence they have been forbidden by the laws, as well ecclesiastical as civil. You will say, perhaps, what great harm can there be in them? The evil consists in this, that the gain is not acquired at these games according to reason, but chance, which often falls upon him whose ability or industry deserves nothing; and such a proceeding is repugnant to reason. But, you will say, it is according to the agreement of the parties. That serves indeed to show that the winner does no wrong to the loser, but it justifies neither the agreement nor the game; for the gain which ought to be the recompense of industry is made the reward of chance, which deserves no reward whatever, since it depends not at all upon us. Besides, although these games bear the name of recreations, yet they are by no means recreations, but tiresome occupations; for is it not tiresome to keep the mind incessantly occupied by an unremitted attention, and provoked by perpetual apprehensions and solitudes? Can there be any attention more painful, gloomy or melancholy, than that of gamblers? You must neither speak, laugh, nor cough whilst they are at play, for fear of giving offense. In fact, there is no joy at play but when you win; and is not that joy iniquitous which cannot be felt but by the loss or displeasure of a friend or companion? Surely such satisfaction is infamous. For these three reasons, this kind of gaming is prohibited.

St. Lewis, hearing that his brother, the Count of Anjou, and Monsieur Gautier de Nemours, were gaming, arose from his bed to which he was confined by sickness, went staggering to their chamber, and taking the tables, the dice, and part of the money, threw them out of the window into the sea. The holy and chaste damsel, Sara, speaking in prayer to God, brings this argument of her innocence: *Thou knowest, O Lord, that I have never joined myself with them that play* (Tob. iii.).



CHAPTER XXXIII.

OF BALLS, AND PASTIMES WHICH ARE LAWFUL, BUT DANGEROUS.



ALTHOUGH balls and dancing be recreations of their own nature indifferent, yet, on account of the manner in which they are generally conducted, they preponderate very much on the side of evil, and are consequently extremely dangerous. Being generally carried on in the darkness and obscurity of night, it is by no means surprising that several vicious circumstances should obtain easy admittance, since the subject is of itself so susceptible of evil. The votaries of these amusements, by sitting up late at night, disable themselves from discharging their duty to God on the following morning. Is it not, then, a kind of madness, to exchange the day for the night, light for darkness, and good works for criminal fooleries? Every one strives who shall carry the most vanity to the ball; and vanity is so congenial, as well to evil affections as to dangerous familiarities, that both are easily engendered by dancing.

I have the same opinion of dances, Philothea, that physicians have of mushrooms; as the best of them, in their opinion, are good for nothing, so I tell you, the best balls are good for nothing. If, nevertheless, you must eat mushrooms, be sure, they are well dressed. If upon some occasion, which you cannot well avoid, you must go to a ball, see that your dancing be properly conducted. But you will ask me how must it be conducted? I answer, with modesty, gravity, and a good intention. Eat but sparingly and seldom of mushrooms, say the physicians, for how well soever they may be dressed, the quantity makes them poisonous; dance but little, and very seldom, I say, Philothea! lest otherwise you put yourself in danger of contracting an affection for it.

Mushrooms, according to Pliny, being spongy and porous, easily attract infection to themselves, from the things which surround them; so that being near serpents and toads, they imbibe their poison. Balls, dancing, and other nocturnal meetings, ordinarily attract the reigning vices and sins together, such as quarrels, envy, scoffing, and wanton love; and as these exercises open the pores of the bodies of those that use them, so they also open the pores of their heart, and expose them to the danger of some serpent seizing the favorable opportunity to breathe some loose words or lascivious suggestions into the ears, or of some basilisk casting an impure look, or wanton glance of love into the heart, which being thus opened is easily seized upon and poisoned. O Philothea! these idle recreations are ordinarily very dangerous; they extinguish the spirit of devotion, and leave the soul in a languishing condition; they cool the fervor of charity, and excite a thousand evil affections in the soul, and therefore they are not to be used but with the greatest caution.

But physicians say that after mushrooms we must drink good wine; and I say that, after dancing, it is necessary to refresh our souls with some good and holy considerations, to prevent the baneful effects of those dangerous impressions, which the vain pleasure taken in dancing may have left in our minds. But what considerations?

1. Consider, that during the time you were at the ball, innumerable souls were burning in the flames of hell, for the sins which they had committed or occasioned by their dancing. 2. That many religious and devout persons of both sexes were at the very time in the presence of God, singing His praises, and contemplating His beauty. Ah! how much more profitably was their time employed than yours! 3. That whilst you were dancing, many souls departed out of this world in great anguish, and that thousands of men and women were then suffering dreadful pains in their beds, in hospitals, in the streets, by painful distempers, or burning fevers. Alas! they had no rest, and will you have no compassion for them? and do you not think that you shall one day groan, as they did, whilst others shall dance as you did. 4. That our blessed Saviour, His virgin Mother, the angels and saints, beheld you at the ball. Ah! how greatly did they pity you, seeing your heart pleased with so vain an amusement, and taken up with such childish toys! 5. Alas! whilst you were there, time was passing away, and Death was approaching nearer; behold how he mocks you, and invites you to his dance, in which the sighs of your friends shall serve for the music, and where you shall make but one step from this life to the next. The dance of death is, alas! the true pastime of mortals, since by it we instantly pass from the vain amusements of this world to the eternal pains or pleasures of the next. I have set you down these little considerations; God will suggest to you many more of a similar nature, provided you fear Him.

CHAPTER XXXIV.

AT WHAT TIME YOU MAY PLAY OR DANCE.

IN order that playing and dancing may be lawful, we must use them as a recreation, without having any affection for them. We may use them for a short time, but we should not continue till we are wearied or stupefied with them, and we must use them but seldom, lest we should otherwise turn a recreation into an occupation. But on what occasions may we lawfully play and dance? Just occasions of innocent games are frequent, whilst those of hazard are rare, on account of their being more blamable and dangerous; wherefore, in one word, dance and play as your own prudence and discretion may direct you, to comply with the civil request of the

company in which you are engaged, for condescension is a branch of charity, which makes indifferent things good, and dangerous things allowable. It even takes away the harm from those things that are in some measure evil, and therefore games of hazard, which otherwise would be reprehensible, are not so if we use them sometimes through a just condescension.

I was very much pleased to read, in the life of St. Charles Borromeo, how he condescended to the Swiss in certain things in which otherwise he was very strict, and that St. Ignatius of Loyola, being invited to play, did not refuse. As to St. Elizabeth of Hungary, she played and danced sometimes when she was present at assemblies of recreation without any prejudice to her devotion; for devotion was so deeply rooted in her soul, that as the rocks about the lake of Rietta grow larger by the beating of the waves, so her devotion increased among the pomps and vanities to which her condition exposed her. Great fires increase by the wind, but little ones are soon blown out if we carry them uncovered.

CHAPTER XXXV.

THAT WE MUST BE FAITHFUL, BOTH ON GREAT AND SMALL OCCASIONS.



HE Sacred Spouse, in the Canticle, says that His Spouse has wounded *His heart with one of her eyes, and with one hair of her neck.* Now, among all the exterior parts of the human body, none is more noble, either for its construction or activity, than the eye, and none more inconsiderable than the hair. Wherefore the Divine Spouse would give us to understand that He is pleased to accept not only the great works of devout persons, but also the least and most trivial, and that, to serve Him as He desires, we must take care to serve Him well, not only in great and important things, but in those that are small and unimportant, since we may equally by the one and the other wound His heart with love.

Prepare yourself, then, Philothea, to suffer many great afflictions, even martyrdom itself, for our Lord. Resolve to surrender to Him whatever is most dear to you when it shall please Him to take it,—father, mother, husband, wife, brother, sister, children, yea, even your eyes or your life,—for to all these sacrifices you ought to prepare your heart. But as long as divine Providence sends you not afflictions so sensible or so great, since He requires not your eyes, give Him at least your hair. I mean, suffer meekly those small injuries, trifling inconveniences, and inconsiderable losses which daily befall you, for by means of such little circumstances as these, managed with love and affection, you will engage His heart entirely, and make it all your own. These little daily charities, this headache or toothache, this cold, this perverse humor of a husband or wife,

this breaking of a glass, this contempt of scorn, this loss of a pair of gloves, of a ring, or a handkerchief, those little inconveniences which we suffer by retiring to rest at an early hour and rising early to pray or communicate, that little bashfulness we have in performing certain acts of devotion in public,—in short, all these trivial sufferings, being accepted and embraced with love, are highly pleasing to the Divine Goodness, who for a cup of cold water only, has promised an eternal reward to His faithful servants. Wherefore, as these occasions present themselves every moment, to employ them to advantage will be a great means to heap up a store of spiritual riches.

When I saw in the life of St. Catharine of Sienna her many raptures and elevations of spirit, so many words of wisdom, nay, even profound instructions, uttered by her, I doubted not but that, with the eye of contemplation, she had ravished the heart of her heavenly Spouse. But I was no less comforted when I found her in her father's kitchen, humbly turning the spit, kindling the fire, dressing the meat, kneading the bread, and performing the meanest offices of the house, with a courage full of love and affection towards her God: for I esteem no less the little and humble meditations she made in the midst of these mean and abject employments, than the ecstasies and raptures she so often enjoyed, which were perhaps granted to her only in recompense of her humility and abjection. Her manner of meditating was as follows: whilst she was dressing meat for her father, she imagined that, like another St. Martha, she was preparing it for our Saviour, and that her mother held the place of the Blessed Virgin, and her brothers that of the apostles, exciting herself in this manner to serve the whole court of heaven in spirit, whilst she employed herself with great delight in these humble services, because she knew that such was the will of God. I have adduced this example, Philothea, that you may know of what importance it is to direct all your actions, how inconsiderable soever they may be, with a pure intention, to the service of his divine Majesty.

Wherefore I earnestly advise you to imitate the valiant woman whom the great Solomon so highly commends: *she hath put out her hands*, he says, *to strong things*; that is, to high, generous and important things, and yet disdained not to *take hold of the spindle*.—Prov. xxxi. Put out your hand to strong things, exercise yourself in prayer and meditation, in frequenting the sacraments, in exciting souls to the love of God, and infusing good inspirations into their hearts, and, in a word, in the performance of great and important works, according to your vocation, but never forget your distaff or spindle; or, in other words, take care to practise these low and humble virtues, which grow like flowers at the foot of the cross; such as serving the poor, visiting the sick, taking care of your family, and attending to all your domestic concerns with that profitable diligence which will not suffer you to be idle: and amidst all these occupations, mingle considerations similar to those I have related above of St. Catharine.

Great occasions of serving God present themselves seldom, but little ones frequently. *Now he that shall be faithful in small matters*, says our Saviour, *shall be set over great things*. Perform all things, then, in the name of God, and you will do all things well: whether you eat, drink, sleep, recreate yourself, or turn the spit, provided you know how to refer all your actions to God, you will profit much in the sight of His Divine Majesty.

CHAPTER XXXVI.

THAT WE MUST KEEP OUR MIND JUST AND REASONABLE.

This reason alone that makes us men, and yet it is a rare thing to find men truly reasonable; because self-love ordinarily puts us out of the paths of reason, leading us insensibly to a thousand small, yet dangerous injustices and partialities; which, like the little foxes spoken of in the Canticles, destroy the vines; for, because they are little, we take no notice of them; but being great in number, they fail not to injure us considerably.

Are not the things of which I am about to speak unjust and unreasonable? We condemn every trifle in our neighbors, and excuse ourselves in things of importance; we want to sell very dearly and to buy very cheaply; we desire that justice should be executed in another man's house, but mercy and connivance in our own; we would have every thing we say taken in good part, but we are delicate and touchy with regard to what others say of us; we would insist on our neighbor parting with his goods, and taking our money; but is it not more reasonable that he should keep his goods, and leave us our money? We take it ill that he will not accommodate us; but has he not more reason to be offended that we should desire to incommode him?

If we love one particular exercise, we despise all others, and set ourselves against every thing that is not according to our own taste. If there be any of our inferiors who is not agreeable, or to whom we have taken once a dislike, we find fault with all that he does, and we cease not on every occasion to mortify him. On the contrary, if the conduct of any one be agreeable to us, he can do nothing that we are not willing to excuse. There are some virtuous children, whom their parents can scarcely abide to see, on account of some bodily imperfections: and there are others that are vicious, who are favorites, on account of some corporal gracefulness. On all occasions, we prefer the rich before the poor; although they be neither of better condition, nor more virtuous; we even prefer those who are best clad. We rigorously exact our own dues, but we desire that others should be gentle in demanding theirs; we

keep our own rank with precision, but would have others humble and condescending: we complain easily of our neighbor, but none must complain of us: what we do for others seems always very considerable; but what others do for us seems as nothing. In a word, we are like the partridges in Paphlagonia, which have two hearts; for we have one heart mild, favorable, and courteous towards ourselves, and another hard, severe, and rigorous towards our neighbor. We have two balances: one to weigh out to our own advantage, and the other to weigh in to the detriment of our neighbor. *Deceitful lips*, says the Scripture, Ps. xi. 3, *have spoken with a double heart*, viz., two hearts: and to have two weights, the one greater, with which we receive, and the other less, with which we deliver out, is an abominable thing in the sight of God.—Deut. xxv. 13.

Philothea! in order to perform all your actions with equity and justice, you must exchange situations with your neighbor: imagine yourself the seller whilst you are buying, and the buyer whilst you are selling: and thus you will sell and buy according to justice and equity; for although small injustices, which exceed not the limits of rigor, in selling to our advantage, may not oblige to restitution; yet being defects contrary to reason and charity, we are certainly obliged to correct and amend them: at best, they are nothing but mere illusions; for, believe me, a man of a generous, just, and courteous disposition is never on the losing side. Neglect not, then, Philothea! frequently to examine whether your heart be such with respect to your neighbor as you would desire his to be with respect to you, were you in his situation; for this is the touchstone of true reason. Trajan, being blamed by his confidants for making the imperial majesty, as they thought, too accessible, said: "Ought I not to be such an emperor towards private men as I would desire an emperor to be towards me, were I myself a private man?"

CHAPTER XXXVII.

OF DESIRES.



VERY one knows that we are obliged to refrain from the desire of vicious things, since even the desire of evil is of itself criminal: but I tell you, moreover, Philothea! you must not be anxious after balls, plays, or the like diversions, nor covet honors and offices, nor even visions and ecstasies, for there is a great deal of danger, deceit, and vanity in such things. Desire not that which is at a great distance, nor that which cannot happen for a long time, as many do, who by this means weary and distract their hearts unprofitably. If a young man earnestly desires to be settled in some office before the proper time, what does all his anxiety avail him? If a

married woman desires to be a nun, to what purpose? If I desire to buy my neighbor's goods before he is willing to sell them, is it not a loss of time to entertain this desire? If, whilst I am sick, I desire to preach, to celebrate Mass, to visit others that are sick, and perform the exercises of those who are in health; are not all these desires vain, since it is out of my power to put them in execution? Yet in the meantime these unprofitable desires occupy the place of the virtues of patience, resignation, mortification, obedience, and meekness under sufferings, which is what God wishes me to practise at that time; but we are often in the condition of those who long for cherries in autumn, and grapes in the spring.

I can by no means approve that persons should desire to amuse themselves in any other kind of life than that in which they are already engaged; nor in any exercises that are incompatible with their present condition; for this dissipates the heart, and makes it unfit for its necessary occupations. If I desire to practise the solitude of a Carthusian, I lose my time; and this desire occupies the place of that which I ought to have to employ myself well in my actual state. No, I would not that any one should even desire to have more talents or judgment than he is already possessed of, for these desires are not only useless, but moreover occupy the place of those which every one ought to have, of cultivating the genius he inherits from nature: nor should any one desire those means to serve God which he has not, but rather diligently employ those which he has. Now, this is to be understood only of desires which totally occupy the heart; for, as to simple wishes, if they be not too frequent, they do no harm whatever.

Desire not crosses, but in proportion to the patience with which you have supported those which have been already sent you; for it is presumptuous to desire martyrdom, and not have the courage to bear an injury. The enemy often suggests a great desire of things that are absent, and which shall never occur, that so he may divert our mind from present objects, from which, however trivial they may be, we might obtain considerable profit to ourselves. We fight with the monsters of Africa, in imagination; and in the meantime, for want of attention, we suffer ourselves to be killed by every insignificant reptile that lies in our way. Desire not temptations, for that would be rashness: but accustom your heart to expect them courageously, and to defend yourself against them when they shall come.

A variety of food, taken in any considerable quantity, overloads the stomach, and, if it be weak, destroys it; overcharge not, then, your soul, either with a multitude of worldly desires, which may end in your ruin; or even with such as are spiritual, as they are apt to produce distractions. When the purified soul finds herself freed from bad humors, she feels a craving after spiritual things; and as one famished, she longs after a variety of exercises of piety, mortification, penance, humility, charity, and prayer. Philothea! it is a sign of

good health to have a keen appetite ; but you must consider whether you can well digest all that you wish to eat. Amongst so many desires choose, then, by the advice of your spiritual father, such as you can execute at present, and turn them to the best advantage afterwards : God will send you others, which you may also practise in their proper season ; and thus you will never lose your time in unprofitable desires, but bring them all forth in good order : but as to those which cannot be immediately executed, they should be reserved in some corner of the heart till their time comes. This advice I not only give to spiritual persons, but also to those of the world : for, without attending to it, we could not live without anxiety and confusion.

CHAPTER XXXVIII.

INSTRUCTIONS FOR MARRIED PERSONS.

MATRIMONY is a great Sacrament, but *I speak in Christ, and in the Church*, Eph. v. 32. It is honorable to all persons, in all persons, and in all things, that is, in all its parts. To all persons, because even virgins ought to honor it with humility ; in all persons, because it is equally holy in the rich and poor ; in all things, because its origin, its end, its advantages, its form, and its matter are all holy. It is the nursery of Christianity, which supplies the earth with faithful souls, to complete the number of the elect in heaven : in a word, the preservation of marriage is of the highest importance to the commonwealth, for it is the origin and source of all its streams.

Would to God that his most beloved Son were invited to all marriages, as he was to that of Cana : then the wine of consolations and benedictions would never be wanting, for, the reason why there is commonly a scarcity of it at the beginning is, because Adonis is invited instead of Jesus Christ, and Venus instead of his blessed Mother. He that would have his lambs fair and spotted, as Jacob's were, must, like him, set fair rods of divers colors before the sheep when they meet to couple : and he that would have a happy success in marriage ought in his espousals to represent to himself the sanctity and dignity of this Sacrament. But, alas ! instead of this there are a thousand disorders committed in diversions, feasting, and immodest discourse ; it is not surprising, then, that the success of marriages should not correspond. Above all things, I exhort married people to that mutual love, which the Holy Ghost so much recommends in the Scripture. O you that are married ! I tell you not to love each other with a natural love, for it is thus that the turtles love ; nor do I say, love one another with a human love, for the heathens do this ; but I say to you, after the

great Apostle, *Husbands, love your wives, as Christ also loved the Church*, Eph. v. And you, wives, love your husbands, as the Church loveth her Saviour. It was God that brought Eve to our first father Adam, and gave her him in marriage; it is also God, O my friends! who, with his invisible hand, has tied the knot of the holy bond of your marriage, and given you to one another; why do you not, then, cherish each other with a holy, sacred, and divine love?

The first effect of this love is an indissoluble union of your hearts. Two pieces of fir glued together, if the glue be good, cleave so fast to each other, that they can be more easily broken in any other place than that in which they were joined. But God joins the husband to the wife with His own blood; for which cause this union is so strong, that the soul must sooner separate from the body of the one or the other, than the husband from the wife. Now, this union is not understood principally of the body, but of the heart, of the affection, and of the love.

The second effect of this love ought to be the inviolable fidelity of one party to the other. Seals were anciently graven upon rings worn on the fingers, as the Holy Scripture itself testifies. Behold, then, the mystery of this ceremony in marriage. The Church, which by the hand of the priest blesses a ring, and gives it first to the man, testifies that she puts a seal upon his heart by that sacrament, to the end that henceforward neither the name nor the love of any other woman may enter therein, so long as she shall live who has been given to him; afterward the bridegroom puts the ring on the hand of the bride, that she reciprocally may understand that her heart must never admit an affection to any other man, so long as he shall live upon earth, whom our Lord here gives her for a husband.

The third fruit of marriage is the lawful production and education of children. It is a great honor to you that are married, that God designing to multiply souls, which may bless and praise him to all eternity, makes you co-operate with him in so noble a work, by the production of the bodies, into which He infuses mortal souls, like heavenly drops, as he creates them.

Preserve then, O husbands! a tender, constant, and cordial love for your wives; for the woman was taken from that side of the first man which was nearest his heart, to the end she might be loved by him cordially and tenderly. The weaknesses and infirmities of your wives, whether in body or mind, ought never to provoke you to any kind of disdain, but rather to a mild and affectionate compassion; since God has created them such, to the end that, depending upon you, you should receive from them more honor and respect, and that you should have them in such a manner for your companions, that nevertheless you should be their heads and superiors. And you, O wives! love tenderly and cordially the husbands whom God has given you, but with a respectful love, and full of reverence; for therefore did God create them of a sex more vigorous and predominant; and was pleased to ordain that the woman should depend upon the man,

being bone of his bone, and flesh of his flesh; and that she should be made of a rib taken from under his arm, to show that she ought to be under the hand and guidance of her husband. The Holy Scriptures, which strictly recommends to you this subjection, renders it also agreeable, not only by prescribing that you should accommodate yourselves to it with love, but also by commanding your husbands to exercise it over you with charity, tenderness, and complacency: *Husbands*, says St. Peter, *dwell with your wives according to knowledge, giving honor to the woman as to the weaker vessel.* 1 Epist. iii. 7.

But while I exhort you to advance more and more in this mutual love, which you owe one another, beware lest it degenerate into any kind of jealousy; for it often happens, that as the worm is bred in the apple which is the most delicate and ripe, so jealousy grows in that love of married people which is the most ardent and affectionate, of which, nevertheless, it spoils and corrupts the substance; breeding, by insensible degrees, strifes, dissensions, and divorces. But jealousy is never seen where the friendship is reciprocally grounded on solid virtue; it is therefore an infallible mark that the love is in some degree sensual and gross, and has met with a virtue imperfect, inconstant, and subject to distrust. Jealousy is an absurd means of proving the sincerity of friendship. It may, indeed, be a sign of the greatness of the friendship, but never of its goodness, purity, and perfection; since the perfection of friendship presupposes an assurance of the virtue of those whom we love, and jealousy presupposes a doubt of it.

If you desire, O husbands! that your wives should be faithful to you, give them a lesson by your example. "How," says St. Gregory Nazianzen, "can you exact purity of your wives, when you yourselves live in impurity? How can you require of them that which you give them not? Do you wish them to be chaste? behave yourselves chastely towards them. And, as St. Paul says, let every man know how to possess his vessel in sanctification. But if, on the contrary, you yourselves teach them not to be virtuous, it is not surprising if you are disgraced by their perdition. But you, O wives! whose honor is inseparably joined with purity and modesty, be zealous to preserve this your glory, and suffer no kind of loose behavior to tarnish the whiteness of your reputation." Fear all kinds of assaults, how small soever they may be; never suffer any wanton addresses to approach you; whoever presumes to praise your beauty or your general behavior, ought to be suspected; for he that praises the ware which he cannot buy, is strongly tempted to steal it; but if to your praise he adds the dispraise of your husband, he offers you a heinous injury; for it is evident that he not only desires to ruin you, but accounts you already half lost since the bargain is half made with the second merchant, when one is disgusted with the first.

Ladies formerly, as well as now, were accustomed to wear ear-rings of pearl, for the pleasure, says Pliny, which they derive from hearing them jingle against

each other. But for my part, as I know that the great friend of God, Isaac sent ear-rings, as the first earnest of his love to the chaste Rebecca, I believe that this mysterious ornament signifies, that the first part which a husband should take possession of in his wife, and which his wife should faithfully keep for him, is her ears; in order that no other language or noise should enter there but only the sweet and amiable music of chaste and pure words, which are the oriental pearls of the Gospel; for we must always remember, that souls are poisoned by the ear, as the body is by the mouth.

Love and fidelity joined together always produce familiarity and confidence; and therefore the saints have used many reciprocal caresses in their marriage—caresses truly affectionate, but pure, tender, and sincere. Thus Isaac and Rebecca, the most chaste married couple of antiquity, were seen through a window caressing one another, in such manner that, though there was no immodesty, Abimelech was convinced that they could be no other than man and wife. The great St. Lewis, equally rigorous to his own flesh, and tender in the love of his wife, was almost blamed for the abundance of such caresses, though indeed he rather deserved praise for being able to bring his martial and courageous spirit to stoop to these little duties, so requisite for the preservation of conjugal love; for although these demonstrations of pure and free affection bind not the hearts, yet they tend to unite them, and serve for an agreeable disposition to mutual conversation.

St. Monica, being pregnant of the great St. Augustine, dedicated him by frequent oblations to the Christian religion, and to the service and glory of God, as he himself testifies, saying, that “he had already tasted the salt of God in his mother’s womb.” This is a great lesson for Christian women, to offer up to His Divine Majesty the fruit of their wombs, even before they come into the world; for God, who accepts the offerings of an humble and willing heart, commonly at that time seconds the affections of mothers; witness Samuel, St. Thomas of Aquin, St. Andrew of Fiesola, and many others. The mother of St. Bernard, a mother worthy of such a son, as soon as her children were born, took them in her arms, and offered them up to Jesus Christ; and from that moment, she loved them with respect, as things consecrated to God and intrusted by Him to her care. This pious custom was so pleasing to God, that her seven children became afterwards eminent for sanctity. But when children begin to have the use of reason, both their fathers and mothers ought to take great care to imprint the fear of God in their hearts. The devout queen Blanche performed this duty most fervently with regard to St. Lewis, her son. She often said to him, *I would much rather, my dear child, see you die before my eyes, than see you commit only one mortal sin.* This caution remained so deeply engraved in his soul that, as he himself related, not one day of his life passed, in which he did not remember it, and take all possible care to observe it faithfully. Families and generations are, in our language, called houses; and even the

Hebrews called the generations of children the building up of a house; for, in this sense it is said, that God built houses for the midwives of Egypt. Now, this is to show that the raising of a house or family consists not in storing up a quantity of worldly possessions, but in the good education of children in the fear of God, and in virtue, in which no pains or labor ought to be spared; for children are the crown of their parents. Thus St. Monica fought with so much fervor and constancy against the evil inclination of her son St. Augustine, that, having followed him by sea and land, she made him more happily the child of her tears, by the conversion of his soul, than he had been of her blood, by the generation of his body.

St. Paul leaves to wives the care of the household concerns, as their portion; for which reason many think with truth that their devotion is more profitable to the family than that of the husband, who, not residing so among the domestics, cannot of consequence so easily frame them to virtue. On this consideration Solomon, in his Proverbs, makes the happiness of the whole family depend on the care and industry of the valiant woman whom he describes.

It is said in the book of Genesis, that Isaac seeing his wife Rebecca barren, prayed to the Lord for her; or, according to the Hebrew, prayed to the Lord opposite to her, because the one prayed on the one side of the oratory, and the other on the other; and the prayer of the husband offered in this manner was heard. Such union as this of the husband and wife, in holy devotion, is the best and most fruitful of all; and to this they ought mutually to encourage and to engage each other. There are fruits, as, for example, the quince, which, on account of the bitterness of their juice, are not agreeable unless they are preserved with sugar; there are others, which on account of their tenderness cannot be long kept, unless they are preserved in like manner, such as cherries and apricots; thus, wives ought to wish that their husbands should be preserved with the sugar of devotion; for a man without devotion is severe, harsh, and rough. And husbands ought to wish that their wives should be devout, because without devotion a woman is very frail, and liable to obscure, and perhaps to lose her virtue. St. Paul says, *that the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband*; because in this strict alliance of marriage, the one may easily draw the other to virtue; but what a blessing is it, when the man and wife, being both believers, sanctify each other in the true fear of God!

As to the rest: their mutual bearing with each other ought to be so great that they should never be both angry with each other at the same time, so that a dissension or debate be never seen between them. Bees cannot stay in a place where there are echoes, or rebounding of voices; nor can the Holy Ghost remain in a house in which there are reboundings of clamor, strife, and contradictions. St. Gregory Nazianzen tells us, that in his time married people made a feast on the anniversary day of their wedding. For my part, I should approve

of the reviving of this custom, provided it were not attended with preparations of worldly and sensual recreations; but that the husband and wife should confess and communicate on that day, and recommend to God, with a more than ordinary fervor, the happy progress of their marriage; renewing their good purposes to sanctify it still more and more by mutual love and fidelity, and recovering breath as it were, in our Lord, in order to support with more ease the burden of their calling.

CHAPTER XXXIX.

OF THE SANCTITY OF THE MARRIAGE BED.



THE marriage bed ought to be undefiled, as the Apostle says, Heb. xiii. 5: that is to say, exempt from uncleanness, and all profane filthiness. Holy marriage was first instituted in the earthly paradise, where, as yet, there never had been any disorder of concupiscence, or of any thing immodest. There is some resemblance between lustful pleasures and those that are taken in eating, for both of them have relation to the flesh, though the former by reason of their brutal vehemence are called simply carnal. I will, then, explain that which I cannot say of the one, by that which I shall say of the other.

1. Eating is ordained for our preservation: as, then, eating, merely to nourish and preserve health, is a good, holy, and necessary thing; so, that which is requisite in marriage for bringing children into the world and multiplying mankind is a good thing, and very holy, as it is the principal end of marriage.

2. As to eat, not for the preservation of life, but to keep up that mutual intercourse and condescension which we owe to each other, is a thing in itself both lawful and just; so the mutual and lawful condescension of the parties united in holy marriage is called, by St. Paul, a debt of so obligatory a nature, that he allows neither of the parties exemption from it, without the voluntary consent of the other, not even for the exercises of devotion, as I have already observed in the chapter on Holy Communion, p. 122. How much less, then, may either party be dispensed from it through a capricious pretence of virtue, or through anger or disdain?

3. As they that eat, to maintain a mutual intercourse of friendship with others, ought to eat freely, and endeavor to show an appetite to their meat; so the marriage debt should always be paid as faithfully and freely as if it were in hopes of having children, although on some occasions there might be no such expectation.

4. To eat for neither of these reasons, but merely to satisfy the appetite, may indeed be tolerated, but cannot be commended; for the mere pleasure of

the sensual appetite cannot be a sufficient object to render an action commendable. To eat not merely for the gratification of the appetite, but also with excess and irregularity, is a thing more or less blamable as the excess is more or less considerable.


5. Now, excess in eating consists not only in eating too much, but also in the time and manner of eating. It is surprising, dear Philothea, that honey, which is so proper and wholesome a food for bees, may nevertheless become so hurtful to them, as sometimes to make them sick: for in the spring when they eat too much of it, being overcharged with it in the fore-part of their head and wings, they become sick, and frequently die. In like manner, nuptial commerce, which is so holy, just, and commendable in itself, and so profitable to the commonwealth, is nevertheless, in certain cases, dangerous to those that exercise it; for it frequently debilitates the soul, with venial sin, as in cases of mere and simple excess; and sometimes it kills it effectually by mortal sin, as when the order appointed for the procreation of children is violated and perverted; in which case, according as one departs more or less from it, the sins are more or less abominable, but always mortal: for, the procreation of children being the principal end of marriage, one may never lawfully depart from the order which that end requires; though on account of some accident or circumstance, it cannot at that time be brought about, as it happens when barrenness, or pregnancy, prevents generation. In these occurrences corporal commerce may still be just and holy, provided the rules of generation be followed: no accident whatsoever being able to prejudice the law which the principal end of marriage has imposed. Certainly the infamous and the execrable action of Onan in his marriage was detestable in the sight of God, as the holy text of the 38th chapter of Genesis testifies: for although certain heretics of our days, much more blamable than the Cynics, of whom St. Jerome speaks in his commentary on the Epistle to the Ephesians, have been pleased to say, it was the perverse intention only of that wicked man which displeased God; the Scripture positively asserts the contrary, and assures us, that the act itself which he committed was detestable and abominable in the sight of God.

It is a certain mark of a base and abject spirit, to think of eating before meal time, and still more, to amuse ourselves afterwards with the pleasure which we took in eating, keeping it alive in our words and imagination, and delighting in the recollection of the sensual satisfaction we had in swallowing down those morsels; as men do, who before dinner have their minds fixed on the spit, and after dinner on the dishes; men worthy to be *scullions* of a kitchen, *who*, as St. Paul says, *make a god of their belly*. Persons of honor never think of eating but at sitting down at table, and after dinner wash their hands and their mouth, that they may neither retain the taste nor the scent of what they have been eating. The elephant, although a gross beast, is yet the most decent and most sensible of any other upon earth. I will give you a

specimen of his chastity: although he never changes his female, and hath so tender a love for her whom he hath chosen, yet he never couples with her, but at the end of every three years, and then only for the space of five days, but so privately, that he is never seen in the act. On the sixth day afterwards, when he makes his appearance, the first thing he does is to go directly to some river, where he washes his body entirely, being unwilling to return to the herd till he is quite purified. May not these modest dispositions in such an animal serve as lessons to married people, not to keep their affections engaged in those sensual and carnal pleasures, which, according to their vocation, they have exercised; but when they are past, to wash their heart and affection, and purify themselves from them as soon as possible, that afterwards, with freedom of mind, they may practice other actions more pure and elevated. In this advice consists the perfect practice of that excellent doctrine of St. Paul to the Corinthians. *The time is short*, said he; *it remaineth that they who have wives be as though they had none*. For, according to St. Gregory, that man has a wife as if he had none who takes corporal satisfaction with her in such a manner as not to be diverted from spiritual exercises. Now, what is said of the husband is understood reciprocally of the wife: *Let those that use the world*, says the same apostle, *be as though they used it not*. Let every one, then, use this world according to his calling; but in such manner that, not engaging his affection in it, he may be as free and ready to serve God as if he used it not. It is the great evil of man, says St. Austin, to desire to enjoy the things which he should only use: we should enjoy spiritual things, and only use corporal, of which, when the use is turned into enjoyment, our rational soul is also changed into a brutish and beastly soul. I think I have said all that I would say, to make myself understood: without saying that which I would not say.

CHAPTER XL.

INSTRUCTIONS FOR WIDOWS.

 SAINT Paul instructs all prelates in the person of Timothy, saying, *Honor widows that are widows indeed*, 1 Tim. v. 3. Now, to be a widow indeed, the following conditions are required:

1. That the widow be not only a widow in body, but in heart also; that is, that she put on an inviolable resolution to keep herself in the state of a chaste widowhood, for those that are widows only till an opportunity presents itself of being married again, are only separate from men as to the pleasures of the body, but are already joined to them according to the will of the heart. But if she that is a widow indeed, in order to confirm herself in the

state of widowhood, will offer her body and her chastity by vow to God, she will add a great ornament to her widowhood, and give a great security to her resolution. For since, after her vow, she has it no longer in her power to quit her chastity without quitting her title to heaven, she will be so jealous of her design, that she will not suffer so much as the least thought of marriage to occupy her heart for a single moment, so that this sacred vow will serve as a strong barrier between her soul and every project contrary to her resolution. St. Augustine advises this vow very strenuously to the Christian widow, and the ancient and learned Origen goes much further, for he exhorts married women to vow and dedicate themselves to a chaste widowhood in case their husbands should die before them, in order that, amidst the sensual pleasures of marriage, they may also, by means of this anticipated promise, enjoy the merit of a chaste widowhood. A vow not only makes the good works done in consequence of it more acceptable to God, but also encourages us to put them in execution; it gives to God not only the good works, which are the fruits of our good will, but dedicates likewise to Him the will itself, which is the tree of all our actions. By simple chastity we lend, as it were, our body to God, retaining, notwithstanding, a liberty to subject it another day to sensual pleasures; but by the vow of chastity we make Him an absolute and irrevocable gift of our body, without reserving to ourselves any power of recalling it, and thus happily render ourselves slaves to Him whose service is better than any kingdom. Now, as I highly approve of the advice of these two great men, so I should wish that those souls which are so happy as to desire to follow it, should do it prudently, piously, and solidly, having first well examined their resolutions, invoked the light and grace of heaven, and taken the counsel of some wise and devout director; by this means all will be done with more fruit.

2. Moreover, this renunciation of a second marriage must be made purely with the intention of turning all the affections of the soul towards God, and of uniting the heart entirely with that of His divine Majesty, for if the desire to leave her children rich, or any other worldly pretension, should keep the widow in a state of widowhood, she may perhaps have praise for it, but certainly not before God, for in the eyes of God nothing can truly merit praise but that which is done for His sake.

3. Moreover, the widow that would be a widow indeed must voluntarily separate and restrain herself from profane satisfaction, *for she that liveth in pleasures is dead while she is living*, says St. Paul, 1 Tim. v. 6. To desire to be a widow, and to be nevertheless pleased with being courted, flattered, and caressed; to be fond of balls, dancing, and feasting; to be perfumed, finely dressed, &c., is to be a widow, living as to the body, but dead as to the soul. What doth it signify, I pray you, whether the sign of the inn of Adonis, or of profane love, consists of white feathers in the form of a plume, or of black crape spread like a net around the face? Yea, the black is often put over the white

to make it more conspicuous and favorable to vanity; for the widow, having made a trial of that fashion by which women can please men best, casts the most dangerous baits before their minds. The widow, then, who lives in these fond delights is dead while she lives, and therefore, properly speaking, she is but an idol of widowhood.

The time of pruning is come; the voice of the turtle is heard in our land, says the Canticle. All that would live devoutly, must prune and cut away all wordly superfluities; but this is more particularly necessary for the true widow, who, like a chaste turtle, comes from weeping, bewailing, and lamenting the loss of her husband. When Noemi returned from Moab to Bethlehem, the women of the town, who had known her when she was first married, said one to another, "Is not that Noemi?" Ruth, i. 20. But she answered, "Call me not Noemi, I pray you, for Noemi signifies comely and beautiful; but call me Mara, for the Lord has filled my soul with bitterness:" this she said because she had lost her husband. Thus the devout widow never desires to be esteemed either beautiful or comely, contenting herself with being such as God desires her to be, that is to say, humble and abject in her own eyes.

Lamps in which aromatic oil is burnt emit a more sweet odor when their flame is extinguished; so widows, whose love has been pure in their marriage, send forth a more sweet perfume of virtue and chastity when their light, that is, their husband, is extinguished by death. To love the husband as long as he lives is an ordinary thing amongst women; but to love him so well that after his death she will hear of no other, is a degree of love which appertains only to them that are widows indeed. To hope in God whilst the husband serves for a support is by no means unusual; but to hope in God when one is destitute of this support is worthy of great praise. Hence it is easy to know, in widowhood, the perfection of the virtues which a woman possessed during the life of her husband.

The widow that has children, who stand in need of her guidance and support, principally in their spiritual concerns and their establishment in life, ought not by any means to abandon them; for the Apostle St. Paul says clearly, that they are obliged to that care of their children, to make the like return to their parents. 1 Tim. iii. And that they who have no solicitude for those that belong to them, and especially for their own family, are worse than infidels. But if the children be in such a state as to stand in no need of her guidance, then should the widow collect all her affections and thoughts, to apply them more purely to her own advancement in the love of God.

If some absolute necessity oblige not the conscience of the true widow to external troubles, such as suits in law, I counsel her to avoid them altogether, and to follow that method in managing her affairs which appears the most peaceable and quiet, although it may not seem the most advantageous. For, the advantages to be reaped from worldly troubles must be very great, to bear any

comparison with the happiness of a holy tranquillity. Moreover, disputes and law-suits distract the heart and often open the gate to the enemies of chastity, because the parties, in order to please those whose favor they stand in need of, do not hesitate to render themselves displeasing to God.

Let prayer be the widow's continual exercise; for as she ought now to love none but God, so she ought to serve to scarcely any but God. For, as the iron, which by the presence of the diamond is hindered from following the attraction of the loadstone, springs towards it as soon as the diamond is removed; so the heart of the widow, which could not well give itself up so entirely to God, nor follow the attractions of His divine love during the life of her husband, ought immediately after his death to run ardently after the sweet odor of the heavenly perfumes, as if she said, in imitation of the heavenly Spouse: O Lord, now that I am all my own, receive me that I may be all Thine: *Draw me: we will run after Thee to the odor of Thy ointments.*

The virtues proper for the exercise of a holy widow are: perfect modesty, a renunciation of honors, ranks, assemblies, titles, and of all such vanities; serving the poor and the sick, comforting the afflicted, instructing girls in a devout life, and making themselves a perfect pattern of all virtues to young women; cleanliness and simplicity should be the ornaments of their dress; humility and charity the ornaments of their actions; courtesy and mildness the ornaments of their speech; modesty and purity the ornaments of their eyes; and Jesus Christ crucified, the only love of their heart. In fine, the true widow is in the church a little violet of March, which sends forth an incomparable sweetness by the odor of her devotion, and almost always keeps herself concealed under the broad leaves of her abjection, since by the obscurity of her attire she testifies her mortification. She grows in cool and uncultivated places, not willing to be importuned with the conversation of worldlings, the better to preserve the coolness of her heart against all the heats which the desire of riches, of honors, or even of fond love, might bring upon her. *She shall be blessed, says the holy Apostle, if she continue in this manner.* 1 Cor. vii. 8.

I could say much more upon this subject; but it will suffice to advise the widow, who is solicitous for the honor of her condition, to read attentively the excellent epistles which the great St. Jerome wrote to Furia, Salvia, and all those other ladies, who were so happy as to be the spiritual children of so great a father. Nothing can be added to his instructions, except this admonition: that the true widow ought never to blame nor censure those who pass to a second, or even a third or a fourth marriage; for in some cases God so disposes of them for His greater glory; and that she must always have before her eyes this doctrine of the ancients, that neither widowhood nor virginity have any other place or rank in heaven, but that which is assigned to them by humility.

CHAPTER XLI.

A WORD TO VIRGINS.



VIRGINS! I have only three words to say to you : for the rest you will find elsewhere. If you pretend to a temporal marriage, be careful to keep your first love for your first husband. In my opinion, it is a great deceit to present, instead of an entire and sincere heart, a heart quite worn out, spoiled, and tired with love. But if you have the happiness to be called to the pure and virginal espousals of Christ, and you desire to preserve for ever your virginity, O God ! keep your love with all possible diligence for this divine Spouse, who, being purity itself, loves nothing so much as purity, and to whom are due the first fruits of all things, but principally those of our love. St. Jerome's epistles will furnish you with all advices necessary for you ; and as your condition obliges you to obedience, choose a guide, under whose direction you may dedicate, in a more holy manner, your heart and body to His Divine Majesty.



PART FOURTH.

CONTAINING NECESSARY ADVICES AGAINST THE MOST
ORDINARY TEMPTATIONS.

CHAPTER I.

THAT WE MUST DISREGARD THE CENSURES OF WORLDLINGS.



AS soon as the children of this world perceive that you desire to follow a devout life, they will discharge arrows of mockery and detraction against you without number. The most malicious will attribute your change to hypocrisy, bigotry, and artifice. They will say, that being frowned upon and rejected by the world, you fly for refuge to God. Your friends will make a thousand remonstrances, which they imagine to be very wise and charitable. They will tell you that you will fall into some melancholy humor; that you will lose your credit in the world, and make yourself insupportable; you will grow old before your time; your domestic affairs will suffer; you must live in the world like one in the world; salvation may be had without so many mysteries; and a thousand similar impertinencies.

Dear Philothea! what is all this but foolish and empty babbling? These people are not interested in your health or affairs. *If you had been of the world, says our Blessed Saviour, the world would love its own: but because you are not of the world, therefore the world hateth you.*—St. John, xv. 19. We have seen gentlemen and ladies pass the whole night, nay, many nights together at chess or cards, and can there be any attention more absurd, stupid, or gloomy,

than that of gamesters? And yet worldlings say not a word, nor do friends ever trouble themselves about them; but should they spend an hour in meditation, or rise in the morning a little earlier than ordinary, to prepare themselves for communion, every one would run to the physician to cure them of hypochondriacal humors and vapors. These persons can pass thirty nights in dancing without experiencing any inconvenience; but for watching only one Christmas night, every one coughs and complains that he is sick the next morning. Who sees not that the world is an unjust judge, gracious and favorable to its own children, but harsh and rigorous towards the children of God?

We can never please the world unless we lose ourselves together with the world: it is so whimsical that it is impossible to satisfy it. *John came neither eating nor drinking*, says our Saviour, *and you say he hath a devil. The Son of Man is come eating and drinking, and you say: Behold a man that is a glutton, and a drinker of wine.*—St. Luke, vii. 33. It is true, Philothea, that if, through condescension, we consent to laugh, play or dance with the world, the world will be scandalized at us; and if we do not, it will accuse us of hypocrisy or melancholy. If we dress gaily, the world will say that we do so for some evil end; if we neglect our dress, it will impute it either to meanness or avarice. Our mirth will be termed dissoluteness; and our mortification sullenness: and as the world thus looks upon us with an evil eye, we can never be agreeable to it. It aggravates our imperfections, publishing them as sins; it makes our venial sins mortal, and our frailties sins of malice. Charity is benevolent and kind, says St. Paul, but the world is malicious; charity thinks no evil, whereas the world, on the contrary, always thinks evil; and when it cannot condemn our actions, it will accuse our intentions. So that whether the sheep have horns or not, whether they be white or black, the wolf will not hesitate to devour them, if he can.

Whatever we do, the world will wage war against us. If we remain long at confession, it will wonder how we can have so much to say: if we stay but a short time, it will say we have not confessed all our sins. It will observe all our motions, and for one word of anger that we utter, it will protest that our temper is insupportable: the care of our affairs will be called covetousness, and our meekness folly. But as for the children of the world, their anger is called generosity; their avarice, economy; their familiarities, honorable entertainments: spiders always spoil the work of the bees.

Let us turn a deaf ear to this blind world, Philothea! Let it cry as long as it pleases, like an owl, to disturb the birds of the day. Let us be constant in our designs, and invariable in our resolutions. Our perseverance will demonstrate whether we have, in good earnest, sacrificed ourselves to God, and dedicated ourselves to a devout life. Comets and planets appear to be almost of an equal light; but as comets are only certain fiery exhalations which pass away, and after a short time disappear, whereas planets remain in perpetual

brightness; so hypocrisy and true virtue have a great resemblance in their external appearance, but they are easily distinguished from each other; because hypocrisy cannot long subsist, but is quickly dissipated like smoke, whereas true virtue is always firm and constant.

It contributes highly to the security of devotion, at the beginning, to suffer reproaches and calumny on its account, since we thus avoid the dangers of pride and vanity, which may be compared to the midwives of Egypt, who had been ordered by the cruel Pharaoh to kill the male children of the Israelites on the very day of their birth. As we are crucified to the world, the world ought to be crucified to us; since worldlings look upon us as foolish, let us regard them in the same light.

CHAPTER II.

THAT WE MUST ALWAYS HAVE GOOD COURAGE.

LIGHT, though it be beautiful and lovely to our eyes, nevertheless dazzles them after we have been long in the dark. Before we become familiar with the inhabitants of any country, no matter how courteous and gracious they may be, we find ourselves at a loss amongst them. It may probably happen, Philothea, that this general farewell, which you have bid to the follies and vanities of the world, may make some impressions of sadness and discouragement on your mind. If this should be the case, have a little patience, I pray, for these impressions will soon disappear. It is but a little strangeness, occasioned by novelty; when it shall have passed away, you will feel ten thousand consolations.

It may perhaps be painful to you at first to renounce that praise which your vanities extorted from foolish worldlings; but would you for the sake of this insignificant reward forfeit that eternal glory with which God will assuredly recompense you? The vain amusements, in which you have hitherto employed your time, will again represent themselves to allure your heart, and invite it to return to them; but can you resolve to renounce eternal happiness for such deceitful fooleries? Believe me, if you persevere, you will quickly receive consolations, so delicious and agreeable that they will force you to acknowledge that the world has nothing but gall in comparison of this honey, and that one day of devotion is preferable to a thousand years expended in all the pleasures that the world can afford.

But you see the mountain of Christian perfection is exceedingly high. O my God! you say, how shall I be able to ascend? Courage, Philothea! When the young bees begin to assume their form, we call them nymphs; as yet they are unable to fly to the flowers, the mountains or their neighboring



The Widow's Mite.

MARK XII, 42.

hills, to gather honey ; but by continuing to feed on the honey which the old ones have prepared, their wings appear, and they acquire sufficient strength to fly and seek their food all over the country. It is true, we are as yet but nymphs, or little bees in devotion, and consequently unable to fly so high as to reach the top of Christian perfection ; but yet, as our desires and resolutions begin to assume a form, and our wings begin to grow, we may reasonably hope that we shall one day become spiritual bees, and be able to fly ; in the mean time, let us feed upon the honey of the many good instructions which other devout persons have left us, and pray to God to give us wings like a dove, that we may not only be enabled to fly up, during the time of this present life, but also rest on the mountain of eternity, in the life to come.

CHAPTER III.

OF THE NATURE OF TEMPTATIONS, AND OF THE DIFFERENCE BETWEEN FEELING
TEMPTATION AND CONSENTING TO IT.



IMAGINE to yourself, Philothea, a young princess, extremely beloved by her spouse, and that some wicked man, in order to defile her marriage bed, sends an infamous messenger to treat with her concerning his abominable design. *First*, the messenger proposes the intention of his master ; *secondly*, the princess is pleased or displeased with the proposition ; *thirdly*, she either consents or refuses. In the same manner, Satan, the world, and the flesh, seeing a soul espoused to the Son of God, send her temptations and suggestions, by which—1. Sin is proposed to her ; 2. She is either pleased or displeased with the proposal ; 3. In fine, she either consents or refuses. Such are the three steps to ascend to iniquity : temptation, delectation, and consent. But though these three actions are not so manifest in all kinds of sins, yet are they palpably seen in those that are enormous.

Though the temptation to any sin whatsoever should last during life, it could never render us disagreeable to the Divine Majesty, provided that we were not pleased with it, and did not give our consent to it ; the reason is, because we do not act, but suffer in temptation ; and as in this we take no pleasure, so we cannot incur any guilt. St. Paul suffered a long time the temptations of the flesh, and yet was so far from being displeasing to God on that account, that, on the contrary, God was glorified by his patient suffering. The blessed Angela de Fulgina suffered such cruel temptations of the flesh, that she moves to compassion when she relates them. St. Francis and St Bennet also suffered such violent temptations that, in order to overcome them, the one was obliged to cast himself naked on thorns, and the other into snow ; yet they lost nothing of God's favor, but increased very much in grace.

You must, then, be courageous, Philothea, amidst temptations, and never think yourself overcome as long as they displease you, observing well this difference between feeling and consenting, viz., we may feel temptations though they displease us, but we can never consent to them unless they please us, since to be pleased with them ordinarily serves as a step towards our consent. Let, then, the enemies of our salvation lay as many baits and allurements in our way as they please, let them stay always at the door of our heart in order to gain admittance, let them make as many proposals as they can, still, as long as we remain steadfast in our resolution to take no pleasure in the temptation, it is utterly impossible that we should offend God, any more than the prince of whom I spoke could be displeased with his spouse, for the infamous message sent to her, if she took no pleasure whatever in it. Yet, in this case, there is this difference between her and the soul, that the princess, having heard of the wicked proposition, may if she please, drive away the messenger, and never suffer him to appear again in her presence; but it is not always in the power of the soul not to feel the temptation, though it be always in her power not to consent to it, and therefore, no matter how long the temptation may last, it cannot hurt us as long as it is disagreeable to us.

But with respect to the delectation which may follow the temptation, it must be observed that, as there are two parts in the soul, the inferior and the superior, and that the inferior does not always follow the superior, but acts for itself apart, it frequently happens that the inferior part takes delight in the temptation without the consent, nay, against the will, of the superior. This is that warfare which the Apostle describes (Gal. v. 17) when he says that the flesh lusts against the spirit, and that there is a law of the members and a law of the spirit.

Have you never seen, Philothea, a large fire covered with ashes? Should one come ten or twelve hours after in search of fire, he would find but little in the midst of the hearth, and even that would be found with difficulty, yet there it is, since there it is found, and with it he may kindle again the remainder of the coals that were dead. It is just so with charity, our spiritual life, in the midst of violent temptations; for the temptation, casting the delectation which accompanies it into the inferior part, covers the whole soul, as it were, with ashes, and reduces the love of God into a narrow compass, for it appears nowhere but in the midst of the heart, in the interior of the soul, and even there it scarcely seems perceptible, and with much difficulty we find it. Yet there it is in reality, since, notwithstanding all the trouble and disorder we feel in our soul and our body, we still retain a resolution never to consent to the temptation, and the delectation which pleases the outward man displeases the inward, so that, although it surrounds the will, yet it is not within it, by which we see that such delectation, being contrary to the will, can be no sin.

CHAPTER IV.

TWO GOOD EXAMPLES ON THIS SUBJECT.

AS it is so important that you should understand this matter perfectly, I will explain it more at large. A young man, as St. Jerome relates, being fastened down with bands of silk on a delicate, soft bed, was enticed by all sorts of filthy allurements by a lascivious woman, who was employed by the persecutors on purpose to stagger his constancy. Ah! must not his chaste soul have felt strange disorders? Must not his senses have been seized with delectation, and his imagination occupied by the presence of those voluptuous objects? Undoubtedly. Yet among so many conflicts, in the midst of so terrible a storm of temptations, and the many lustful pleasures that surrounded him, he sufficiently testified that his heart was not vanquished, and that his will gave no consent. Perceiving so general a rebellion against his will, and having now no part of his body at command but his tongue, he bit it off and spit it in the face of that filthy woman, who tormented his soul more cruelly by her lust than all the executioners could ever have done by the greatest torments, for the tyrant, despairing to conquer him by suffering, thought to overcome him by these pleasures.

The history of the conflict of St. Catharine of Sienna, on the like occasion, is very admirable. The wicked spirit had permission from God to assault the purity of this holy virgin with the greatest fury, yet so as not to be allowed to touch her. He presented then all kinds of impure suggestions to her heart; and, to move her the more, coming with his companions in form of men and women, he committed a thousand immodest acts in her presence, adding most filthy words and invitations. And although all these things were exterior, nevertheless, by means of the senses, they penetrated deep into the heart of the virgin, which, as she herself confessed, was even brimful of them, so that nothing remained in her except the pure superior will, which was not shaken with this tempest of filthy carnal delectation. This temptation continued for a long time, till one day our Saviour appearing to her, she said to Him: Where wert Thou, my sweet Saviour! when my heart was full of so great darkness and uncleanness? To which He answered: I was within thy heart, my daughter. But how, replied she, could you dwell in my heart, where there was so much impurity? Is it possible that Thou couldst dwell in so unclean a place? To which our Lord replied: Tell me, did these filthy thoughts of thy heart give thee pleasure or sadness, bitterness or delight? The most extreme bitterness and sadness, said she. Who was it, then, replied our Saviour, that caused this great bitterness and sadness in thy heart, but I, who remained concealed in the interior of thy soul? Believe me, daughter, had it not been for my presence, these

thoughts which surrounded thy will would have doubtless entered in, and with pleasure would have brought death to thy soul; but being present, I infused this displeasure into thy heart, which enabled thee to reject the temptation as much as it could. But not being able to do it as much as it desired, it conceived a greater displeasure and hatred both against the temptation and thyself, and thus these troubles have proved occasions of great merit to thee, and have served to increase thy strength and virtue.

Behold, Philothea, how this fire was covered with ashes, and how the temptation had even entered the heart, and surrounded the will, which, assisted by our Saviour, held out to the last, making resistance by her aversion, displeasure, and detestation of the evil suggested, and constantly refusing her consent to the sin which besieged her on every side. Good God! how distressing must it be to a soul that loves God, not to know whether He be within her or not, or whether the divine love for which she fights be altogether extinguished in her or not? But it is the perfection of heavenly love, to make the lover suffer and fight for love, not knowing whether he possesses that love for which, and by which, he fights.

CHAPTER V.

AN ENCOURAGEMENT TO A SOUL IN TEMPTATION.



HESE violent assaults and extraordinary temptations, Philothea, are permitted by God against those souls only whom He desires to elevate to the highest degree of divine love: yet it does not follow that they shall afterwards attain it; for it has often happened that those who have been constant under these assaults have, for want of faithfully corresponding with the divine favor, been afterwards overcome by very small temptations. This I tell you, that, if you should happen hereafter to be assaulted by great temptations, you may know that God confers an extraordinary favor on you, when He thus declares His will to make you great in His sight; and that, nevertheless, you must be always humble and fearful, not assuring yourself that you shall be able to overcome small temptations, after you have prevailed against great ones, by any other means than a constant fidelity to His Divine Majesty.

Whatever temptations then may hereafter befall you, or with whatever delectation they may be accompanied, so long as your will refuses her consent not only to the temptation, but also to the delectation, give not yourself the least trouble, for God is not offended. As, when a man is so far gone in a fit, as to show no sign of life, they lay their hand on his heart, and from the least palpitation they feel conclude that he is alive, and that by the application of some restorative he may again recover his strength and senses; so it some-

times happens that, through the violence of a temptation, our soul seems to have fallen into a fit, so as to have no longer any spiritual life or motion ; but if we desire to know how it is with her, let us lay our hand upon our heart, and consider whether our will still retains its spiritual motion, that is to say, whether it has done its duty in refusing to consent and to yield to the temptation and delectation ; for, so long as this motion of refusal remains, we may rest assured that charity, the life of our soul, remains in us, and that Jesus Christ, our Saviour, although concealed, is there present ; so that by means of the continued exercise of prayer, the sacraments, and a confidence in God, we shall again return to a strong, sound, and healthful spiritual life.

CHAPTER VI.

HOW TEMPTATION AND DELECTATION MAY BECOME SINFUL.

THE princess of whom we spoke before could not prevent the dishonorable proposal which was made to her, because, as was presupposed, it was made against her will ; but had she, on the contrary, given it the least encouragement, or betrayed a willingness to give her affection to him that courted her, doubtless she would then have been guilty in the sight of God, and, however she might dissemble it, would certainly deserve both blame and punishment. Thus it sometimes happens, that the temptation alone involves us in sin, because we ourselves are the cause of it. For example, I know that, when I play, I fall easily into violent passions and blasphemy, and that gaming serves me as a temptation to those sins ; I sin, therefore, as often as I play, and I am accountable for all the temptations which shall befall me. In like manner, if I know that certain conversations will expose me to the danger of falling into sin, and yet willingly expose myself to them, I am doubtless guilty of all the temptations I may meet with on such occasions.

When the delectation which proceeds from the temptation can be avoided, it is always a greater or less sin to admit it, in proportion as the pleasure we take, or the consent we give to it, is of a longer or shorter duration. The young princess before alluded to would be highly blamable, if, after having heard the filthy proposal, she should take pleasure in it, and entertain her heart with satisfaction on so improper a subject ; for although she does not consent to the real execution of what is proposed to her, she consents nevertheless to the spiritual application of her heart to the evil, by the pleasure she takes in it, because it is always criminal to apply either the heart or the body to any thing that is immodest : but the sin depends so much on the consent of the heart, that without it even the application of the body could not be a sin.

Wherefore, whenever you are tempted to any sin, consider whether you have not voluntarily given occasion to the temptation; for then the temptation itself puts you in a state of sin, on account of the danger to which you have exposed yourself: this is to be understood when you could conveniently have avoided the occasion, and foresaw, or ought to have foreseen, the approach of the temptation: but if you have given no occasion to the temptation, it cannot by any means be imputed to you as a sin.

When the delectation, which follows temptation, might have been avoided, and yet has not, there is always some kind of sin, more or less considerable, according to the time you have dwelt upon it, or the pleasure you have taken in it. A woman who has given no occasion to her being courted, and yet takes pleasure therein, is nevertheless to be blamed, if the pleasure which she takes originate in no other cause than the courtship. But, for example, the gallant who sues for love should play excellently well upon the lute, and she should take pleasure, not in his courtship, but in the harmony and sweetness of his lute, this would be no sin; though she ought not to indulge this pleasure long, for fear that she should pass thence to a desire of being courted. In like manner, if any one should propose to me some ingenious stratagem, to take revenge of my enemy, and I should neither delight in nor consent to the proposed revenge, but only be pleased with the subtlety of the artful invention; although it would be no sin, still I ought not to continue long amusing myself with this pleasure, for fear that by degrees I might be induced to take some delight in the revenge itself.

We are sometimes surprised by certain symptoms of pleasure, which immediately follow the temptation, before we are well aware of it. This at most can only be a light, venial sin; but it becomes greater if, after we have perceived the evil which has befallen us, we stop some time, through negligence, to determine whether we shall admit or reject that delectation; and the sin becomes still greater if, after being sensible of the delectation, we dwell upon it, through downright negligence, without being determined to reject it; but when we voluntarily, and with full deliberation, resolve to consent to this delectation, this of itself is a great sin, if the object in which we take delight be also a great sin. It is a great crime in a woman to be willing to entertain dishonest love, although she never designs to yield herself up really to her lovers.



CHAPTER VII.

REMEDIES AGAINST TEMPTATIONS.



AS soon as you perceive yourself tempted, follow the example of children, when they see a wolf or a bear in the country; for they immediately run into the arms of their father or mother, or at least they call out to them for help or assistance. It is the remedy which our Lord has taught, *Pray that ye enter not into temptation*, St. Matt. xxvi. 41. If you find that the temptation, nevertheless, still continues, or even increases, run in spirit to embrace the holy cross, as if you saw our Saviour Jesus Christ crucified before you. Protest that you never will consent to the temptation, implore His assistance against it, and still refuse your consent, as long as the temptation shall continue.

But in making these protestations and refusals of consent, look not the temptation in the face, but look only on our Lord; for if you look at the temptation, especially while it is strong, it may shake your courage. Devote your thoughts to some good and pious reflections; for, when good thoughts occupy your heart, they will drive away every temptation and suggestion.

But the sovereign remedy against all temptations, whether great or small, is to lay open your heart and communicate its suggestions, feelings, and affections to your director; for you must observe that the first condition that the enemy of salvation makes with a soul which he desires to seduce is, to keep silence: as those who intend to seduce maids, or married women, at the very first forbid them to communicate their proposals to their parents or husbands; whereas God, on the other hand, by His inspirations, requires that we should make them known to our superiors and directors.

If, after all this, the temptation should still continue to harass and persecute us, we have nothing to do on our part, but to continue as resolute in our protestations, never to consent to it; for as maids can never be married as long as they answer no, so the soul, no matter how long the temptation may last, can never sin as long as she says no.

Never dispute with your enemy, nor make him any reply but that with which our Saviour confounded him: *Begone, Satan, for it is written, the Lord thy God shalt thou adore, and Him only shalt thou serve*. For as a chaste wife should never answer the wicked wretch that makes her a dishonorable proposal, but quit him abruptly, and at the same instant turn her heart towards her husband, and renew the promise of fidelity which she has made to him, so the devout soul, that sees herself assaulted by temptation, ought by no means to lose time in disputing, but with all simplicity turn herself towards Jesus Christ her Spouse, and renew her protestations of fidelity to Him, and her resolution to remain solely and entirely His for ever.

CHAPTER VIII.

THAT WE MUST RESIST SMALL TEMPTATIONS.

ALTHOUGH we must oppose great temptations with an invincible courage, and the victory we gain over them is extremely advantageous, it may happen, nevertheless, that we may profit more in resisting small ones; for as great temptations exceed in quality, so small ones exceed in quantity; wherefore the victory over them may be comparable to that which is gained over the greatest. Wolves and bears are certainly more dangerous than flies, yet the former neither give us so much trouble, nor exercise our patience so much as the latter. It is easy to abstain from murder, but it is extremely difficult to restrain all the little sallies of passion, the occasions of which present themselves every moment. It is very easy for a man or a woman to refrain from adultery, but it is not as easy to refrain from glances of the eyes, from giving or receiving marks of love, or from uttering or listening to flattery. It is easy not to admit a rival with the husband or wife, as to the body, but not as to the heart: it is easy to refrain from defiling the marriage bed, but it is difficult to refrain from everything that may be prejudicial to conjugal affection; it is easy not to steal other men's goods, but difficult not to covet them; it is easy not to bear false witness in judgment, but difficult to observe truth strictly on every occasion; it is easy to refrain from drunkenness, but difficult to observe perfect sobriety; it is easy to refrain from wishing another man's death, but difficult to refrain from desiring what may be inconvenient to him; it is easy to abstain from defaming him, but it is sometimes difficult to refrain from despising him. In a word, these small temptations of anger, suspicion, jealousy, envy, fond love, levity, vanity, insincerity, affectation, craftiness, and impure thoughts, are continually assaulting even those who are the most devout and resolute. We must, therefore, diligently prepare ourselves, my dear Philothea, for this warfare, and rest assured, that for as many victories as we shall gain over these trifling enemies, so many gems shall be added to the crown of glory which God is preparing for us in heaven. Wherefore I say, that being ever ready to fight courageously against great temptations, we must in the meantime diligently defend ourselves against those that seem small and inconsiderable.



CHAPTER IX.

WHAT REMEDIES WE ARE TO APPLY TO SMALL TEMPTATIONS.



OW, as to these smaller temptations of vanity, suspicion, impatience, jealousy, envy, fond love, and such like trash, which like flies and gnats continually hover about us, and sometimes sting us on the legs, the hands, or the face; as it is impossible to be altogether freed from them, the best defence that we can make is not to give ourselves much trouble about them; for although they may tease us, yet they can never hurt us, so long as we continue firmly resolved to dedicate ourselves in earnest to the service of God.

Despise, then, these petty assaults, without so much as thinking of what they suggest. Let them buzz and hover here and there around you, pay no more attention to them than you would to flies, but when they offer to sting you, and you perceive them in the least to light upon your heart, content yourself with quietly removing them, not by contending or disputing with them, but by performing some actions of a contrary nature to the temptation, especially acts of the love of God. But you must not persevere, Philothea, in opposing to the temptation the act of the contrary virtue, for this would be to dispute with it; but after having performed a simple act of the contrary virtue, if you have had leisure to observe the quality of the temptation, turn your heart gently toward Jesus Christ crucified, and by an act of love kiss His sacred feet. This is the best means to overcome the enemy, as well in small as in great temptations; for as the love of God contains within itself the perfection of all the virtues, and is even more excellent than the virtues themselves, so it is also the sovereign antidote against every kind of vice; and by accustoming your mind on these occasions to have recourse to this remedy, you need not even examine by what kind of temptation it is troubled. Moreover, this grand remedy is so terrible to the enemy of our souls, that, as soon as he perceives that his temptation incites us to form acts of divine love, he ceases to tempt us. Let these general principles suffice with respect to small and ordinary temptations; he who would wish to contend with them in particular would give himself much trouble to little or no purpose.



CHAPTER X.

HOW TO FORTIFY OUR HEARTS AGAINST TEMPTATIONS.

CONSIDER from time to time what passions are most predominant in your soul, and having discovered them, adopt such a method of thinking, speaking, and acting, as may counteract them. If, for example, you find yourself inclined to vanity, think often on the miseries of human life, think of the inquietude which these vanities will raise in your conscience at the day of your death, how unworthy they are of a generous heart, and that they are nothing but empty toys, fit only for the amusement of children. Speak often against vanity, and whatever repugnance you may feel, cease not to cry it down, for by this means you will engage yourself, even in honor, to the opposite side; for, by declaiming against a thing, we bring ourselves to hate it, though at first we might have had an affection for it. Exercise works of abjection and humility as much as possible, though with ever so great a reluctance; since by this means you accustom yourself to humility, and weaken your vanity; so that, when the temptation comes, you will have less inclination to consent to it, and more strength to resist it.

If you are inclined to covetousness, think frequently on the folly of a sin which makes us slaves to that which was only made to serve us, and that at death we must part with all, and leave it in the hands of those who perhaps may squander it away, or to whom it may be a cause of damnation. Speak aloud against avarice, and in praise of an utter contempt of the world. Force yourself to give frequent alms, and neglect to improve some opportunities of gain. Should you be inclined to give or receive fond love, often think how very dangerous this kind of amusement is, as well to yourself as others; how unworthy a thing it is, to employ in an idle pastime the noblest affection of our soul, and how worthy of censure is so extreme a levity of mind. Speak often in praise of purity and simplicity of heart, and let your actions, to the utmost of your power, be ever conformable to your words, by avoiding levities and fond liberties. In short, in time of peace, that is, when temptations to the sin to which you are most inclined do not molest you, make several acts of the contrary virtue; and if occasions of practicing it do not present themselves, endeavor to seek them; for, by this means, you will strengthen your heart against future temptations.



CHAPTER XI.

OF INQUIETUDE.



S inquietude is not only a temptation, but the source of many temptations, it is, therefore, necessary that I should say something concerning it. Inquietude or sadness, then, is nothing else but that grief of mind which we conceive for some evil which we experience against our will, whether it be exterior, as poverty, sickness, contempt; or interior, as ignorance, avidity, repugnance, and temptation. When the soul then, perceives that some evil has befallen her, she becomes sad, is displeased, and extremely anxious to rid herself of it; and thus far she is right, for every one naturally desires to embrace good, and fly from that which he apprehends to be evil. If the soul, for the love of God, wishes to be freed from her evil, she will seek the means of her deliverance with patience, meekness, humility, and tranquillity, expecting it more from the providence of God than from her own industry or diligence. But if she seeks her deliverance from a motive of self-love, then will she fatigue herself in quest of these means, as if the success depended more on herself than on God; I do not say that she thinks so, but that she acts as if she thought so. Now, if she succeeds not immediately, according to her wishes, she falls into inquietude, which, instead of removing, aggravates the evil, and involves her in such anguish and distress, with so great loss of courage and strength, that she imagines her evil incurable. Thus, then, sadness, which in the beginning is just, produces inquietude, and inquietude produces an increase of sadness, which is extremely dangerous.

Inquietude is the greatest evil that can befall the soul, sin only excepted. For as the seditious and intestine commotions of any commonwealth prevent it from being able to resist a foreign invasion, so our heart, being troubled within itself, loses the strength necessary to maintain the virtue it had acquired, and the means to resist the temptations of the enemy, who then uses his utmost efforts to fish, as it is said, in troubled waters.

Inquietude proceeds from an inordinate desire of being delivered from the evil which we feel, or of acquiring the good which we desire; and yet there is nothing which tends more to increase evil, and to prevent the enjoyment of good, than an unquiet mind. Birds remain prisoners in the nets, because, when they find themselves caught, they eagerly flutter about to extricate themselves, and by that means entangle themselves the more. Whenever, then, you are pressed with a desire to be freed from some evil, or to obtain some good, be careful both to settle your mind in repose and tranquillity, and to compose your judgment and will; and then gently procure the accomplishment of your desire, taking in regular order the means which may be most convenient; when I say gently, I

do not mean negligently, but without hurry, trouble, or inquietude; otherwise, instead of obtaining the effect of your desire, you will mar all, and embarrass yourself the more.

My soul is continually in my hands, O Lord! and I have not forgotten Thy law, said David, Ps. cxviii. 109. Examine frequently in the day, or at least in the morning and evening, whether you have your soul in your hands, or whether some passion or inquietude has not robbed you of it. Consider whether you have your heart at command, or whether it has not escaped out of your hands, to engage itself to some disorderly affection of love, hatred, envy, covetousness, fear, uneasiness, or joy. If it should be gone astray, seek after it before you do any thing else, and bring it back quietly to the presence of God, subjecting all your affections and desires to the obedience and directions of His divine will. For as they who are afraid of losing any thing which is precious hold it fast in their hand; so in imitation of this great king, we should always say, O my God! my soul is in danger, and therefore I carry it always in my hands; and in this manner I have not forgotten Thy holy law.

Permit not your desires, how trivial soever they may be, to disquiet you, lest afterwards those that are of greater importance should find your heart involved in trouble and disorder. When you perceive that inquietude begins to affect your mind, recommend yourself to God, and resolve to do nothing until it is restored to tranquillity, unless it should be something that cannot be deferred; in that case, moderating the current of your desires as much as possible, perform the action, not according to your desire, but your reason.

If you can disclose the cause of your disquietude to your spiritual director, or at least to some faithful and devout friend, be assured that you will presently find ease; for communicating the grief of the heart produces the same effect in the soul as bleeding does in the body of him that is in a continual fever—it is the remedy of remedies. Accordingly the holy king, St. Lewis, gave this counsel to his son: *If thou hast any uneasiness in thy heart, tell it immediately to thy confessor, or to some good person, and then thou shalt be enabled to bear thy evil very easily, by the comfort he shall give thee.*



CHAPTER XII.

OF SADNESS.

THE sadness that is according to God, says St. Paul, *worketh penance steadfast unto salvation* (2 Cor. vii.), *but the sadness of the world worketh death.* Sadness, then, may be good or evil, according to its different effects. It is true, it produces more evil effects than good, for it has only two that are good, compassion and repentance; but it has six that are evil, viz., anxiety, sloth, indignation, jealousy, envy, and impatience, which caused the wise man to say, *sadness kills many, and there is no profit in it* (Ecclus. xxx. 25), because, for two good streams which flow from the source of sadness, there are six very evil.

The enemy makes use of sadness and temptation against the just; for, as he endeavors to make the wicked to rejoice in their sins, so he strives to make the good grieve in their good works; and as he cannot procure the commission of evil, but by making it appear agreeable, so he cannot divert us from good, but by making it appear disagreeable. The prince of darkness is pleased with sadness and melancholy, because he is and will be sad and melancholy to all eternity; therefore he desires that every one should be like himself.

The sadness which is evil troubles and perplexes the soul, excites inordinate fears, creates a disgust for prayer, stupefies and oppresses the brain, deprives the mind of counsel, resolution, judgment, and courage, and destroys her strength. In a word, it is like a severe winter, which demolishes all the beauty of the country, and devours every living creature; for it takes away all sweetness from the soul, and renders her disabled in all her faculties. If you should at any time be seized with the evil of sadness, Philothea, apply the following remedies:

Is any one sad, says St. James, v. 13, *let him pray.* Prayer is a sovereign remedy, for it lifts up the soul to God, our only joy and consolation. But in praying, let your words and affections, whether interior or exterior, always tend to a lively confidence in the Divine goodness, such as, *O God of mercy, O infinite goodness, O my sweet Saviour, O God of my heart, my joy and my hope, O my Divine Spouse, the well-beloved of my soul, &c.*

Oppose vigorously the least inclination to sadness, and although it may seem that all your actions are, at that time, performed with tepidity and sloth, you must, nevertheless, persevere; for the enemy, who seeks by sadness to make us weary of good works, seeing that we cease not on that account to perform them, and that being performed in spite of his opposition, they become more meritorious, will cease to trouble us any longer.

Sing spiritual canticles, for the devil by this means has often desisted from

his operations; witness the evil spirit with which Saul was afflicted, whose violence was repressed by such music. It is also necessarily serviceable to employ ourselves in exterior works, and to vary them as much as possible, in order to divert the soul from the melancholy object, and to purify and warm the spirits, sadness being a passion of a cold and a dry complexion.

Perform external actions of fervor, although you may perform them without the least relish, such as embracing the crucifix, clasping it to your breast, kissing the feet and the hands, lifting up your eyes and your hands to heaven, raising your voice to God by words of love and confidence like these: *My Beloved is mine, and I am His. My Beloved is to me a posy of myrrh, He shall dwell between my breasts. My eyes have fainted after Thee, O my God. Say also: When wilt Thou comfort me? O Jesus, be Thou a Jesus to me. Live, sweet Jesus, and my soul shall live. Who shall ever separate me from the love of God, &c.*

The moderate use of the discipline is also good against sadness, because this voluntary exterior affliction begets interior consolation, and the soul, feeling pain without, diverts herself from the pains which are within. But frequently the holy communion is the best remedy, because this heavenly bread strengthens the heart, and rejoices the spirit.

Disclose to your confessor, with humility and sincerity, all the feelings, affections, and suggestions which proceed from your sadness. Seek the conversation of spiritual persons, and frequent their company as much as you can. In a word, resign yourself into the hands of God, preparing yourself to suffer this troublesome sadness with patience, as a just punishment of your vain joys; and doubt not but that God, after He has tried you, will deliver you from this evil.

CHAPTER XIII.

OF SPIRITUAL AND SENSIBLE CONSOLATIONS, AND HOW WE MUST BEHAVE OURSELVES IN THEM.



OD continues the existence of this great world in a perpetual vicissitude, by which the day is always succeeded by the night, the spring by the summer, the summer by the autumn, the autumn by the winter, and the winter again by the spring. One day seldom perfectly resembles another; some are cloudy, some rainy, some dry, others windy—a variety which adds considerably to the beauty of the universe. It is the same with man, who, according to the saying of the ancients, is an epitome of the universe, or another little world; for he never remains long

in the same state; his life flows away upon the earth, like the waters floating and undulating in a perpetual diversity of motion, which sometimes lift him up with hope, and sometimes bring him down with fear, sometimes carry him to the right hand by consolation, sometimes to the left by affliction; and not one of his days, no, not even one of his hours, is in every respect like another.

Now, it is necessary that we should endeavor to preserve an inviolable equality of heart, amidst so great an inequality of occurrences; and that, although all things turn and change around us, we should remain constantly immovable; ever looking and aspiring towards God. No matter what course the ship may take; no matter whether it sails towards the east, west, north, or south; no matter by what wind it may be driven; never will the needle of the compass point in any other direction than towards the fair polar star. Let every thing be in confusion, not only around us, but even within us—let our soul be overwhelmed with sorrow or joy; with sweetness or bitterness; with peace or trouble; with light or darkness; with temptation or repose; with pleasure or disgust; with dryness or tenderness; whether it be scorched by the sun, or refreshed by the dew—yet the point of our heart, our spirit and our superior will, which is our compass, must incessantly tend towards the love of God its Creator, its Saviour, in a word, its only sovereign good. *Whether we live, says the Apostle, we live unto the Lord, or whether we die, we die unto the Lord: And Who shall separate us from the love of Christ?* No, nothing shall separate us from this love; neither tribulation, nor anguish, nor death, nor life, nor present grief, nor the fear of future accidents, nor the artifices of evil spirits, nor the height of consolations, nor the depth of afflictions, nor tenderness, nor dryness, ought ever to separate us from this holy charity which is founded in Jesus Christ.

This first absolute resolution never to forsake God, nor to abandon His divine love, serves as a counterpoise to our souls, to keep them in a holy equilibrium amidst the inequality of the several motions attached to the condition of this life; for as little bees, surprised by a storm in the fields, embrace small stones that they may be able to balance themselves in the air, and not be so easily carried away by the wind, so our soul, having by resolution strongly embraced the precious love of God, continues constant in the midst of the inconstancy and vicissitude of consolations and afflictions, whether spiritual or temporal, exterior or interior. But besides this general doctrine, we have need of some particular instructions.

1. I say, then, that devotion does not always consist in that sweetness, delight, consolation, or sensible tenderness of heart which moves us to tears, and causes us to find satisfaction in some spiritual exercises. No, dear Philothea, for there are many souls who experience these tendernesses and consolations, and who, nevertheless, are very vicious, and consequently have not a true love of God, much less true devotion. Saul, pursuing David, who was fleeing before him in the wilderness of Engaddi, entered alone into a cavern in which David

and his people lay concealed: David, who on this occasion had many opportunities of killing him, spared his life, and would not even put him in bodily fear; but, having suffered him to go out at his pleasure, called after him to prove to him his innocence, and to convince him that he had been at his mercy. Now, upon this occasion, what did not Saul do, to show that his rage against David was appeased? He called him his child, he wept aloud, he praised him, he acknowledged his goodness, he prayed to God for him, he foretold his future greatness, and he recommended to him his posterity. What greater display could he make of sweetness and tenderness of heart? Nevertheless, his heart was not changed, neither did he cease to persecute David as cruelly as before. In like manner, there are some persons who, considering the goodness of God, and the passion of our Saviour, are tenderly affected. They sigh, weep, pray, and give thanks in so feeling a manner, that we imagine that they have acquired an extraordinary degree of devotion; but when the moment of trial arrives, we see that, as the passing showers of a hot summer, which fall in large drops on the earth, but do not sink into it, serve for nothing but to produce mushrooms, so these tender tears, falling on a vicious heart, and not penetrating it, are altogether unprofitable; for notwithstanding all this apparent devotion, these tender souls will not part with a farthing of the ill-gotten riches they possess, nor renounce one of their perverse affections, nor suffer the least temporal inconvenience for the service of our Saviour, over whose sufferings they have just been weeping, so that the good affections which they had were no better than spiritual mushrooms, and their devotion a mere delusion of the enemy, who amuses souls with these false consolations to make them rest contented, lest they should search any farther after the true and solid devotion, which consists in a constant, resolute, prompt, and active will to reduce to practice whatever we know to be pleasing to God. A child will weep tenderly when he sees his mother bled with a lancet; but if his mother, for whom he is weeping, would at the same time demand the apple or the sugar-plums which he had in his hand, he would by no means part with them. Such is the nature of our tender devotion, when contemplating the stroke of the lancet which pierced the heart of Jesus Christ crucified, we weep bitterly. Alas, Philothea! it is well to lament the painful death and passion of our Blessed Redeemer; but why, then, do we not give Him the apple which we have in our hands, for which He so earnestly asks? Why do we not give Him our heart, the only token of love which our dear Saviour requires of us? Why do we not resign to Him so many petty affections, delights, and complacencies which He wants to pluck out of our hands, but cannot, because we feel more affection for those trifles than His heavenly grace? Ah, Philothea! these are the friendships of little children, tender, indeed, but weak, capricious, and of no effect. Devotion, then, consists not in these sensible affections, which sometimes proceed from a soft nature, susceptible of any impression we may wish to give it, sometimes

from the enemy, who, to amuse us, stirs up our imagination to conceive these effects.

2. Yet these tender and delightful affections are sometimes good and profitable, for they excite the affections of the soul, strengthen the spirit, and add to the promptitude of devotion a holy cheerfulness which makes our actions lovely and agreeable even in the exterior. This relish which we find in the things of God is that which made David exclaim: *O Lord, how sweet are Thy words to my palate! more than honey to my mouth.* Doubtless, the least consolation of devotion that we receive is in every respect preferable to the most agreeable recreations of the world. The breasts of the heavenly Spouse are sweeter to the soul than the wine of the most delicious pleasures on earth. He that has once tasted this sweetness esteems all other consolations no better than gall and wormwood. There is a certain herb, the taste of which is said to impart such sweetness as to prevent hunger and thirst; so they to whom God has given the heavenly manna can neither desire nor relish the consolations of the world, so far, at least, as to fix their affections on them. They are little foretastes of those immortal delights which God has in reserve for the souls that seek Him: they are little delicacies which He gives to His children to allure them; they are the cordials with which He strengthens them; and they are also sometimes the earnest of eternal felicity. It is said that Alexander the Great, sailing on the ocean, discovered Arabia Felix by perceiving the fragrant odors which the wind bore thence, and thereupon encouraged both himself and his companions: so we oftentimes receive these sweet consolations in this sea of our mortal life, which doubtless must give us a certain foretaste of the delights of that heavenly country to which we tend and aspire.

3. But you will perhaps say, since there are sensible consolations which are good, because they come from God; and others unprofitable, dangerous, and even pernicious, that proceed either from nature, or from the enemy; how shall I be able to distinguish the one from the other, or know those that are evil or unprofitable from those that are good? It is a general doctrine, dear Philothea, with regard to the affections and passions of our souls, that we must know them by their fruits. Our hearts are the trees; the affections and passions are the branches; and their words and actions are the fruit. That heart is good which has good affections, and those affections and passions are good, which produce in us good effects and holy actions. If this sweetness, tenderness and consolation make us more humble, patient, tractable, charitable, and compassionate towards our neighbor; more fervent in mortifying our concupiscences and evil inclinations; more constant in our exercises; more pliant and submissive to those whom we ought to obey, more sincere and upright in our lives, then doubtless, Philothea, they proceed from God. But if these consolations have no sweetness but for ourselves; if they make us curious, harsh, quarrelsome, impatient; obstinate, haughty, presumptuous, and rigorous towards our neigh-

bor; when we already imagine ourselves to be saints, and disdain to be any longer subject to direction, or correction; they are then, beyond all doubt, false and pernicious; for a good tree cannot bring forth bad fruit.

4. Whenever we experience these consolations, we must humble ourselves exceedingly before God, and beware of saying, *O how good am I!* No, Philothea, these considerations, as I have already said, cannot make us better; devotion does not consist in them: but let us say, *O how good is God to such as hope in Him, to the soul that seeks Him!* 1. As the bare perception of something sweet cannot be said to render the palate itself sweet; so although this principal sweetness be excellent, and though God who gives it is sovereignly good, yet it follows not that he who receives it is also good. 2. Let us acknowledge that we are as yet but little children, who have need of milk; and that these dainties are given to us because our tender and delicate spirit stands in need of some allurement to entice us to the love of God. 3. Let us afterwards humbly accept these extraordinary graces and favors; and esteem them, not so much on account of their excellence, as because it is the hand of God which puts them into our hearts, as a mother would do, who, the more to please her child, puts the dainties into his mouth with her own hand, one by one; for if the child has understanding he sets a greater value on the tenderness of his mother than the delicious morsels which he receives; and thus, Philothea, it is a great matter to taste the sweetness of sensible consolations, but it is infinitely more sweet to consider that it is His most loving and tender hand that puts them, as it were, into our mouth, our heart, our soul, and our spirit. 4. Having thus humbly received them, let us carefully employ them according to the intention of the donor. Now, to what end, think you, does God give us these sweet consolations? To make us sweet towards every one, and incite us to love Him. The mother gives little presents to her child, to induce him to embrace her; let us, then, embrace our blessed Saviour, who grants us these favors. But to embrace Him, is to obey Him, to keep His commandments, do His will, and follow His desires, with a tender obedience and fidelity. Whenever, therefore, we receive any spiritual consolation, we must be more diligent in doing good, and in humbling ourselves. 5. Besides all this, we must, from time to time, renounce those sweet and tender consolations, by withdrawing our heart from them, and protesting that, although we humbly accept them, and love them, because God sends them, and that they excite us to His love, yet it is not these we seek, but God Himself, and His holy love; not the consolations, but the Comforter; not their deliciousness, but the sweet Saviour; not their tenderness, but Him that is the delight of heaven and earth. It is in this manner we ought to dispose ourselves to persevere in the holy love of God, although, throughout our whole life, we were never to meet with any consolation; and be ready to say, as well upon Calvary as upon Thabor: *Lord! it is good for me to be with Thee, whether Thou be upon the cross, or in Thy glory.* 6. To conclude, I admonish

you, that should you experience any great abundance of such consolations, tenderness, tears, sweetness, &c., you must confer faithfully with your spiritual director, that you may learn how to moderate and behave yourself under them; for it is written: *Thou hast found honey, eat what is sufficient for thee.*—Prov. xxv. 16.

CHAPTER XIV.

OF SPIRITUAL DRYNESS.

AS long as consolation may last, do as I have just now directed you, dear Philothea! But this fine and agreeable weather will not always continue, for sometimes you shall find yourself so absolutely destitute of all feeling of devotion that your soul shall seem to be a wild, fruitless, barren desert, in which there is no trace of a pathway to find her God, nor any water of grace to refresh her, on account of the dryness which seems to threaten her with a total and absolute desolation. Alas! how much does a poor soul in such a state deserve compassion: but especially when the evil is vehement; for then, in imitation of David, she feeds herself with tears, night and day, while the enemy, to cast her into despair, mocks her by a thousand suggestions of despondency, saying: “Ah! poor wretch, where is thy God? By what path shalt thou be able to find Him? Who can ever restore to thee the joy of His holy grace?”

What shall you then do, Philothea? Examine the source whence this evil has flowed to you; for we ourselves are often the cause of our spiritual dryness. 1. As a mother refuses to gratify the appetite of her child, when such gratifications might increase its indisposition, so God withholds consolations from us, when we take a vain complacency in them, and are subject to the spiritual maladies of self-conceit and presumption. “*It is good for me that Thou hast humbled me;*” yes, “*for before I was humbled I offended.*” Ps. cxviii. 2. 2. When we neglect to gather the sweetness and delights of the love of God at the proper season, He removes them from us, in punishment of our sloth. The Israelite, who neglected to gather the manna betimes, could gather none after sunrise, for it had then all melted. 3. We are sometimes pleased in the bed of sensual consolations, as the sacred Spouse was in the Canticles; the spouse of our soul comes and knocks at the door of our heart, and invites us to return to our spiritual exercises; but we put them off, because we are unwilling to quit these vain amusements and false satisfactions; for this reason He departs, and permits us to slumber. But afterwards, when we desire to seek Him, it is with great difficulty that we find Him; and it is no more than what we have justly deserved, since we have been so unfaithful and disloyal as to refuse the partici-

pation of His love, to enjoy the consolations of the world. Ah! if you still keep the flour of Egypt, you shall not have the manna of heaven. Bees detest artificial odors; and the sweetness of the Holy Spirit is incompatible with the counterfeit delights of the world.

4. The double-dealing and subtlety which we use in our spiritual communications with our director, may also produce spiritual dryness; for since you lie to the Holy Ghost, it is no wonder He should refuse His consolations. If you will not be as sincere and plain as a little child, you shall not then have the sugar plums of little children.

5. If you have glutted yourself with worldly pleasures, it is no wonder that you should find an unsavory taste in spiritual delights. When birds have once satiated their appetite, the most delicious berries appear to them distasteful. "*He hath filled the hungry with good things,*" says our Blessed Lady, Luke i. 53, "*And the rich He hath sent empty away.*" They that are glutted with the pleasures of the world are not capable of the delights of the Spirit.

6. If you have been careful to preserve the fruits of the consolations which you have received, you shall receive new ones; for, to him that has, more shall be given; but he that has not kept, but lost what was given him, through his own fault, shall never receive those graces which had been prepared for him. Rain enlivens green plants, but it destroys those that have lost their verdure.

There are several causes which occasion our fall from the consolations of devotion into dryness and barrenness of spirit. Let us, then, examine whether we can find any of them in ourselves; but observe, Philothea, that this examination is not to be made either with inquietude or too much curiosity; but if, after having faithfully considered our comportment, we find the cause of the evil to originate in ourselves, let us thank God for the discovery; for the evil is half cured when the cause of it is known; but if, on the contrary, you can find nothing in particular, which may seem to have occasioned this dryness, trouble not yourself about making any further inquiry, but with all simplicity do as I shall now advise you.

1. Humble yourself very much before God, by acknowledging your own nothingness and misery. Alas! O Lord, what am I when left to myself, but a dry, parched soil, which, far from receiving those showers of which it stands in so great need, is exposed to the wind, and thus reduced to dust. 2. Call upon God, and beg comfort of Him. "*Restore unto me the joy of Thy salvation. Father, if it be possible, let this chalice pass from me.*" Away, thou barren north wind, that witherest my soul; and blow, gentle gale of consolations, upon the garden of my heart, that its good affections may diffuse the odor of sweetness. 3. Go to your confessor, and opening to him the several plaits and folds of your soul, follow his advice with the utmost simplicity and humility; for God, who is well pleased with obedience, frequently renders the counsels we take from others, but especially from those who are the guides of our soul

profitable, when otherwise there might be no great appearance of success; as He imparted healing qualities to the waters of Jordan, the use of which Eliseus had, without any appearance of human reason, prescribed to Naaman. 4 Kings v. 14. 4. But after all this, there is nothing so profitable, so fruitful in a state of spiritual dryness, as not to suffer our affections to be too strongly fixed upon the desire of being delivered from it. I do not say, that we ought not simply to wish for a deliverance, but that we should not set our heart upon it; but rather yield ourselves up to the pure mercy and special providence of God, that He may make use of us to serve Him as long as He pleases. In the midst of these thorns and deserts, let us say, *Father, if it be possible, let this chalice pass from me; but let us also add, courageously, nevertheless, not my will, but Thine be done.* But here let us stop with as much tranquillity as possible; for God, beholding this holy indifference, will comfort us with many graces and favors; as was the case with Abraham when he resolved to deprive himself of his son Isaac. God, who contented Himself with seeing him in this disposition of a pure resignation, comforted him with a most delightful vision, accompanied by the most consolatory benedictions. We ought, then, under all kinds of afflictions, whether corporal or spiritual, and amidst all the distractions or subtractions of sensible devotion which may happen to us, to say, from the bottom of our heart, with profound submission, Job. i. 21: "*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*" For, if we continue in this humility, He will restore us His delightful favors, as He did to Job, who constantly used the like words in his desolations.

Finally, Philothea, in the midst of our spiritual dryness, let us never lose courage, but wait with patience for the return of consolation. Let us not omit any of our exercises of devotion, but, if possible, let us multiply our good works, and, not being able to present to our dear Spouse the most exquisite dishes, let us offer Him such as we can procure; for He is indifferent, provided the heart which offers them be perfectly fixed in the resolution of loving Him. When the spring is fair, the bees make more honey and produce fewer young ones, for when the fine weather favors them, they are so busy in their harvest among the flowers that they forget the production of their young; but when the spring is sharp and cloudy, they produce more young ones and less honey, for not being able to go abroad to gather honey, they employ themselves at home to increase and multiply their race. Thus it happens frequently, Philothea, that the soul, finding herself in the fair spring of spiritual consolations, amuses herself so much in enjoying their sweetness, that in the abundance of these delights she produces fewer good works; whilst, on the contrary, in the midst of spiritual dryness, the more destitute she finds herself of the consolations of devotion, the more she multiplies her good works and abounds in the interior generation of the virtues of patience, humility, self-contempt, resignation, and renunciation of self-love.

Many persons, especially women, falsely imagine that the spiritual exercises which they perform without relish, tenderness of heart, or sensible satisfaction, are less agreeable to the divine Majesty. Our actions are like roses, which, when fresh, have more beauty, yet when dry have more strength and sweetness. Our works, performed with tenderness of heart, are more agreeable to ourselves, who regard only our own satisfaction, yet when performed in the time of dryness they possess more sweetness, and become more precious in the sight of God. Yes, dear Philothea! in the time of dryness our will forces us to the service of God, as it were, by violence, and consequently it must necessarily be more vigorous and constant than in the time of consolation.

It is not great merit to serve a prince in the time of peace, amongst the delights of the court; but to serve him amidst the hardships of war, troubles, and persecutions is a true mark of constancy and fidelity. The blessed Angela de Fulgino says that the prayer which is most acceptable to God is that which we make by force and constraint, the prayer to which we apply ourselves, not for the pleasure which we find in it, nor the inclination, but purely to please God, to which our will carries us against our inclinations, violently forcing its way through the midst of those clouds of aridity which oppose it. I say the same of every kind of good works, whether interior or exterior; for the more repugnance we feel in performing them, the more agreeable they are in the sight of God. The less we consult our particular interest in the pursuit of virtues, the more brilliantly does the purity of divine love shine forth in them. A child is naturally affectionate to his mother when she gives him sugar, but it is a sign of a great love if he manifests the same affection after she has given him wormwood, or any other bitter potion.

CHAPTER XV.

A REMARKABLE EXAMPLE IN CONFIRMATION OF THE PRECEDING REMARKS.



O illustrate the whole of this instruction, I will here relate an excellent passage from the history of St. Bernard, as I found it in a learned and judicious writer. Almost all, says he, who begin to serve God, and are not as yet experienced in the subtractions of grace, and in spiritual vicissitudes, finding themselves deprived of the sweetness of sensible devotion, and that agreeable light which invites them to run forward in the way of God, presently lose breath, and fall into pusillanimity and sadness. Persons of judgment account for this by saying that our rational nature cannot continue for a long time famished, as it were, and without some kind of delight, either heavenly or earthly. Now, as souls that are elevated above themselves, by the enjoyment of spiritual pleasures, easily renounce visible objects, so when, by the divine disposition, spiritual joy is withdrawn from them, finding

themselves at the same time deprived of corporal consolations, and not being as yet accustomed to wait with patience for the return of the true sun, it seems to them as if they were neither in heaven nor on earth, and that they shall remain buried in a perpetual night. Thus, like little infants who have been weaned from the breast, they languish and moan, and become fretful and troublesome to every one, and especially to themselves. The following circumstance happened in a journey mentioned in this history to one of the company, named Geoffry of Peronne, who had lately dedicated himself to the service of God. Being suddenly deprived of consolation, and overwhelmed with interior disgust, he began to remember his worldly friends, his kindred, and the riches which he had lately forsaken, by which he was assaulted with so strong a temptation, that not being able to conceal it in his behavior, one of his greatest confidants perceived it, and having taken an opportunity, accosted him with mildness, and said to him in private: "What means this, Geoffry? Whence comes it that, contrary to custom, thou art so pensive and melancholy?" "Ah, brother!" answered Geoffry, with a deep sigh, "I shall never, never more be joyful whilst I live." The other, moved to pity at these words, went immediately, with fraternal zeal, and told it to their common father, St. Bernard, who, perceiving the danger, went into the next church to pray to God for him, whilst Geoffry, in the meantime, being overwhelmed with sadness, and resting his head upon a stone, fell asleep. Shortly after, both of them arose, the one from prayer, having obtained the favor he had asked for, and the other from a sleep, but with so pleasant and serene a countenance that his friend, surprised at so great and sudden a change, could not refrain from gently reproaching him with the answer he had a little before given him, to which Geoffrey replied: "If I told thee before that I should never more be joyful, I now assure thee that I shall never more be sorrowful."

Such was the issue of the temptation of this devout person. But observe in this relation, dear Philothea: 1. That God commonly grants some foretaste of heavenly delight to such as enter into His service, in order to withdraw them from earthly pleasures, and encourage them in the pursuit of divine love; as a mother who, to allure her little infant to her breasts, puts honey upon them. 2. That according to the secret designs of His providence, He is pleased to withhold from us the milk and honey of consolation, that, by weaning us in this manner, we may learn to feed on the more dry and solid bread of a vigorous devotion exercised under the trials of disgust and spiritual dryness. 3. That as violent temptations frequently arise during this desolating aridity, we must resolutely fight against them, since they proceed not from God; but nevertheless, we must patiently suffer the aridity itself, since God has ordained it for the exercise of our virtue. 4. That we must never lose courage amidst those interior pains and conflicts, nor say with good Geoffry, "I shall never more be joyful;" for in the midst of the darkness of the night we must look for the

return of daylight; and again in the fairest spiritual weather, we must not say, I shall never more be sorrowful; for as the wise man says: *In the day of good things be not unmindful of evils* (Eccles. xi. 27). We must hope in the midst of afflictions, and fear in the midst of prosperity; and on both occasions we must always humble ourselves. 5. That it is a sovereign remedy to discover our evil to some spiritual friend, who may be able to give us comfort.

I think it necessary to observe, Philothea, that in these conflicts, God and our spiritual enemy have contrary designs. Our good God seeks to conduct us to perfect purity of heart, to an entire renunciation of self-interest in what relates to His service, and to an absolute self-denial; whereas our internal foe endeavors, by these severe trials, to discourage us from the practice of prayer, and entice us back to sensual pleasures, that, by thus making us troublesome to ourselves and to others, he may discredit holy devotion. But provided you observe the lessons I have given you, you will, amidst these interior afflictions, rapidly advance in the way of perfection. I cannot, however, dismiss this important subject without adding a few words more.

It sometimes happens that spiritual dryness proceeds from an indisposition of body, as when through an excess of watching, labor, or fasting, we find ourselves oppressed by fatigue, drowsiness, lassitude, and the like infirmities, which, though they depend on the body, yet are calculated to incommode the spirit also, on account of the intimate connection that subsists between both. Now, on such occasions, we must never omit to perform several acts of virtue with the superior parts of our souls and the force of our will. For although our whole soul seems to be asleep, and overwhelmed with drowsiness and fatigue, yet the actions of the superior part cease not to be very acceptable to God; and we may say, at the same time, with the sacred Spouse, *I sleep well, and my heart watcheth* (Cant. v. 2). For, as I have observed before, though there is less satisfaction in this manner of performing our spiritual exercises, yet there is more merit and virtue. Now, the remedy on such occasion is to recruit the strength and vigor of our body by some kind of lawful recreation. So St. Francis ordained, that his religious should use such moderation in their labors as not to oppress the fervor of their spirits.

As I am speaking of this glorious father, I must not forget to tell you that he himself was once assaulted by so deep a melancholy of spirit, that he could not help showing it in his behavior; for if he desired to converse with his religious he was unable; if he withdrew himself from them, it was worse; abstinence and corporal mortification oppressed him, and prayer gave him no relief. He continued two years in this manner, so that he seemed to be quite abandoned by God; but at length, after he had humbly suffered this violent storm, our Saviour in an instant restored him to a happy tranquillity. If, therefore, the greatest servants of God are subject to these shocks, how can we be astonished if they sometimes happen to us?

PART FIFTH.

CONTAINING EXERCISES AND INSTRUCTIONS CALCULATED
TO RENOVATE THE SOUL, AND CONFIRM
HER IN DEVOTION.

CHAPTER I.



THAT WE OUGHT EVERY YEAR TO RENEW OUR GOOD RESOLUTIONS BY THE FOLLOWING EXERCISES.

HE first point of these exercises consists in our being thoroughly sensible of their importance. Human nature easily falls off from its good affections, on account of the frailty and evil inclinations of the flesh, which depress the soul, and draw her always downwards, unless she often raise herself up by fervent resolutions; just as birds which fall suddenly to the ground, if they do not multiply the strokes of their wings to support themselves in the air. For this


reason, dear Philothea, you must repeat very often the good resolutions you have made to serve God, lest by neglecting to do so you should relapse into your former state, or rather into a worse one; for spiritual falls always cast us down to a lower state than that from which we ascended up to devotion.

As every watch, no matter how good it may be, must be daily wound up, and now and then taken asunder, to remove the rust and dust, and to mend and repair what may be broken or out of order; so he that is careful of his soul ought to wind it up daily to God by the foregoing exercises, and at least once

a year take it asunder to redress, rectify, and examine diligently all its affections and passions, that all its defects may be repaired. And as the watchmaker anoints the wheels, the springs, and all the works, with some delicate oils, that the motions of the wheels may be more easy, and the whole of the watch less subject to rust; so a devout person, after taking this review of his heart in order to renovate it, must anoint it with the Sacraments of Confession and the Holy Eucharist. This exercise will fortify your spirit, impaired by time, warm your heart, reanimate your good resolutions, and make your virtues flourish with fresh vigor. The primitive Christians were careful to practice this devotion on the anniversary day of the baptism of our Lord, when, as St. Gregory Nazianzen relates, they renewed those professions and protestations which are usually made in baptism. Let us also, my dear Philothea, seriously dispose ourselves to follow their example. Having, then, for this purpose chosen the most convenient time, according to the advice of your spiritual father, and withdrawn yourself into a little more solitude than ordinary, make one, two, or three meditations on the following points, according to the method I have prescribed in the second part.

CHAPTER II.

CONSIDERATIONS ON THE FAVOR WHICH GOD DOES US, IN CALLING US TO HIS SERVICE, ACCORDING TO THE PROTESTATIONS SET DOWN HERETOFORE.

ONSIDER the points of your protestation. First, that you would forsake, cast away, detest, and renounce forever all mortal sin: secondly, that you would dedicate and consecrate your soul, heart, and body, with all their faculties, to the love and service of God: thirdly, that if you should chance to fall into any sin, you would immediately rise again by the help of God's grace. Are not these just, noble, and generous resolutions? Consider well in thy soul, then, how holy and reasonable this protestation is, and how much to be desired.

2. Consider to whom you have made this protestation; for it is to God. If our word given to men bind us strictly, how much more when we have given it to God? *It is to thee, O Lord!* said David, *my heart hath spoken it, my heart hath uttered a good word, O I will never forget it.* Ps. xliv.

3. Consider that you made this protestation in the presence of the whole court of heaven. Ah, yes! the Blessed Virgin, St. Joseph, your good angel, your holy patron and all that blessed company, beheld you, and their hearts were filled with joy and exultation at your words; they saw, with the eyes of unspeakable love, your heart prostrate at the feet of your Saviour, consecrating

itself to His service. As there was a particular joy on that occasion in the heavenly Jerusalem, so there will be now a commemoration of the same, if with a sincere heart you renew your resolutions.

4. Consider by what means you were induced to make your protestation. Ah! how good and gracious to you was God at that time! O tell me sincerely, were you not invited to it by the sweet attractions of the Holy Ghost? Were not the cords, with which God drew your little boat to this blessed haven, composed of love and charity? How earnestly did He seek to allure you to it by the divine sweetness of the sacraments, spiritual reading, and prayer? Alas! dear Philothea! you were asleep, whilst God watched: He thought over your soul thoughts of peace, and meditated in your favor meditations of love.

5. Consider that God inspired you with these holy resolutions, in the flower of your age. Ah! what a happiness it is to learn early that which we cannot know but too late. St. Austin, having been called at the age of thirty years, exclaimed, *O ancient beauty! whence is it that I have known thee so late? Alas! I saw thee before, but I considered thee not;* and you may well say, O ancient sweetness, why did I not relish thee before? Alas! you did not even then deserve it. However, acknowledging the special favor God has done you, in attracting you to Himself in your youth, say with David, *Thou hast taught me, O God, from my youth; and till now I will declare thy wonderful works.* Ps. lxx. 17. But if this has happened in your old age, ah! Philothea, what an extraordinary grace, that after having thus misspent all your former years, God should call you before your death, and stop the course of your misery at a time in which, if it had continued, you must have been miserable for eternity.

Consider the effects of this vocation, and comparing what you now are, with what you have been, you will doubtless find in yourself a great change for the better. Do you not esteem it a happiness to know how to converse with God by prayer; to be inflamed with a desire of loving Him; to have obtained a complete victory over the many passions with which you were troubled; to have avoided innumerable sins and perplexities of conscience; and, in fine, to have communicated so much oftener than you would have done, uniting yourself to that sovereign source of never-ending grace? Ah, how great are these favors? We must weigh them, Philothea! in the scales of the sanctuary; it is God's right hand that has done all this: *The right hand of the Lord, says David, hath exalted me; I shall not die, but live, and shall declare with my heart, with my mouth, and by my actions, the wonderful works of the Lord.* Ps. cxvii.

After all these considerations, which must doubtless furnish you with abundance of pious affections, conclude simply with an act of thanksgiving and fervent prayer, that you may make good use of them; retire with the most profound humility and the utmost confidence in God, deferring the making the effort of your resolutions till after the second point of this exercise.

CHAPTER III.

EXAMINATION OF OUR SOUL ON ITS ADVANCEMENT IN DEVOTION.



THE second part of the exercise is rather long, in order to practice it, I must tell you that it is not necessary that you should perform it all at once, but at different times, considering your duties towards God, at one time; what relates to yourself, at another; what concerns your neighbor, at a third; and your passions, at the fourth. Neither would I advise you to perform it on your knees, except at the beginning and the end, which comprise the affections. The other points of the examination you may perform profitably whilst walking abroad, or still more profitably in bed, provided that you can preserve yourself against drowsiness, and keep thoroughly awake; but then to do this, you must read them attentively beforehand. It is necessary, however, to go through the whole of the second point in three days and two nights at most, dedicating as much time to it on each day and night as you conveniently can; for if this exercise should be deferred to times far distant from each other, it would lose its force, and make but weak impressions.

After each point of the examination, you must remark in what you shall find yourself to have failed; in what you are still defective, and the nature of the principal disorders you have discovered, that you may declare them to your confessor, in order to obtain his advice, and acquire resolution and spiritual strength to overcome them. Although, on the days on which you perform this and the other exercises, it is not absolutely necessary to withdraw yourself from all company, yet you must be more retired than usual, especially toward the evening, that you may go sooner to bed, and take that repose of body and mind which is necessary for consideration. You must also during the day make frequent aspirations to God, to the Blessed Virgin, to the angels, and to the whole court of heaven; moreover, all this must be done with a heart totally inflamed with the love of God, and a desire of attaining perfection.

To begin, then, this examination properly, 1. Place yourself in the presence of God. 2. Invoke the Holy Ghost, begging of Him to enlighten your understanding, that you may obtain a perfect knowledge of yourself, crying out with St. Austin to God in the spirit of humility, *O Lord! let me know Thee, and let me know myself*: and with St. Francis, asking of God, *Lord! who art Thou, and who am I?* Protest that it is not your intention to acquire this knowledge in order to attribute any glory to yourself on the occasion, but that you may rejoice in God, return Him thanks, and glorify His blessed name for all benefits. Protest likewise, that if you find, as you fear you shall, that you made but little or no advancement, or even that you have gone backward, you will not on that

account be discouraged, grow colder, or be overcome by pusillanimity or faint-heartedness: but, that, on the contrary, you will encourage and animate yourself, humble yourself the more, and apply, with the assistance of divine grace, the proper remedies to your defects. Afterwards consider calmly how you have behaved to the present hour towards God, your neighbor, and yourself.

CHAPTER IV.

AN EXAMINATION OF THE STATE OF OUR SOUL TOWARDS GOD.

NOW stands your heart with respect to mortal sin? Are you firmly resolved never to commit it, on any account whatever? Has this resolution continued from the time of your protestation till the present moment? In this resolution consists the foundation of the spiritual life.

How is your heart disposed with regard to the commandments of God? Do you find them good, sweet, and agreeable? Ah! my child, he whose taste is in good order, and whose stomach is sound, loves good meat, and rejects bad.

How is your heart affected with regard to venial sin? We cannot keep ourselves so pure as not to fall now and then into such sins; but is there none to which you have a particular inclination, or, what would be still worse, is there none to which you bear an affection and love?

How is your heart affected with regard to spiritual exercises? Do you love them? Do you esteem them? Do they not make you uneasy? Are you not disgusted with them? To which of them do you find yourself more or less inclined? To hear the word of God, to read it, to discourse of it, to meditate, to aspire to God, to go to confession, to receive spiritual counsel, to prepare yourself for communion, to communicate, to restrain your affections: in all this, what is there to which you feel repugnance? If you find any thing to which your heart has less inclination, examine the cause whence this dislike arises, and apply the remedy.

How stands your heart towards God himself? Does it delight in the remembrance of God? Does this remembrance leave an agreeable sweetness behind it? Ah! said David, *I remembered God, and I was delighted*. Does your heart feel a inclination to love God, and a particular satisfaction in relishing this love? Does not your heart love to reflect on the immensity of God, on His goodness, on His sweetness? If the remembrance of God comes to you amidst the occupations and vanities of the world, do you not willingly receive it? Does it not seize upon your heart? Does it not seem to you that your

heart turns towards that side, and, as it were, runs to meet her God? Certainly there are such souls to be found.

When the husband of an affectionate wife returns home from a distant country, as soon as she is sensible of his approach, or, hears his voice, although she be ever so much engaged in business, or forcibly detained from him by some urgent occupation, yet her heart is not withheld from him, but leaps over all thoughts to think on her husband, who is returned. It is the same with souls that love God well; let them be ever so busy, when the remembrance of God comes near them, they lose almost the thought of all things else, so rejoiced are they that this dear remembrance is returned; and this is a very good sign.

How is your heart affected towards Jesus Christ, God and man? Do you place your happiness in Him? As bees find pleasure in their honey, and wasps in corrupted things, so good souls seek their happiness in thinking on Jesus Christ, and feel a tender affection towards Him, but the wicked please themselves about vanities.

How is your heart affected towards the Blessed Virgin, the saints, and your good angel? Do you love them? Have you a special confidence in their patronage! Are you pleased with their pictures, their lives, and their praises?

As to your tongue: how do you speak of God? Do you find pleasure in speaking well of Him, according to your condition and ability? Do you love to sing His praises?

As to works: consider whether you take the exterior glory of God to heart, and are emulous of doing something for His honor; for such as love God, love, like David, the adorning of His house.

Can you discover that you have forsaken any affection, or renounced any thing for the sake of God? for it is a good sign of love, to deprive ourselves of any thing in favor of him whom we love. What, then, have you hitherto forsaken for the love of God?

CHAPTER V.

AN EXAMINATION OF OUR STATE WITH REGARD TO OURSELVES.



HOW do you love yourself? Do you not love yourself too much for this world? If so, you will desire to live always here, and be very solicitous to establish yourself on this earth, but if you love yourself for heaven, you will desire, or at least be willing, to depart hence at whatever hour it shall please our Lord.

Do you observe due order in the love of yourself? For the inordinate love of ourselves is the only thing that will cause our ruin. Now, a well-ordered love requires that we should love the soul more than the body, that

we should be more solicitous to acquire virtue than any thing else, that we should set a higher estimation on the favor of heaven than on the honor of this low and perishable world. A well-ordered heart will oftener say within itself, *What will the angels say if I think upon such a thing?* than, *What will men say?*

What kind of love have you for your own heart? Are you not willing to serve it in its infirmities? Alas! you ought to assist it, and procure assistance for it, whenever passions torment it, and for this purpose to neglect every other consideration.

What do you esteem yourself before God? Doubtless nothing. It is no great humility in a fly to esteem herself nothing in comparison of a mountain, nor for a drop of water to hold itself for nothing in comparison of the sea, nor for a spark of fire to hold itself nothing in respect to the sun; but humility consists in not esteeming ourselves above others, and in not desiring to be so esteemed by others. How are you disposed in this respect?

As to your tongue. Do you not sometimes boast of yourself in one way or another? Do you not flatter yourself in speaking of yourself?

As to recreation. Do you allow yourself pleasure contrary to your health? I mean vain or unprofitable pleasure, such, for example, as that which prevents you from retiring to bed at a proper time, and the like.



CHAPTER VI.

AN EXAMINATION OF THE STATE OF OUR SOUL TOWARDS OUR NEIGHBOR.

THE love of husband and wife ought to be sweet and tranquil, constant and persevering; and this principally because the will of God requires it. I say the same of the love of our children, our near relations, and our friends, every one according to his rank.

But, to speak in general, how is your heart affected towards your neighbor? Do you love him from your heart, and for the love of God? To discern this well, you must represent to yourself troublesome and disagreeable persons, for it is among them that we exercise the love of God toward our neighbor, and much more among those who injure us, either by their actions or words. Examine well whether your heart be well disposed towards them, or whether you do not find a greater repugnance to love them.

Are you not apt to speak ill of your neighbor, and especially of such as do not love you? Do you refrain from doing evil to your neighbor, either directly or indirectly? Provided you be reasonable, you will easily perceive it.

CHAPTER VII.

AND EXAMINATION OF THE AFFECTIONS OF OUR SOUL.



HAVE thus protracted these points, in the examination of which consists the knowledge of our spiritual advancement; for the examination of sin is rather for the confession of such as think not seriously of advancing in devotion.

We must not, however, delay too long on any of these points, but consider gently in what state our heart has been in regard to them, and what considerable faults we have committed.

But, to abridge the whole, we must reduce the examen to a search into our passions, and if it be inconvenient to consider every point in particular, as has been said, we may examine in general what have been our dispositions, and how we have behaved ourselves in our love to God, our neighbor, and ourselves; in our hatred for our own sins and for those of others, for we desire the extirpation of both; in our desires relating to riches, pleasures, and honors; in our fear of the dangers of sin, and in that of the loss of our worldly goods, for we are apt to fear the one too much and the other too little; in our hope, placing too much reliance on the world and creatures, and too little on God and things eternal; in an inordinate sadness, or excessive joy, for vain things. In a word, we must examine what affections entangle our heart, what passions possess it, in what it has principally strayed out of the way; for by the passions we may judge of the state of the soul, by examining them one after the other. And as he that plays on the lute, by touching all the strings finds which are out of tune, and makes them accord either by winding them up or letting them down, so if, after having examined the passions of love, hatred, desire, hope, sadness, and joy in our soul, we find them out of tune for that harmony which we desire to make to the greater glory of God, we may accord them by means of His grace and the counsel of our spiritual director.



CHAPTER VIII.

AFFECTIONS TO BE FORMED AFTER THIS EXAMINATION.

AFTER having quietly considered each point of the examination into the state of your soul, you must afterwards proceed to the affections, in this manner:

1. Return thanks to God for the little amendment you may have found in your life since your resolution, and acknowledge that it has been his mercy alone that has wrought it, in and for you.

2. Humble yourself exceedingly before God, acknowledging, that if you have not advanced much, it has been through your own fault, because you have not faithfully, courageously, and constantly corresponded with the inspirations, graces, and affections which He has given you in prayer, and at other times.

3. Promise that you will eternally praise Him for the graces which He has bestowed on you, and for having withdrawn you from your evil inclinations, to make this little amendment.

4. Ask pardon for your infidelity and disloyalty in not corresponding with His graces.

5. Offer Him your heart, that He may make Himself the sole master of it.

6. Beseech Him to make you for ever faithful to Him.

7. Invoke the saints, the Blessed Virgin, your good angel, your holy patron, St Joseph, and the whole court of heaven.


CHAPTER IX.

CONSIDERATIONS PROPER TO RENEW OUR GOOD RESOLUTIONS.

AFTER having made your examination, and conferred with some worthy director concerning your defects, and the proper remedies for them, make use of one of the following considerations every day, by way of meditation, employing in it the time of your mental prayer, observing always the same method, with regard to the preparation and the affections, as you did in the meditations of the first part, by placing yourself first in the presence of God, and then imploring His grace to establish you in His holy love and service.

CHAPTER X.

THE FIRST CONSIDERATION.—THE EXCELLENCE OF OUR SOUL.

ONSIDER the worth and excellence of your immortal soul, which is endued with an understanding capable of knowing, not only this visible world, but also that there are angels, an eternity, a heaven, and a most high sovereign, an ineffable God, and which moreover knows the means of living well in this visible world, that she may one day be associated with the angels of heaven, and enjoy God for all eternity.

Consider, also, that your soul has a will capable of loving God, and cannot hate Him in Himself. Take a view of your heart, and behold how generous it is; and that as bees can never stay upon any corrupt thing, but only stop amongst the flowers, so no creature can ever satisfy your heart, for it can never rest but in God alone. Recall to your remembrance the dearest and strongest affections that have hitherto engaged your heart, and judge in truth, whether in the midst of them it was not full of anxious inquietudes, tormenting thoughts, and restless cares.

Our heart, alas! runs eagerly in pursuit of creatures, thinking that they will satisfy its desires; but as soon as it has overtaken them, it finds its satisfaction still afar off, God being unwilling that our heart should find any resting place, like the dove which went out of Noah's ark, that it may return to himself, from whom it proceeded. Ah! what natural beauty is there in our heart; why, then, do we detain it against its will in the service of creatures?

Since, then, O soul! thou art capable of knowing and loving God, why wilt thou amuse thyself about any thing less than God? Since thou mayest advance thy claim to eternity, why shouldst thou amuse thyself about transitory moments? It was one of the most sorrowful reflections of the prodigal son, that he might have been faring deliciously at his father's table, whilst he was feeding amongst the filthy swine. Since, O my soul! thou art capable of God, wo be to thee if thou content thyself with any thing less than God.

Elevate your soul cheerfully with this consideration; remind her that she is immortal, and worthy of eternity; animate her with courage on this subject.



CHAPTER XI.

THE SECOND CONSIDERATION.—THE EXCELLENCE OF VIRTUE.



CONSIDER that nothing but virtue and devotion can satisfy your soul in this world. Behold how beautiful they are, and draw a comparison between the virtues and their contrary vices. How amiable is patience, when compared with revenge! Meekness, when compared with anger and vexation! Humility, compared with arrogance and ambition! Liberality, compared with covetousness! Charity in comparison with envy! Sobriety compared with revelings! For virtues have this admirable quality, that they delight the soul with an incomparable sweetness and satisfaction, after we have practised them; whereas vices leave the soul exceedingly fatigued and disordered. Why, then, do we not endeavor to acquire this satisfaction?

With respect to vices, he that has but little of them is uneasy, and he that has more of them is more discontented; but as for virtues, he that has but little has already some contentment, which increases as the virtues themselves increase.

O devout life! how fair, how lovely, how sweet and delightful art thou! thou alleviatest our tribulations, and addest sweetness to our consolations: without thee, good is evil, and pleasures are full of restlessness, trouble, and deceits. Ah! he who would know thee well, might exclaim with the Samaritan woman, *Lord! give me this water!* an inspiration frequently used by the holy mother Theresa, and St. Catharine of Genoa, although upon different occasions.



CHAPTER XII.

THE THIRD CONSIDERATION.—THE EXAMPLES OF THE SAINTS.



CONSIDER the examples of the saints in every condition of life; what have they not done to devote themselves entirely to the love and service of God? Look on the invincible resolution of the martyrs; what torments have they not suffered in defence of the faith? But above all, behold that innumerable train of holy virgins whiter than the lilies in purity, fairer than the roses in charity: of whom, some at twelve, others at thirteen, fifteen, twenty, and twenty-five years of age, have endured a thousand kinds of martyrdom, rather than renounce their resolution, not only with regard to the profession of their faith, but also their protestation of devotion; some

dying rather than forsake their virginity; others, rather than desist from the service of their companions in torments, from comforting the afflicted, and burying the dead. O good God, what fortitude have they not evinced on these occasions!

Consider the unshaken constancy with which so many holy confessors have despised the world; how invincible have they shown themselves in their resolutions, from which nothing could ever divert them; they have embraced them without reserve, and practised them without exception. Good God! what admirable things does St. Austin relate of his holy mother, St. Monica? With what constancy did she pursue her determination of serving God, both in marriage and in widowhood? How admirably does St. Jerome speak of his dear daughter Paula, in the midst of so many oppositions, in the midst of such a variety of accidents? What is there that we might not do after such excellent patterns? They were what we are, they served the same God, and practised the same virtues; why, then, should we not do as much, according to our condition and vocation, to preserve our resolution and holy protestation.

CHAPTER XIII.

THE FOURTH CONSIDERATION.—THE LOVE THAT JESUS CHRIST BEARS US.



CONSIDER the incomparable love with which Jesus Christ our Lord has suffered so much in this world, but especially in the Garden of Olives, and upon Mount Calvary for your sake. By all these pains and sufferings, he obtained of God the Father good resolutions and protestations for your heart; and by the same means he also obtained whatever is necessary to maintain, nourish, strengthen, and fulfill them. O resolution, how precious art thou, being the daughter of such a mother, as is the passion of my Saviour! O how tenderly ought my soul to cherish thee, since thou hast been so dear to my sweet Jesus? Alas, O Saviour of my soul! thou didst die to purchase for me these resolutions: O grant me the grace rather to suffer death than to lose them.


Observe, my Philothea! it is certain that the heart of Jesus beheld your heart from the tree of the cross, and by the love which He bore towards it, obtained for it all the good you shall ever have, and among the rest your resolutions. Yes, Philothea! we may all say with the Prophet Jeremias: *O Lord, before I had a being, Thou didst behold me, and called me by my name*; since the divine goodness did actually prepare for us all the general and particular means of salvation, and consequently our good resolutions. As a pregnant woman prepares the cradle, the linen and swathing clothes, and even a nurse for the child she hopes to bring forth, although it is not yet in the world:

so our Saviour, who designed to bring you forth to salvation, and make you His child, prepared all that was necessary for you upon the tree of the cross, your spiritual cradle, your linen and swathing clothes, your nurse, and all that was necessary for your happiness. Such are all those graces by which He seeks to attract your soul and bring it to perfection.

Ah! my God! how deeply ought we to imprint this Thy love in our memory? Is it possible that I could have been so tenderly beloved by my Saviour, as that He should think of me in particular, even in all these little occurrences, by which He has drawn me to Himself? How much, then, ought we to love, cherish, and convert them all to our own profit! O consoling reflection! the amiable heart of God has thought of Philothea, loved her, and procured her a thousand means of salvation, even as many as if there had been no other souls in the world to think of. As the sun, shining upon one place of the earth, enlightens it no less than if it shined on no other, so in the very same manner is our Lord solicitous for all His dear children, thinking on each of them as though He had forgotten the rest. *He loved me*, says St. Paul, *and delivered Himself for me*. He says for me alone, as if He had done nothing for the rest. O Philothea! let this sacred truth be imprinted in your soul, in order to cherish and nourish your resolution, which has been so precious to the heart of our Saviour.

CHAPTER XIV.

THE FIFTH CONSIDERATION.—THE ETERNAL LOVE OF GOD TOWARDS US.

ONSIDER the eternal love which God has borne towards you: for before our Lord Jesus Christ, as man, suffered on the cross for you, his Divine Majesty, by His omniscience, already foresaw your being, and loved you exceedingly. But when did His love for you begin? Even when He began to be God. But when did He begin to be God? Never: for He has always been without a beginning or end, so also has he always loved you from all eternity; and in consequence of this love has prepared for you these graces and favors. Hence, speaking to you as well as others, by the Prophet Jeremias, He says: *I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee*; and amongst other things He caused you to make firm resolutions to serve Him.

O God! what resolutions are these on which Thou hast thought and meditated from all eternity! Ah! how dear and precious should they be to us! What ought we not to suffer, rather than forget the least of them! Though the whole world should be destroyed in consequence, yet we must observe them faithfully; for the whole world is not worth one soul, and a soul is worth nothing without these resolutions.

CHAPTER XV.

GENERAL AFFECTIONS ON THE PRECEDING CONSIDERATIONS, AND A CONCLUSION OF THESE EXERCISES.



DEAR resolutions! fair tree of life, which God with His own hand has planted in the midst of my heart, and which my Saviour desires to water with His blood to make thee fruitful! I will rather endure a thousand deaths than suffer any wind of prosperity or adversity to pluck thee up. No; neither vanity, delights, riches, nor tribulations shall ever withdraw me from my design.

Alas! O Lord, it is Thou Thyself that hast planted and eternally preserved in Thy fatherly bosom this fair tree for the garden of my heart. Alas! how many souls are there who have not been favored in this manner, and how, then, can I ever sufficiently humble myself beneath Thy mercy?

O fair and holy resolutions! if I preserve you, you will preserve me; if you live in my soul, my soul will live in you: Live, then, forever, O resolutions, which are eternal in the mercy of God, live eternally in me, and let me never forsake you!

After these affections you must consider the particular means necessary to maintain these cherished resolutions, and determine to be faithful in making good use of them; such as frequent prayer, the sacraments, good works, the amendment of your faults discovered in the examination, retrenching the occasions of evil, and following the counsels which shall be given you for this purpose.

Afterwards, by way of recruiting your strength, make a thousand protestations that you will persevere in your resolutions; and, as if you held your heart, soul, and will in your hands, dedicate, consecrate, sacrifice, and immolate them to God, protesting never to take them back again, but leave them in the hand of His Divine Majesty to follow on all occasions His holy ordinances.


Pray to God to renovate you entirely, and to bless and strengthen this your protestation. Invoke the Blessed Virgin, your guardian angel, and your holy patron.

In this disposition of heart, go to your spiritual father, and accuse yourself of the principal faults which you may have remarked since your general confession, and receiving absolution in the same manner as the first time, pronounce and sign your protestations before him, and in conclusion, unite your renovated heart to its first principle, your Saviour, in the most holy sacrament of the Eucharist.




CHAPTER XVI.

OF OUR SENTIMENTS AFTER THIS EXERCISE.

N the day on which you have made this renovation, and the days immediately following, you ought frequently to repeat from your heart those inflamed words of St. Paul, St. Austin, St. Catherine of Genoa, etc. : *No, I am no more my own : whether I live, or whether I die, I am my Saviour's. I have no longer any thing of me or mine ; my me is Jesus, and my mine is to be wholly His. O world ! thou art always thyself, and I have hitherto been always myself, but from henceforth I will be myself no more.* No, we shall be no more ourselves, for we shall have our heart changed, and the world which has so often deceived us shall be deceived in us ; for perceiving our change, only by degrees, it will think us still Esaus, but we shall find ourselves to be Jacobs. All these exercises ought to remain fixed in the heart, and when we finish our consideration and meditation, we must turn gently and quietly towards our ordinary affairs and conversations, lest the precious liquor of our resolutions should be suddenly spilt ; for it must penetrate through all parts of the soul, without, however, any effort of mind or body.

CHAPTER XVII.

AN ANSWER TO TWO OBJECTIONS WHICH MAY BE MADE TO THIS INTRODUCTION.


HE world will perhaps tell you, Philothea, that these exercises and advices are so numerous that he who would practice them must apply himself to nothing else. Alas ! Philothea, should we do nothing else, we should do enough, since we should do all that we ought to do in this world. But do not you perceive the delusion ? If they were all to be necessarily performed every day, they would then indeed constitute our whole occupation ; but it is not requisite to perform them otherwise than in their proper time and place, as occasions may present themselves. How many civil laws and regulations there are which must be observed ; but it is universally understood that they are to be executed on proper occasions, and no one imagines that they are all to be put in force every day. David was a king charged with the most difficult affairs, yet he performed many more exercises than I have prescribed to you. St. Lewis was a prince admirable both in war and peace, and one who administered justice, and managed his affairs with the most assiduous attention, yet he heard two masses every day, said vespers and com-

plin with his chaplain, made his meditation, visited hospitals every Friday, confessed and took the discipline, heard sermons frequently, and held very often spiritual conferences; yet notwithstanding all this, he never saw an occasion of promoting the public good which he did not improve and diligently put in execution; and his court was more splendid and flourishing than it had ever been in the time of his predecessors. Perform, then, these exercises as I have marked them out for you, and God will give you sufficient leisure and strength to perform all your other duties, although He should make the sun stand still for you, as he did for Josue. We always do enough, when God works with us.

The world will perhaps say, that I suppose almost throughout the whole work, that Philothea has the gift of mental prayer; and yet every one has it not; so that this Introduction will not serve for all. It is true I have made this supposition; it is also true that every one has not this gift; but it is not less true that almost all, even the most ignorant, may have it, provided they have good guides, and are willing to take as much pains to obtain it as it deserves. But should there be some who have not this gift in any degree whatever, which I think almost impossible, a prudent spiritual director will easily supply that defect, by teaching them to read or to hear others read the considerations included in the meditations with profound and close attention.

CHAPTER XVIII.

THE THREE LAST AND PRINCIPAL ADVICES FOR THIS INTRODUCTION.

N the first day of every month repeat, after your meditations, the protestation inserted in the first part (p. 64): and at all times protest that you are determined to observe it; saying with David, No, my God, Thy justifications I will never forget, for by them Thou hast given me life.—Ps. cxviii. When you feel any disorder in your soul, take your protestation in hand, and prostrate in the spirit of humility, recite it with your whole heart, and you will find great ease and comfort.

Make an open confession, not of being devout, but of desiring to become devout. Be not ashamed to practice those necessary actions which conduct the soul to the love of God. Acknowledge frankly that you would rather die than commit a mortal sin; that you are resolved to frequent the sacraments, and to follow the counsels of your director, though sometimes it may not be necessary to name him; for this candid profession of our desire to serve God, and of consecrating ourselves entirely to his love, is very acceptable to His Divine Majesty, who commands us not to be ashamed either of Him or of His cross.

Besides, it presents many proposals and invitations which the world might make to draw us into the contrary way and oblige us in honor to act according to what we profess. As the philosophers professed themselves philosophers, that they might be suffered to live like philosophers; so we must profess ourselves to be desirous of devotion, that we be suffered to live devoutly. If any one tell you that you may live devoutly without practising these advices and exercises, answer him mildly, that your weakness being so great, you stand in need of more help and assistance than others.

In fine, my dearest Philothea, I conjure you by all that is sacred in heaven and on earth, by the baptism which you have received, by the breasts by which Jesus Christ was nourished, by the charity with which he loved you, and by the bowels of that mercy in which you hope, continue to persevere in this blessed enterprise of a devout life. Our days glide away, and death is at the gate: "The trumpet sounds retreat," says St. Gregory Nazianzen, "let every man be ready, for judgment is near." St. Symphorian's mother seeing him led to martyrdom cried after him: "My son! remember eternal life, look up to heaven, and think upon Him who reigns there; your approaching end will quickly terminate the short career of this life." My Philothea, I also will say to you, look up to heaven, and do not forfeit it for this despicable earth; look look down into hell and do not cast yourself into it for transitory joys; look at Jesus Christ, and do not renounce Him for the world; and when the labors of a devout life seem painful to you, sing with St. Francis;

How sweet are all those momentary toils,
Which lead to never-ending heavenly joy?

Live Jesus! to whom, with the Father and Holy Ghost, be all honor and glory now and throughout the endless ages of eternity.—*Amen.*



A CONFERENCE

BETWEEN AN EMINENT DIVINE OF THE FOURTEENTH CENTURY AND A POOR BEGGAR, ON THE MEANS OF ATTAINING TO CHRISTIAN PERFECTION.

(Translated from the Works of J. Thaulerius, D.D. Printed at Paris, 1623, pp. 833.)



HERE was a great divine who prayed for the space of eight years, that God would vouchsafe to direct him to a man who might show him the way of truth. Now, it happened on a certain day, whilst he found his soul excited to offer this petition with a more than ordinary fervor, he heard a voice from heaven, which said to him, "Go out to the church porch, and there thou shalt meet with a man, who will teach thee the way of truth." On going thither he found a poor beggar, whose feet were covered with sores, dirt, and mire, and all the clothes on his back not worth three farthings. Having courteously saluted him, he wished him a good morning. To which the beggar replied: I never remember to have had a bad morning. God prosper you! said the doctor. What say you! said the beggar, I never was otherwise than prosperous. I wish you all happiness, replied the doctor; but what do you mean by speaking in this manner? Why, said the poor man, I never was unhappy. God bless you, said the doctor; explain yourself, for I cannot well understand your meaning. The poor man answered: That I shall do very willingly. You wished me, master doctor, a good morning; and I answered that I never had a bad morning; for if I am hungry, I praise God; if I suffer cold, I praise God; if it hail, snow, or rain, if the weather be fair or foul, I give praise to God; if I am miserable and despised by all the world, I still give praise to God, and therefore I never met with a bad morning. You also prayed that God would prosper me; to which I answered, that I never was otherwise than prosperous; for, having learned to live with God, I know for certain that all He does must necessarily be for the best; and therefore, whatever happens to me, by His will, or His permission, whether it be pleasant or disagreeable, sweet or bitter, I always receive with joy, as coming from His merciful hand, for the best; and therefore I never was otherwise than prosperous. You wished me also all happiness; and I, in like manner, replied that I had never been unhappy; for I have resolved to adhere to the divine will alone, and have so absolutely relinquished self-will, as to will always whatever God wills, and therefore I was never unhappy; for I never desire to have any other will than His, and therefore I resign my will entirely to Him. But what would you say, said the doctor, if it should be the will of this Lord of majesty to cast you down into the bottomless pit? How, said he, hastily, cast me down into the bottomless pit! Why, if He should really do so I have two arms; the one of true humility, by which I am united to His

most sacred humanity, which I place under Him; the other, which is my right arm of love, by which I am united to His divinity; and with both I would embrace Him so closely, and hold Him so firmly, that He would be obliged to go down with me: and I would much rather choose to be even in hell with God, than in heaven without Him. From this discourse the doctor learned that true resignation, accompanied with profound humility, is the shortest way to God. Having afterwards asked the beggar whence he came? he answered; from God. But where, said the doctor, did you find God? I found him, said he, where I forsook all creatures. And where or with whom did you leave God? said the doctor. I left Him, said he, with the clean of heart, and amongst men of good will. But I pray thee tell me who or what art thou! I am a king, replied he. The doctor further asking him where his kingdom was, he replied: My kingdom is in my soul; for I can govern both my exterior senses so absolutely that all the affections and forces of my soul are in perfect subjection to me; which kingdom is doubtless more excellent than all the kingdoms of this world. The doctor asked him how he had attained to this perfection? He answered: By silence, meditation, and by tending always to an union with God; for I could never rest, said he, in anything less than God; and now, having found Him, I enjoy peace and everlasting rest.





Queen of Heaven.

THE
SPIRITUAL COMBAT:

TO WHICH IS ADDED,

THE PEACE OF THE SOUL,

AND

THE HAPPINESS OF THE HEART,

WHICH

DIES TO ITSELF,

IN ORDER TO

LIVE TO GOD.



PREFACE.

THE following treatise comprehends, in a concise manner, the whole system of a Devout Life, gathered from the maxims of the Gospel, particularly by those who regard humility and self-denial.

Among an infinity of encomiums which might be cited in its commendation, let it suffice to say that one of the greatest Saints those later ages have produced, St. Francis of Sales, for upwards of twenty years carried this book in his pocket, and never failed reading some pages of it every day: he called it his Director, and recommended it to all those who consulted him in the great affair of salvation. And though that excellent book, the "Imitation of Christ," like this, tends to unite the soul entirely to God; yet St. Francis gave the preference to the SPIRITUAL COMBAT, for this reason, because the latter reduces its maxims to practice, whereas the former contains, indeed, abundance of choice sentiments, but does not point out the immediate application of them.

The SPIRITUAL COMBAT has this fate in common with several excellent treatises, to be attributed to various authors. What appears most probable in regard to this tract is, that the first sketch of it was from the pen of D. John de Castanifa, a Spanish Benedictine; but that the finishing hand, with very great additions, was put to it by D. Laurence Scupoli, a Theatine of Italy.

As the author has laid down a plan which, if duly followed, will lead to the most consummate sanctity, persons who live in the world may imagine such spirituality too refined for their practice; but this may be depended on, that no one can read this little tract without reaping great advantage from it, in whatever state of life he is placed. And if, in the pursuit of human arts and sciences, we are fond of learning under the greatest masters, though we have very little hopes of attaining their perfection, certainly the same rule ought to direct our choice with regard to the science of the Saints, which, at least in some degree, is absolutely necessary for the salvation of our souls.



THE SPIRITUAL COMBAT.

"None shall be crowned who hath not fought well."—2 Tim. ii.

CHAPTER I.

IN WHAT CHRISTIAN PERFECTION CONSISTS—WE MUST FIGHT IN ORDER TO ATTAIN IT—FOUR THINGS NECESSARY FOR OBTAINING THE VICTORY.



If you seek, O Christian Soul! to attain to the highest pitch of evangelical perfection, and unite yourself so closely with God as to become one spirit with Him, it is requisite, in order to succeed in a design the most sublime that can be expressed or imagined, that you be first acquainted with the true nature and perfection of Spirituality.

Some, who only judge by appearances, make it consist in penitential works, in hair shirts, chastisements, watching, fasting, and such like corporal mortifications.

Many, especially women, fancy themselves consummately virtuous when habituated to long vocal prayers, hearing several masses, assisting at the whole divine office, spending many hours in the church, and frequent communion.

Others, not excepting some of those who have consecrated themselves to God in a religious life, think that perfection consists in being assiduous in the choir, in affecting silence and retirement, and a strict observance of their rule. Thus different people place perfection in different practices; but certain it is they all equally deceive themselves. For, as exterior works are no more than either dispositions for becoming truly pious, or the effects of real piety, it cannot be said that Christian perfection and true piety consist in them.

Doubtless they are powerful means for becoming truly perfect and truly pious, and when employed with discretion are of singular efficacy for supporting our nature, ever averse to good and prone to evil; for repelling the attacks and escaping the snares of our common enemy; for obtaining from the Father of Mercies those succors so necessary for the righteous, especially beginners.

They are, besides, in persons truly pious, excellent fruits of consummate virtue. For such chastise their bodies either in punishment of past offences, or for greater humiliation and subjection to their Creator. They seek solitude and observe silence that, retired from the world, they may preserve themselves clear from the least stain of sin, and converse only with Heaven and its Angels. Their time is spent in works of piety and the service of God; they pray and meditate on the life and passion of our Redeemer, not through curiosity, or for the sake of some sensible pleasure arising from thence, but through a desire of knowing better on one side the immensity of the Divine Goodness, and on the other the excess of their own ingratitude, in order to augment their love of God and the detestation of themselves, to follow their Lord in taking up His Cross and renouncing their own will, frequenting the sacraments with no other view than the honor of God and their own stricter union with Him, and greater security from the power of the Devil.

But the case is far different with those who ignorantly place their devotion in exterior works, which frequently are the cause of their perdition, and of worse consequence than manifest crimes; not that they are in themselves pernicious, but only from a wrong application. Their attachment to such works is so great that they utterly neglect to watch the secret motions of their hearts, but, giving them full scope, leave them exposed to their own corruption and the wiles of the Devil. Then it is that this seducer, seeing them go astray, not only encourages them to pursue their way, but fills their imagination with empty ideas; they already taste the joys of Paradise, the delights of Angels, they see God face to face! The Deceiver does not hesitate even to suggest in their mental prayer sublime, surprising, and ravishing thoughts, that, forgetting the world and all earthly things, they are rapt to the third Heaven.

But a very little reflection on their conduct discovers their error, and the great distance between them and that perfection of which we are now in search. For in every thing they are fond of preference before others: they know no guide but their own private judgment, no rule but their own will; and blind in their own affairs, ever quick-sighted in those of their neighbors, ever ready to find fault. Touch but the empty reputation of sanctity they fancy themselves possessed of, and of which they are excessively jealous; order them but to discontinue any of the devotions to which they are habituated; their trouble and vexation is scarce to be expressed.

If God Himself, in order to open their eyes and show them the true path to

perfection, should send them crosses, sickness, or severe persecutions, the surest trials of His servants' fidelity, and which never happen but by His appointment and permission; then it is that the corruption of their hearts discovers itself through their excessive pride.

In all the incidents of this life, whether happy or otherwise, they are utter strangers to a due conformity to the will of God; they know not how to bend under His Almighty power, to submit to His judgments, no less equitable than secret and impenetrable; and, in imitation of Christ crucified, to humble themselves before all men; to love their enemies as the instruments employed by the Divine Goodness to train them to mortification, and co-operate, not only in their salvation hereafter, but also in their greater sanctification in this life. It is to this that their imminent danger of being lost is owing. For contemplating, with eyes dazzled by self-love, themselves and their actions, not otherwise blamable, they are puffed up with vanity, they conclude themselves far advanced towards God, and readily condemn their neighbor: nay, their pride oftentimes will so far increase their blindness, that their conversion cannot be effected without a miracle of grace.

Experience convinces us, that professed sinners are with less difficulty reclaimed, than those who wilfully make their own hearts a secret to themselves through a false resemblance of virtue. From whence you will easily comprehend, that spiritual life does not consist in the several practices before enumerated, if considered only in the outward appearance. It properly consists in knowing the infinite greatness and goodness of God, joined to a true sense of our own wretchedness and proclivity to evil; in loving God and hating ourselves; in humbling ourselves not only before Him, but, for His sake, before all men; in renouncing entirely our own will in order to follow His; and, to crown the work, in doing all this for the sole glory of His holy name, with no other view than to please Him, on no other motive than that He ought to be loved and served by all His creatures.

Such are the dictates of that law of love which the Holy Ghost has engraven on the hearts of the righteous; thus it is we are to practice that self-denial so earnestly recommended by our Saviour in the Gospel; this it is which renders His yoke so sweet, and His burthen so light; in fine, herein consists that perfect obedience our Divine Master has so much enforced both by word and example. Since, therefore, you aspire to the highest degree of perfection, you wage continual war with yourself, and employ your whole force in demolishing every vicious inclination, though never so trivial. Consequently, in preparing for the combat, you must summon up all your resolution and courage: for no one shall be rewarded with a crown, who hath not fought courageously.

But remember, that as no war can be carried on with greater fierceness, the forces, no other than ourselves, being equal on both sides; so the victory when gained is most pleasing to God, and most glorious to the Conqueror. For

whoever has the courage to conquer his passions, to subdue his appetites, and repulse even the least motions of his own will, performs an action more meritorious in the sight of God, than if, without this, he should tear his flesh with the sharpest disciplines, fast with greater austerity than the ancient Fathers of the Desert, or convert multitudes of sinners.

It is true, considering things in themselves, the conversion of a soul is doubtless infinitely more acceptable to the Divine Majesty, than the mortifying a disorderly affection; yet every one in his own particular ought to begin with what is immediately required of him. Now what God expects at our hands before all things, is a serious application to the subduing our passions; and this is more properly doing our duty, than if, with unbridled appetites, we should do Him greater service.

Thus, being apprised what Christian perfection is, and that, in order to attain it, you must resolve on a perpetual War with yourself, begin with providing yourself four things, as so many weapons without which it is impossible to gain the victory in this SPIRITUAL COMBAT. These four things are a diffidence of yourself, a confidence in God, a good use of the Faculties of body and mind, and the duty of Prayer. Of these, through God's grace, we shall treat clearly and succinctly in the following chapter.

CHAPTER II.

OF DIFFIDENCE OF OURSELVES.

DIFFIDENCE of ourselves is so absolutely requisite in the SPIRITUAL COMBAT, that without this virtue we must not expect to defeat the slightest of our passions, much less to gain a complete victory. This important truth ought to be deeply imprinted in our breasts; for though we are in ourselves a mere nothing, we are too apt to entertain a conceit of our own abilities, and falsely conclude that we are something. This vice springs from the corruption of our nature; but the more natural, the more difficult to be discovered. But God, from whom nothing is hid, looks upon it with horror, because it is His will that we should be convinced we have neither virtue nor grace but what comes from Him alone, and that without Him we are incapable of one meritorious thought.

But notwithstanding this diffidence of our own strength be a gift from Heaven, and bestowed by God on those He loves, sometimes by His holy inspiration, sometimes by severe afflictions or temptations almost insuperable, and other ways unknown to us, yet He expects we should exert all our abilities for obtaining it. Which we shall certainly do, if, with the grace of God, we seriously employ the four following means.

The first is, to consider attentively our own wretchedness and that being in ourselves nothing, we are incapable of doing the least good, or advancing the least step towards Heaven without assistance from above.

The second is, to beg of God, with great humility and fervor, this signal virtue, which must come from Him alone. Let us begin with acknowledging not only that we do not possess it, but that of ourselves we are utterly incapable of acquiring it. Then let us cast ourselves at the feet of our Lord, and frequently importune Him to grant our request, and this with a firm confidence of being heard, provided we wait with patience the effect of our prayer, and persevere in it as long as it shall please the Divine Providence.

The third is, to accustom ourselves by degrees to be diffident of our own strength, to dread the illusions of our own mind, the strong propensity of our nature to sin, and the terrible number of enemies which surround us, whose subtilty, experience and force, far surpass ours, who can transform themselves into angels of light, and lie continually in wait for us as we advance towards Heaven.

The fourth is, that as often as we commit a fault, we enter into ourselves in order to discover the excess of our own weakness; for God never permits us to fall, but that we may see better into ourselves, that we may learn to despise such vile creatures as we are, and to desire sincerely to be despised by others; without this we must not hope to obtain a diffidence of ourselves, which is founded on humility, and a conviction of our own wretchedness.

In effect, whoever purposes to approach the eternal truth, and fountain of all light, must doubtless know himself thoroughly, and not imitate the pride of those who gain no other knowledge than what their sins afford, and only then begin to open their eyes when they are plunged into some shameful and unforeseen disorder; which happens through God's permission, that they may know their own weakness, and by a fatal experience learn not to confide in their own strength. But God seldom applies so severe a remedy against their presumption, but when more favorable means have failed.

In a word He permits persons to fall more or less in proportion to their pride; and if there were any as free from pride as the Blessed Virgin, I dare pronounce they would never fall. As often therefore as you commit a fault, have immediate recourse to the knowledge of yourself; earnestly beseech our Lord to enlighten you, that you may see yourself as you are in His sight, and no more presume on your strength. Otherwise you will fall again into the same faults, or perhaps much greater, to the eternal ruin of your soul.



CHAPTER III.

OF CONFIDENCE IN GOD.



LTHOUGH a diffidence of ourselves be absolutely necessary in the SPIRITUAL COMBAT, as I have just now shown, nevertheless, if this be all we have to trust to, we shall soon be put to flight, plundered and subdued by the enemy. To it therefore we must join a firm confidence in God, the Author of all good, and from whom alone the victory must be expected. For if it be certain that of ourselves we are nothing, dangerous and continual misfortunes will attend us; and reason will suggest a diffidence of our own strength: but if we are fully convinced of our weakness, we shall gain, through the assistance of God, very signal advantages over our enemies, nothing being of greater efficacy for obtaining the assistance of Heaven, than placing a noble confidence in God. We have four means of acquiring this excellent virtue.

The first is to ask it with great humility.

The second is, to contemplate with a lively faith, the immense power and infinite wisdom of that Supreme Being, to whom nothing is difficult, whose goodness knows no limits, whose love for those who serve Him, is ever ready to furnish them with whatever is requisite for their spiritual life, and gaining a complete victory over themselves.

All that He demands of them is to have recourse to Him with an entire confidence. And can any thing be more reasonable? Is it possible that the amiable Shepherd (Luke xv.) who for upwards of thirty-three years sought after the lost sheep through rough and thorny ways, with so much pain that it cost Him the last drop of His sacred blood; is it possible, I say, that so good a Shepherd, seeing at last His strayed sheep returning to Him with a design of being guided for the future by Him alone, and with a sincere, though yet perhaps but weak intention to obey Him, He should not look upon it with pity, listen to its cries, nor bear it upon His shoulders to the fold? doubtless He is greatly pleased to see it united again to the flock, and invites the Angels to rejoice with Him on the occasion.

For if He searches so diligently after the drachm in the Gospel, by which the sinner is figured, if He leave nothing untouched to find it, can He reject those, who, like sheep longing to behold their Shepherd, return towards the fold? Can it be imagined that the Spouse of our souls, who ardently seeks to take possession of our hearts; whose greatest delight is to communicate Himself to us, and heap continual blessings on us; what likelihood is there, but that finding the door open, and hearing us beg to be honored with His presence, He will vouchsafe to grant our request?

The third means of acquiring this salutary confidence, is frequently to call to mind what we are assured of in the Holy Scriptures, those oracles of truth, in a thousand different places, that no one who puts his trust in God shall be confounded.

The fourth means of acquiring both a diffidence of ourselves and confidence in God, is that when we have any good action to perform, or some failing to encounter, before we enter upon it, we cast our eyes upon our own weakness on one side, and on the other contemplate the infinite power, wisdom, and goodness of God, and that balancing what we fear from ourselves, with what we hope from God, we courageously undergo the greatest difficulties and severest trials. With these arms joined to prayer, as we shall see hereafter, we shall be enabled to execute the greatest designs, and gain complete victories.

But if we neglect this method, though we may flatter ourselves we are actuated by a principle of confidence in God, we shall generally be deceived; because presumption is so very natural to man, that it even insinuates itself imperceptibly into the confidence he imagines he has in God, and the diffidence he fancies he has of himself. Consequently, in order to banish entirely all presumption, and to sanctify every action with the two virtues opposite to this vice, the consideration of his own weakness must necessarily precede that of the divine Power, and both of them be previous to all undertakings.

CHAPTER IV.

HOW TO DISCOVER WHETHER WE TRULY DIFFIDE IN OURSELVES AND PLACE OUR
CONFIDENCE IN GOD.

THE presumptuous man is persuaded he has acquired a diffidence of himself and a confidence in God; but this mistake is never more plainly discovered than when some fault is committed; for, if he gives way to vexation and despair of advancing in the way of virtue, it is evident he placed his confidence in himself, not in God; and the greater the anxiety and despondence, the greater certainty of his guilt.

For he who much diffides in himself, and places great confidence in God, should he commit a fault, he is not at all surprised, he does not abandon himself to a perplexing vexation; he justly attributes what has happened to his own weakness, and a want of a due confidence in God. Hence he learns to diffide still more in himself, and places all his hopes in the assistance of the Almighty. He detests beyond all things the sin he has fallen into; he condemns that passion or criminal habit which occasioned his fall; he conceives a lively sorrow for having offended his God: but his sorrow, ever attended

with peace of mind does not interrupt the method he has laid down, or prevent his pursuing his enemies to their final destruction.

I sincerely wish, that what has been here advanced were attentively considered by many who think themselves very devout, yet from the moment they commit a fault will not be pacified, but hurry away to their director, more to rid themselves of the vexation arising from self-love, than out of any other motive; though their principal care should be to wash away the guilt of sin in the sacrament of penance, and fortify themselves with that of the Eucharist against a relapse.

CHAPTER V.

OF THE MISTAKES OF MANY WHO ESTEEM PUSILLANIMITY A VIRTUE.



HERE is another illusion too common in devotion which gives the name of virtue to that fear and anxiety arising from sin. For, though this vexation be accompanied with some sorrow, yet it is founded on pride, and a secret presumption a person entertains of his own strength. Thus he who, fancying himself far advanced in virtue, looks with too much indifference on temptations, yet finds by woful experience, that like other men he is subject to weakness; he is astonished at his fall, and finding himself deceived in his expectation, gives a loose to anguish and despair.

This never befalls the humble soul, who presumes not on her own strength, but places her trust in God alone. For if she commits a fault, it occasions no surprise or vexation, because she discovers by that light of truth which is her guide, that her fall is owing to her natural unsteadiness and frailty.

CHAPTER VI.

FARTHER ADVICE, OF GREAT EFFICACY FOR OBTAINING A DIFFIDENCE OF OURSELVES AND A CONFIDENCE IN GOD.



ALL our force for conquering the enemy springs from a diffidence of ourselves and a confidence in God, I think it incumbent on me to give some further advice, very necessary for obtaining these virtues.

In the first place, let every one be fully persuaded that neither all possible qualifications, whether natural or acquired, nor all supernatural gifts or perfect knowledge of the Scriptures, nor even whole ages spent in the service of his Creator, can enable him to do the will of God and comply with his duty, unless the hand of the Almighty supports him as often as any good action is to

be done, temptation to be overcome, dangers avoided, or crosses to be taken up, which Providence shall please to ordain. Let him therefore place this truth before his eyes every day, hour, and moment of his life; that he may be ever mindful of it, and thus banish all presumption, never rashly daring to confide in himself.

But in order to acquire an entire confidence in God, we must firmly believe that He is equally able to subdue all His enemies, whether many or few, strong or weak, experienced or inexperienced. Consequently, though a soul should be overwhelmed by sins, though she were subject to all the defects imaginable; though she had labored in vain to disengage herself from vice, and follow virtue; though she should even find her propensity to evil increase daily, instead of advancing in virtue, yet she must not fail to place her confidence in God, she must not be discouraged, or abandon her spiritual works; on the contrary, she ought to excite herself to new fervor, and redouble her efforts against the enemy. For in this sort of combat, the victory is sure to attend him who has the courage not to throw down his arms, or lay aside his confidence in God, whose assistance is never wanting to such as fight His battles, though He may sometimes permit them to be wounded. Persevere therefore to the end, and on this the victory depends. As to the rest, he who fights for God's cause, who places his entire trust in Him, finds a speedy and efficacious remedy for the wounds he receives; and when he least expects it, sees his enemy at his feet.

CHAPTER VII.

OF THE RIGHT USE OF OUR FACULTIES; AND FIRST, THAT THE UNDERSTANDING
BE FREE FROM IGNORANCE AND CURIOSITY.



IF we engage in the SPIRITUAL COMBAT, with no other weapons than a diffidence of ourselves and a confidence in God, we shall not only be disappointed of the victory over our passions, but must expect to commit great oversights very frequently. It is, therefore, necessary to employ likewise a right use of the faculties both of body and soul; the third means we proposed as requisite for attaining to perfection.

Let us begin with regulating the understanding and the will. The understanding must be exempt from two great defects, under which it frequently labors. The one is ignorance, which prevents its attaining truth, the proper object of its inquiries. By frequent use of the darkness surrounding it must be dispelled, that it may clearly discern how to cleanse the soul of all irregular affections, and adorn her with the necessary virtues.—The means of executing this are as follows:

The first and principal is prayer, by which is asked the light of the Holy Ghost, who never rejects such as seek God in earnest, who delight in fulfilling His law, and in all occurrences submit their own judgment to that of their superiors.

The second is a continual application to examine seriously and diligently every object, in order to distinguish good from evil, and form a judgment not from outward appearances, the testimony of our senses, or the notions of a corrupt world, but suitable to the idea the Holy Ghost annexes to it. Thus we shall clearly discern, that what the world pursues with such eagerness and affection is mere vanity and illusion; that ambition and pleasure are dreams, which, when passed, are succeeded by vexation and regret; that ignominy is a subject of glory, and sufferings the source of joy; that nothing can be more noble, nor approach nearer to the divine nature than to pardon those that injure us, and return good for evil; that it is greater to despise the world, than to have it at command; that it is infinitely preferable to submit to the meanest of mankind for God's sake, than to give law to kings and princes; that an humble knowledge of ourselves surpasses the sublimest sciences; in fine, that greater praise is due to him who curbs his passions on the most trivial occasions, than him who takes the strongest cities, defeats whole armies, or even works miracles and raises the dead to life.

CHAPTER VIII.

OF THE OBSTACLE WHICH PREVENTS OUR FORMING A RIGHT JUDGMENT OF THINGS:
HOW WE MAY BE ASSISTED IN IT.

THE difficulty of forming a right judgment of such things as we have just now mentioned, and many others, arises from a hasty notion of love and hatred we are apt to conceive of them at their first appearance; and our reason being prejudiced by such blind passions, every thing appears in a far different light from that in which it ought to be considered. Whoever, therefore, desires to secure himself from so dangerous and common an illusion, must carefully preserve his heart free from all inordinate affections.

When an object presents itself, let the understanding with mature deliberation weigh its merits, before the will be suffered to embrace it if agreeable, or reject it if otherwise.

For, whilst the understanding remains unbiassed by the passions, it will easily distinguish between truth and falsehood, between real evil under the appearance of good, and real good under the false appearance of evil. Whereas,

no sooner is the will moved by the object either to love or hatred, but the understanding becomes incapable of forming a just notion of it; because the affection, by disguising it, imprints a false idea, and then being presented again to the will, the faculty already prepossessed, redoubles its love or hatred, exceeds all bounds, and is utterly deaf to the voice of reason.

In such monstrous confusion, the understanding plunges deeper and deeper into error, and represents the object to the will with heightened colors of good or evil.

Thus, whenever the rule I before laid down, and which on this occasion is of the greatest importance, happens to be neglected, two most noble faculties of the soul are bewildered in a maze of error, darkness and confusion. Happy are those, who, void of all attachment to creatures, endeavor to discern the true nature of things, before they suffer their affections to be engaged; who frame their judgment by the dictates of reason, but especially by those supernatural lights the Holy Ghost is pleased to communicate either immediately from Himself, or by those He has appointed for our guides.

But remember that this advice ought oftentimes more exactly to be followed in those things which of themselves are commendable, than in those which are not entirely so, because of the greater danger of being deceived, and the prejudice and eagerness they generally occasion. Let nothing therefore be done rashly, since a single circumstance of time or place not observed, may spoil all, and great fault be committed in the very manner and order of the performance; as is the case of many who have wrought their own perdition in the practice of the most sanctified exercises.

CHAPTER IX.

ANOTHER MEANS FOR PREVENTING THE UNDERSTANDING'S BEING DECEIVED IN ITS CHOICE.



ANOTHER vice, from which the understanding ought to be entirely free, is curiosity. For if we indulge ourselves in vain, frivolous, or sinful speculations, our minds will become incapable of choosing what is most proper for mortifying our disorderly affections. Let us therefore be dead to all worldly things, and utterly neglect them, unless absolutely necessary, even though not criminal in themselves; let us reign in our minds, and not suffer them to range at large on a variety of objects; let us render them insensible to all profane speculations; let us not listen to rumors; let us shun all such as are ever gaping after news; let us look upon the various revolutions of this lower orb, with the same indifference as if they were only dreams. Even with respect to heavenly things, let dis-

cretion be our guide ; let us not soar too high ; let our greatest ambition be to have continually before our eyes Christ crucified, to know the particulars of His life and death, and what He requires of us. Beyond this let us not seek any thing, and we shall please that Divine Master whose true disciples ask nothing of Him but what may contribute to their doing His holy will. Whatever desires or search exceeds this, it is no other than self-conceit, a spiritual pride, and a snare of the Devil.

Such as regulate their conduct in this manner, will be proof against the attacks of the old Serpent, who, seeing in the fervor of persons entering upon spiritual exercises, a will fixed and resolute, tries his subtilities on their understanding, that through it he may work his way to their will, and thus master both these faculties.

In order to succeed, he swells their imagination in time of prayer, suggesting elevated sentiments, especially to such as are naturally curious, penetrating, and subject to self-conceit, and a fondness of their own notions.

His aim is to amuse them with vain speculations and the sensible pleasure arising from them, that lulled with a false notion of enjoying God, they may forget to cleanse their hearts, to study themselves, and practice mortification ; thus elated with pride, they idolize their understanding, and accustomed to consult nobody but themselves, they are at last persuaded that they have no further occasion for the assistance and advice of others.

This is a pernicious and almost incurable evil ; as it is much more difficult to remedy the pride of the understanding than that of the heart ; for the pride of the heart is no sooner discovered by the understanding but it may be removed by a voluntary submission to the orders of proper superiors. Whereas, if a person takes it into his head, and obstinately persists in maintaining that he is wiser than those that are placed over him, how is he to be undeceived ? Which way will he discover his error ? To whose judgment will he submit, so long as he fancies himself wiser than all the world ? If the understanding, that eye of the soul, and which alone can discover and rectify the vanity of the heart, be itself blind and swelled with pride, who shall undertake to cure its maladies ? If the light changes to darkness, if the rule is erroneous, what must become of the rest ?

Let us therefore guard against so pernicious an evil, and never suffer it to take possession of our minds ; let us accustom ourselves to acquiesce in the judgment of others, without carrying our notions of spirituality too high ; let us grow enamored with that folly and simplicity so much recommended by the apostle (1 Cor. iii. 18) and we shall surpass Solomon himself in wisdom.



CHAPTER X.

OF THE EXERCISE OF THE WILL, AND OF THE END TO WHICH ALL OUR ACTIONS,
INTERIOR AND EXTERIOR, OUGHT BE DIRECTED.

HAVING rectified the faults of the understanding we must proceed to those of the will, that, being divested of its inclinations, it may become entirely devoted to the will of God.

It must be observed, that it is not sufficient to desire, or even to execute what is most pleasing to God, but it is also requisite to desire and to perform it from a motion of His grace, and out of a willingness to please Him. Here will arise the greatest struggle with our nature, ever so greedy of being pleased, that even in spiritual things above others, it seeks its own satisfaction, resting there with the less scruple, as no evil appears. Hence it comes, that when we enter upon works of piety, our impulse proceeds not from the sole view of doing the will of God, but from a sensible pleasure which often accompanies such exercises.

And the illusion is still more subtle, as the object of our affection is more commendable in itself. Who would imagine that self-love, criminal as it is, should prompt us to unite ourselves to God? And that desiring to possess Him, we should have more regard to our own interest than His glory, and the accomplishment of His holy will, which nevertheless ought to be the sole intention of those who love Him, seek Him, and make profession of keeping His law. In order to avoid so dangerous a rock, and to habituate ourselves not to desire or put in practice any thing but by the impulse of the Holy Ghost, and with a pure intention of honoring him, who will be not only the first Principle, but also the last End of all our actions, the following method must be observed.

When an opportunity offers of performing some pious works, let us be watchful lest our hearts fix upon it before we raise our minds to God, that we may know whether it be according to His will, and whether we desire it purely because it is pleasing to Him. Our will being thus prevented and directed by the will of God, tends to no other motive than that of conforming entirely to Him, and advancing His glory. The same method ought to be observed in rejecting what is contrary to His will; the first motion ought to be to raise our minds to God; to know that it is displeasing to Him; and to be satisfied, that in rejecting it, we shall act in conformity to His holy will.

But we must remember it is with great difficulty that we discover the artifices of our corrupt nature, which, ever fond of centering under specious pretexts all things in itself, flatters us with a persuasion that, in all our actions, we have no other view than to please God. Hence it comes, that in what we

embrace or reject, only in reality to humor ourselves, we erroneously imagine that we act on a principle of pleasing, or a dread of displeasing, our Sovereign Lord. The most efficacious remedy against evil is a purity of heart, which every one who engages in the spiritual combat must propose to obtain, by putting off the old man and clothing themselves with the new.

The application of this divine remedy consists in carefully divesting ourselves of all human motives in every thing we undertake, pursuing or rejecting nothing but in conformity to the will of God. Perhaps, in every thing we do, and particularly in the silent motions of the heart, or those exterior actions which are quickly over, we may not always perceive the influence of this motive; at least let us be so disposed, that virtually, and as it were through habit, we do nothing but with a view of pleasing God alone. But in actions which last any time, this virtual intention will not suffice; it ought to be frequently renewed and cultivated in its greatest purity and fervor, for otherwise we shall run great hazard of being deluded by self-love, which, always preferring the creature before the Creator, bewitches in such a manner that, in a short time, we are imperceptibly drawn from the intention we first formed.

Well-meaning persons, but who are not sufficiently on their guard, generally set out with no other view than that of pleasing God, yet by degrees they suffer themselves, without perceiving it, to be drawn away by vain glory, so that, forgetting the Divine will which first influenced them, they are entirely attached to the satisfaction arising from what they do, and the advantage and credit they may expect from it.

And if it happens that, when they think they are doing wonders, Providence permits them to be interrupted either by sickness or any other accident, they are presently dissatisfied, murmuring against every one about them, and sometimes against God himself. This plainly shows that the motive and spring of their actions was bad. For whoever acts from the influence of Divine grace, and with the sole view of pleasing God, is indifferent as to what he is employed in; or, if he is bent on any thing particular, the manner and time of doing it is entirely submitted to Providence, being perfectly resigned whatever success attends his undertakings, having nothing at heart but the accomplishment of the Divine will.

Let every one, therefore, recollect himself, and direct all his actions to so excellent and so noble an end. And if he finds himself disposed to perform any work of piety in order to avoid the punishment or deserve the rewards of the next life, let him propose as the end of his undertaking the will of God, who requires of us to avoid hell and gain Heaven. It is not to be imagined what efficacy this motive has, since the least action, although ever so inconsiderable, performed for His holy sake, far surpasses many others, though of much greater moment, when executed with another view. Upon this principle, a small alms, given solely in honor of God, is infinitely more agreeable to Him than if, upon



Christ's Entry into Jerusalem.

MARK XI, 11.

any other motive, large possessions are abandoned, even with a view of gaining the kingdom of Heaven; not but that such a motive is highly commendable in itself, and worthy of our regard.

This holy practice of performing our actions with the sole intention of pleasing God may carry some difficulty with it at first, but time will render it familiar and even delightful, if we use ourselves to seek God in the sincerity of our hearts, if we sigh continually after Him as the only and sovereign good, deserving to be sought, valued, and loved by all His creatures beyond any thing else. The more attentively we contemplate the greatness and goodness of God, the more frequently and tenderly will our affections tend to that divine object; and thus we shall sooner, and with less difficulty, attain a habit of directing all our actions to His glory.

Finally, we may assign as a means of always acting on so excellent and elevated a motive, the fervent begging of our Lord for His grace, and the frequent consideration of the infinite benefits he has already bestowed upon us, and every moment continues to repeat, through an undeserved and disinterested affection.

CHAPTER XI.

SOME CONSIDERATIONS WHICH MAY INCLINE THE WILL TO DESIRE NOTHING BUT IN CONFORMITY WITH GOD.



IN order to induce our will to act with an exact compliance to the will of God, and promote His glory, let us remember that He has set the example of loving and honoring us a thousand different ways. He drew us out of nothing, created us after His own likeness, and all other things for our use. In redeeming us, He would not employ the brightest angel, but His only Son, who paid the price of the world, not with silver or gold, which are perishable things, but with His sacred blood, and that by a death not less ignominious than cruel. He watches continually over us for our security against the fury of our enemies, fights for us by His holy grace, and, in order both to nourish and strengthen us, is ever ready to feed us with the precious body of His Son in the sacrament of the altar.

Are not these convincing proofs of the excessive love which God bears to us? Who can comprehend the immensity of His charity for such vile wretches, or what ought to be our gratitude towards so gracious a Benefactor? And if the great ones of this world think themselves obliged to make some return for the respect paid them, even by those whom birth or fortune has made their

inferiors, what return ought not the worms of the earth to make, when honored with such signal marks of love and esteem by the Sovereign Lord of the Universe. Let us not forget in particular, that His Infinite Majesty is worthy to be served by us through a principle of singular love, which has no other view than His sole will and pleasure.

CHAPTER XII.

OF THE DIFFERENT WILLS IN MAN WHICH CONTINUALLY OPPOSE EACH OTHER.

THERE are two wills in man, the one superior, the other inferior. The first is usually called reason, the second we name appetite, sensuality, passion. Nevertheless, as man, properly speaking, is only such by his reason, he is not said to will any thing by the first motion of the appetite, unless the superior will confirms the choice.

Thus our whole spiritual warfare consists in this, that the rational will being placed, as it were, between the Divine will above it, and the sensual will below it, is assaulted on both sides; God moving it by His grace, and the flesh by its solicitations, both contending for the victory. Hence arise inconceivable difficulties, when persons, who during their youth have contracted vicious habits, come to a resolution of changing their life, mortifying their passions, and breaking with the world, in order to devote themselves to the service of God. For their will is violently assaulted by the Divine will, and its own sensual appetites, and which way soever it turns, it is with great difficulty that it withstands such fierce attacks.

This onset is not experienced by those, who, having been long habituated to virtue or vice, are fixed in their manner of living; the virtuous conforming themselves to the will of God, the vicious gratifying their sensual appetites. But let no one flatter himself that he shall be able to acquire virtue, and serve God in a due manner, unless he is resolved to use violence with himself, and surmount the difficulty he will experience in quitting the pleasures great or little, to which he has had any criminal attachment.

Hence it is that few entertain any great degree of perfection; for after conquering the worst vice, undergoing great labors, they lose courage and fail to pursue their victory, though only small trials are to follow, for subduing the feeble remains of their own will, and for extinguishing several lesser passions, which, gathering strength again, at last take full possession of their hearts.

Of these, many, for example, do not take what belongs to others, but are passionately attached to what is their own. They do not employ unwarrantable methods of aggrandizing themselves, yet far from condemning advancement,

they are fond of it, and pursue it by such means as they think lawful. They observe appointed fasts, but indulge themselves on other days in the most delicious viands. They are careful not to transgress in point of chastity, but will not be debarred their favorite amusements, though great obstacles to a spiritual life and a strict union with God.

Since therefore all these things are highly dangerous, particularly for those who are not aware of their bad consequences, every one ought to avoid them with the greatest caution: Without this we may be assured that most of our good works will be attended with slothfulness, self-love, human respects, hidden imperfections, self-conceit, a desire of being remarked and applauded by others. Those who are negligent in this particular, not only make no progress in the way of salvation, but even lose ground, and are in danger of falling back to their former vicious courses, because they do not aim at solid virtue, being insensible of the great favor God has done them in their deliverance from the tyranny of the Devil; because they are ignorant of the danger which surrounds them and are bewitched by false and deceitful peace.

We must not here omit to point out an illusion the more to be dreaded as it is not easily discovered. Many who enter upon a spiritual life, loving themselves too well, (if such may be said to love themselves), single out such exercises as are most pleasing, but shun whatever is disagreeable to their humors, or proper for mortifying their passions, against which their whole force ought to be turned in the spiritual combat. Too much pains cannot be taken to make them relish the difficulty they find in conquering their inclinations, for on this all depends; and the greater resolution they manifest in getting over the first obstacles which occur, the speedier and more signal victory attends them. Let them therefore courageously expect nothing but difficulty in this warfare, and wait with patience for the victory and its fruits, and then they may depend upon not being disappointed.

CHAPTER XIII.

IN WHAT MANNER WE ARE TO ENCOUNTER SENSUALITY: AND WHAT ACTS OUGHT TO PROCEED FROM THE WILL, IN ORDER TO ACQUIRE VIRTUOUS HABITS.



WHenever we find the possession of our hearts contended for by our Creator on one side, and sensuality on the other, if we observe the following methods, victory will attend the cause of Heaven.

1. The first motions of the sensual appetite in opposition to reason, must be carefully suppressed, lest the will should give its consent.

2. This being done, they may be suffered to return in order to give them a greater overthrow.

3. They may be even allowed a third trial, in order to accustom themselves to repulse them with a generous disdain. But it must be observed, these methods of stirring up passions are not to take place when chastity is concerned, of which we shall speak hereafter.

4. In fine, it is of great importance to form acts of those virtues which are contrary to the vicious inclinations we encounter. The following example will place this in a clear light.

Perhaps you are subject to impatience. Recollect yourself, and observe what passes in your mind. You will plainly see that the vexation which first arose in the inferior appetite, endeavors to gain the will and the superior appetite. Then, as I mentioned in the first place, be sure to put a stop to its career, and prevent it from prevailing on the will. Quit not the field till your enemy be entirely subdued, and reduced to a due subjection to reason.

But see the subtily of the wicked fiend! When he finds you courageously resist any impetuous passion, he not only desists from kindling it in your heart, but even will assist in quenching the fire for the present. His design is to prevent your attaining the contrary virtue by a steady resistance, and to swell you with the vanity of thinking yourself a greater warrior for despatching your enemy in so short a time. It is necessary, therefore, to renew the charge, calling to mind what first moved you to impatience and disquiet, and when you perceive the same emotion to rise in the inferior appetite, excite the whole force of your will to suppress it.

But as it frequently happens, that after the most strenuous endeavors against the enemy, and this on a principle of doing our duty and pleasing God; as, I say, after all this, we are not entirely out of danger of being defeated in a third attack, we must once more encounter the passion we contended with, and conceive not only a hatred, but even a disdain and horror of it.

In fine, if you seek to adorn your soul with virtue, and acquire habitual sanctity, it will be requisite to form frequent acts of the contrary virtue to your vicious inclinations. For example, if you would acquire a consummate meekness, you must not think it sufficient to employ the three sorts of weapons above-mentioned for overcoming all impatience occasioned by the contempt you undergo from others; you must proceed even to an affection for that very contempt; to wish for its being repeated, and that too by the same persons, to resolve to suffer patiently still greater insults.

The reason why we are under a necessity of forming acts directly contrary to the failings we encounter, if we would attain perfection, is this—other acts of virtue, however efficacious and frequent, do not strike directly at the root of the evil. Thus to continue the same example, though you give no consent to the motions of anger, but encounter them in the several ways we have prescribed; yet be assured, that unless you accustom yourself to relish contempt, and rejoice in it, you will never entirely root out the particular vice of

impatience, which springs from a dread of being despised, and a fondness for the applause of men. For as long as the root of that weed is not torn away, so long will it sprout afresh, and your virtue fade away; nay, in time, you may find yourself stripped of all virtuous habits, and in continual hazard of falling back into your past disorders.

Never hope, therefore, to acquire solid virtues, unless by forming frequent acts directly opposite you destroy the failings to which you are subject. I say by frequent acts, for as many sins are requisite for contracting a vicious habit, in the same manner frequent acts are necessary for attaining a virtuous habit. And even a greater number of acts must be employed in the latter case than in the former, because our corrupt nature opposes itself on the one side, as much as it assists on the other.

Observe, moreover, that where the virtue sought for is not to be acquired without forming exterior acts corresponding to the interior ones, as it happens in regard to patience, you must not only speak with much charity and mildness to those who have injured you, however great the offence may be, but even assist them to the utmost of your abilities. And notwithstanding such acts, whether interior or exterior, may seem of little moment, and be attended with great repugnance, be sure not to omit them, for however faint they may appear, they will certainly support you in the combat, and greatly contribute to your gaining the victory.

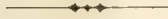
Watch therefore over your mind, and do not content yourself with only restraining the most violent sallies of your passions; resist the most minute, as they generally dispose to greater, and pave the way to confirmed vicious habits. Does not experience teach us, that many who are negligent in mortifying their passions on trivial occasions, though in things of greater moment they have shown their courage; does not experience, I say, teach us that they are unexpectedly beset and furiously attacked by enemies who had never been entirely defeated?

There is still one thing more I must here recommend with great earnestness; which is, to mortify your inclinations, even when the object is in itself lawful, but not necessary. The advantage arising from hence will be very considerable; the victory on other occasions will be much facilitated, you will gain experience and strength against temptations, and render yourself very acceptable to your Saviour. I deal sincerely with you; do not fail to exert yourself in the holy practices I have mentioned, and which are absolutely requisite for a perfect reformation of your interior. You will speedily gain a most glorious victory over yourself. You will advance with great rapidity in the way of virtue, and your life become, not in appearance only, but truly spiritual.

Whereas if you pursue other methods, however excellent you may fancy them, though you taste the greatest spiritual delights; though you may imagine

yourself intimately united to God, yet depend upon it you will never acquire solid virtue, nor know what true spirituality is, which, we have shown in the first chapter, does not consist in exercises agreeable and soothing to nature, but in such as crucify it and all its irregular affections.

Thus it is that man, renewed by the virtues he has acquired, unites himself strictly to his Creator and crucified Saviour. Likewise it is certain, that as vicious habits are contracted by several acts of the will, yielding to sensual appetites, in the same manner Evangelical perfection is attained by repeated acts of the will conforming itself to the will of God, who moves it to the practice of different virtues at different times. And, as the will incurs no guilt, although the whole force of the inferior appetite be exerted for that effect without its own consent; so on the other side it cannot be sanctified and united to God, whatever strength of grace be employed to attract it, unless it co-operates with that grace by acts not only interior, but even exterior if requisite.



CHAPTER XIV.

HOW WE ARE TO BEHAVE WHEN THE WILL SEEMS TO BE OVERPOWERED, AND UNABLE TO RESIST THE SENSUAL APPETITES,

IF at any time you are apprehensive lest the will should give way to the inferior appetite, or other enemies which strive to master it, and if you perceive your courage and resolution begin to fail, nevertheless maintain your ground—do not quit the field, for you ought to look upon the victory as your own, so long as you are not entirely overcome. And, indeed, as your will does not stand in need of the inferior appetite's consent for making its choice, in the same manner whatever violence this domestic enemy may use, still the liberty of the will remains inviolate. For it has received from the Almighty so absolute a dominion, that all the senses, the wicked spirits, and the whole creation leagued together, cannot prejudice the liberty it enjoys of acting as often, in what manner, and for what end it pleases.

But if sometimes temptations press so hard upon you, that your will, almost overpowered, seems to want sufficient strength to resist any longer, be sure not to be disheartened, or throw down your arms: cry out and defend yourself, saying to the Tempter, "Begone, infernal Fiend! I'll die a thousand deaths before I yield to thy vile suggestions." Behave like one who is engaged with an obstinate adversary, and not being able to pierce him with the point, attacks him with the hilt of his sword—see how he strives to disengage himself, how he retires, only to return with greater vigor, and despatch his enemy with one

fatal blow. This will teach you to retire frequently into yourself, and recollect that of yourself you are nothing, and unable to do anything, and from thence place a generous confidence in the almighty power of God; that you may be enabled by His holy grace to attack and finally vanquish the passions which molest you.

It is here you must cry out, "Help me, O Lord! My God, assist me! Jesus! Mary! abandon not your servant! Let me not fall a prey to this temptation."

As often as the enemy gives you so much respite, call in your understanding to the assistance of your will; strengthen it with the several reflections proper to raise its courage and animate it anew to the fight. Thus, for example, if you are persecuted unjustly, or otherwise afflicted, and in the excess of uneasiness tempted to fall into vexation so as to lose all patience, endeavor to recover yourself by a serious reflection on these or the like points.

1. Examine whether you do not deserve the uneasiness you may suffer, and have not drawn it upon yourself. For if you are any ways to blame, it is fit that you bear patiently the anguish of a wound you yourself have occasioned.

2. But if you have nothing to reproach yourself with on this head, look back on past disorders, for which the Divine justice has not yet inflicted a punishment, nor you sufficiently expiated by a voluntary penance. And seeing that God, through His infinite mercy, instead of a long punishment in the flames of Purgatory, or an eternal one in those of Hell, has appointed an easy and momentary one in this life, accept of it not only with resignation, but with joy and thanksgiving.

3. If you imagine, without any just grounds, that your faults are few, and your penitential works very considerable, remember the way to the kingdom of Heaven is narrow and full of tribulation.

4. Consider, moreover, that if you could discover another road, the dictates of ardent love should deter you from so much as thinking of it; since the Son of God, and all the saints after Him, arrived there by no other than the thorny path of the Cross.

5. But what you ought to have in view on this and all other occasions is the will of God, who loves you so tenderly as to be delighted with every heroic act of virtue you perform, and the return you make by your fidelity and courage to His immense love. Remember likewise that the more unjustly you suffer, and consequently the more grievous your affliction, the greater your merit is in the sight of God, for that in the midst of your sufferings you adore His judgments, and submit with resignation to His Divine Providence, which draws good from the greatest evils, and makes the very malice of our enemies subservient to our eternal happiness.



CHAPTER XV.

FURTHER ADVICE HOW TO ACQUIT OURSELVES WELL IN THE FIGHT; WHAT ENEMIES WE OUGHT TO ENGAGE, AND WHAT COURAGE IS REQUIRED FOR SUBDUING THEM.



YOU have already seen how you must behave in order to gain the victory over yourself, and attain the necessary virtues. But to do this with greater facility and expedition, we must not content ourselves with once signalizing our courage; it is requisite to return so often to the combat, especially when engaged with self-love, that we may at last esteem all those our friends, from whom we receive the most cruel and mortifying injuries. It frequently happens, as I observed before, that where this kind of combat is declined, the victories are attended with great difficulty, are very imperfect, less frequent, and soon lost again. Fight therefore with great resolution; let not the weakness of your nature be an excuse. If your strength fail you, beg more from God, who will not refuse what you ask.

Consider, that if the fury of your enemies be great, and their number immense, still the love which God bears you is infinitely greater. The angels who protect you, and the saints who intercede in your behalf, are still more numerous.

Even women, by these reflections, have acquired sufficient courage, have baffled the wisdom of the world, trampled on the allurements of the flesh, triumphed over the malice of the Devil. Be not therefore disheartened, though you may think it a difficult task to withstand the efforts of many enemies; that this warfare will not end but with your life, and that unavoidable ruin threatens you on all sides. For know, that neither the force nor artifice of your enemies can hurt you without the permission of Him for whose honor you engage. And as He delights in this kind of combat, and as much as in Him lies, exhorts every one to engage in it, He is so far from suffering those who are bent upon your ruin to compass their wicked designs, that He will fight on your side, and sooner or later crown your endeavors with victory, though the combat should only end with your life.

All He demands of you is, that you defend yourself courageously, and, that notwithstanding any wounds you may possibly receive, you never lay down your arms nor quit the field. In fine, that you may not be wanting to your duty, remember this war is unavoidable, and that we must either fight or die; as the fury and obstinacy of your enemies is such, that all peace and truce with them is utterly impossible.

CHAPTER XVI.

THAT THE SOLDIER OF CHRIST MUST PREPARE EARLY FOR THE FIGHT.

THE first thing you are to do when you awake, is to open the eyes of your soul, and consider yourself as in the field of battle facing your enemy, and under an absolute necessity of engaging or perishing forever. Imagine you see before you the enemy, that particular vice or disorderly passion you are endeavoring to subdue; imagine, I say, that this hideous monster is coming to devour you. At the same time represent to yourself on your right hand Jesus Christ, your invincible leader, attended by the Blessed Virgin, St. Joseph, and whole legions of angels and saints, and particularly by the glorious Archangel St. Michael; on your left hand behold Lucifer and his troops, ready to support that passion or vice you contend with, and resolved to leave nothing undone to accomplish your overthrow.

Imagine you hear your guardian Angel thus exhorting you: This day you must exert yourself in order to subdue your enemy, and all who seek your ruin. Take courage—let no vain fears or apprehensions seize you; since Christ your Captain is near at hand, with all the power of Heaven to protect you against all enemies, and to prevent their ever reducing you, either by force or treachery, under their subjection. Maintain your ground, use violence with yourself, whatever pain it may occasion—call aloud on Jesus and Mary—beg the assistance of all the saints, and this being done depend upon gaining the victory.

However weak you may be—however formidable your enemies may seem, either by their numbers or strength, still be not daunted; the succors you have from Heaven are more powerful than all that Hell can send to destroy the grace of God in your soul. God, who created and redeemed, is not less than almighty, and more desirous of your salvation than the Devil can be of your destruction.

Fight therefore valiantly, do not spare to mortify yourself; for it is by making continual war on your disorderly affections and vicious habits that you will gain the victory, acquire the kingdom of Heaven, and unite your soul to God for all eternity. Begin to fight from this moment in the name of the Lord, armed with a diffidence of yourself and confidence in God, prayer, and a right use of the several faculties of your soul.

With these arms attack your enemy, that predominant passion you design to subdue, either by a noble disdain, a courageous resistance, repeated acts of the contrary virtue, or whatever means Heaven furnishes you with for exterminating it out of your heart. Never rest till you have subdued it; your perseverance will be crowned by the sovereign Judge, who, with the whole Church triumphant, is a witness of your behavior.

I repeat it once more, you must not grow weary of this war. Consider that all are obliged to serve and please God, that there is an unavoidable necessity of fighting, since whoever flies exposes himself to be wounded and even destroyed; that after all, by revolting against God, and taking part with the world in a life of sensuality, the difficulties are not diminished, for both body and soul must suffer extremely when devoted to luxury and ambition. And what greater meanness can there be than not to dread much trouble in this life, succeeded by endless torments in the next—and yet shrink at small difficulties, which must soon terminate in an eternity of bliss, and the never ending enjoyment of God.



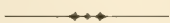
CHAPTER XVII.

OF THE ORDER TO BE OBSERVED IN ENCOUNTERING OUR PASSIONS AND VICES.



It is of the greatest consequence to be well apprised of the order you must observe in warring against your passions and vices, that you may not run on blindly and fight with the air, as many do, losing all the fruits of their labor.

You are therefore to begin by recollecting yourself, in order to examine with great care what thoughts and affections your mind generally entertains, what passion predominates in your breast, which you must single out as your greatest enemy, to be the first attacked. But if the Devil, in order to draw off your attention, should assail you from another quarter, you must turn to that side where the danger is most pressing, and then immediately return to your first design.



CHAPTER XVIII.

IN WHAT MANNER WE OUGHT TO CURB THE SUDDEN MOTIONS OF OUR PASSIONS.



If you are not as yet able to bear patiently injuries, affronts, and many other evils of this life, you will accustom yourself to it by foreseeing and preparing for their reception. After you have discovered the nature of that passion from which you suffer most, you must proceed to consider what persons you must have to deal with, what places or business you frequent, from whence you may discover what vexations are like to happen.

But if any unforeseen accident should happen, though it be of infinite advantage never to be surprised by any mortification or trouble, we shall point

out the means of greatly alleviating it. The instant you find yourself affected by any unforeseen injurious treatment, put yourself on your guard, give not way to vexation, but, raising your mind to God, consider what has happened to be an appointment of Heaven; that God Himself, that tender Father as He is, has no other view in permitting it but to purify you still more and unite you still nearer to Himself, and that He is infinitely pleased in seeing you cheerfully undergo the greatest trials for His sake.

After this, turn your thoughts on yourself, and thus upbraid your want of courage: "Cowardly wretch! What, dost thou shrink from a cross laid upon thee, not by this or that person, but from thy Father who is in Heaven?" Then, contemplating this cross, receive it not only with submission, but even with joy, saying, "O cross! appointed for me by Providence from the beginning; cross! which the love of my crucified Jesus renders sweeter to me than the greatest sensual delights, fix me from this moment to thee, that I may be united to Him who, expiring in thy arms, became my Redeemer."

But if you find yourself so much moved at first as to be incapable of raising your mind to God, and that even your will is affected by it, at least put a stop to the evil here, and whatever disturbance it may have raised in your heart, spare no pains to conquer it, imploring the assistance of Heaven with great fervor. After all, the surest way to repress these first emotions of disordered affections is to endeavor to root out the cause of them beforehand. If you observe, for example, that through an over-great attachment to any thing, you are provoked as often as your inclinations are thwarted, break off that attachment, and you will enjoy a perfect tranquillity.

In case the uneasiness you feel proceeds not from a fondness for something pleasing, but from a dislike to a person who upon all occasions is disagreeable to you, the best remedy for this evil is to endeavor, notwithstanding the antipathy you feel, to love this person, not only as created in the same likeness of God, and redeemed with the same precious blood of Christ as yourself; because in bearing patiently with such defects you imitate your Heavenly Father, whose love and goodness is extended to all without exception.



CHAPTER XIX.

IN WHAT MANNER WE OUGHT TO FIGHT AGAINST IMPURITY.



HIS vice must be encountered in a different manner from others, and with greater resolution. In order to do this, we are to distinguish three several instants of time—the first, that which precedes the temptation; the second, during the temptation; the third, that which succeeds.

1. Before the time of temptation we must carefully avoid every, even the least, occasion of sin, shunning all those persons whose company is dangerous. Or if we are under a necessity of conversing with them, let it be done with all possible dispatch; let modesty be visible in the countenance, and gravity season the discourse, which must be serious, not inclined to familiarity or mirth.

Presume not on your own strength, though after many years spent in the world you have been proof against the force of concupiscence. For the Devil of lust often achieves in one instant what whole years could not effect. Sometimes he is long in preparing for the assault; but then the blow is the severer, and the wound the more dangerous, for being dissembled, and coming when least expected.

It must likewise be observed, and every day's experience shows it, that the danger is always greatest on those occasions where there is the least appearance of evil, because founded on the plausible pretences of kindred, gratitude, obligations, or, in fine, the merit and virtue of the persons beloved. Impure inclinations imperceptibly insinuate themselves into such friendships by frequent visits, too long conversations, and indiscreet familiarities, till the poison reaches the heart, and reason is so far blinded as to connive at amorous glances, tender expressions, and jocose liberties in discourse, from whence violent and almost irresistible temptations arise.

Fly, therefore, with the utmost caution, all occasions of this sin, of which you are more susceptible than straw is of fire. Rely not on your own virtue, or a resolution you may have taken rather to die than offend God; for however well disposed you may be to virtue, the frequency of such bewitching conversations will kindle a fire not to be extinguished. An impetuous desire of satisfying your passions will render you deaf to the remonstrances of your friends; you will lose the fear of God; reputation, and even life itself, will be set at nought; no, not the flames of Hell will master the fury of those sensual fires kindled within your breast. Seek, therefore, your safety by flying; there is no other way of escaping, since too great confidence will end in eternal perdition.

2. Shun idleness; consider what you have to do, and comply exactly with all the duties of your station in life.

3. Obey your Superiors with great alacrity; perform what they order, and in things the most mortifying and contrary to your inclinations, show the greater cheerfulness.

4. Never judge rashly of others, particularly in regard of impurity. If any are so unhappy as to fall into such disorders, and the thing become public, still you must not treat them with scorn and contempt, but pity their weakness, and endeavor to make an advantage of it by humbling yourself before the Almighty; confessing that you are but dust and ashes—a mere nothing; by redoubling your prayers, by flying with greater exactness all dangerous company, however little reason you may have to suspect it. For if you give yourself a liberty of judging hardly of your brethren, God will permit you, both for your punishment and amendment, to fall into the same faults for which you condemn others, that by such humiliation, discovering your own pride and rashness, you may seek the proper remedies for both.

And though it may possibly happen that you avoid such shameful sins, yet be assured that if you continue to form such rash judgments, you are in great danger of perishing.

5. If you perceive your heart to abound with spiritual comforts and delights, beware of taking a secret complacency in yourself—beware of imagining that you are arrived at perfection, or that the enemy is no longer capable of doing you any mischief, because you seem to hold him in the utmost scorn and contempt; for be assured, that the greatest circumspection is now requisite to prevent a relapse.

We are now to consider what regards the time of temptation. In the first place we must examine whether the cause from whence it proceeds be exterior or interior.

By exterior causes, I mean curiosity of the eyes or ears where decency suffers, excess in point of apparel, too tender friendships, and indiscreet familiarities. Modesty and decency are the proper remedies for this evil; they shut the ears and eyes against every thing that sullies the imagination; but the sovereign remedy, as we have already said, is to fly from all such occasions of sin.

Interior causes proceed from a too good plight of body, crowds of bad thoughts arising from wicked habits, or the suggestions of the Devil.

When the body has been too much indulged it must be mortified by fasting, discipline, watching, and other austerities—but always regulated by discretion and obedience.

As to unchaste thoughts, from whatever source they arise, we may drive them away: First, by a diligent application to our several duties. Secondly, by prayer and meditation.

Order your prayer thus—When you perceive such thoughts presenting

themselves, and like to make an impression, recollect yourself, and speaking to Christ crucified, cry out—"Sweet Jesus, haste to my relief, lest I fall a prey to my enemies." Sometimes embracing a crucifix, representing your dying Saviour, kiss the marks of the sacred wounds on His feet, and say with great confidence and affection—"O adorable, thrice holy wounds! imprint your figure in my heart, filled as it is with abomination, and preserve me from consenting to sin."

With regard to meditation, I am not of opinion, when the temptation is most violent, that you should (as several authors advise) in order to form a horror of impurity, consider the shameful and insatiable nature of such sins, that they are followed by disgust, remorse, and vexation, often by the loss of fortune, health, life, honor, &c. The reason is, such considerations are not proper on the occasion, and frequently, instead of freeing us from danger, only serve to increase it—for if on the one hand the understanding drives away the evil thoughts, such reflections naturally call them back on the other.

Thus the surest way to be freed from them, is to remove not only them, but also the reflections directly contrary to them; since, in endeavoring to dissipate them by their contraries, we renew the impure ideas, and imprint them deeper without perceiving it. Satisfy yourself therefore with meditating on the life and death of our Saviour: and if, during this holy exercise, the same thoughts would return and be more troublesome than before, as it may possibly happen, be not discouraged nor abandon your meditation; far from exerting yourself in driving them away, slight and condemn such wretched artifices of the Devil—persist in meditating, with all attention possible, on the death of our Saviour, as nothing can be more efficacious for putting the foul fiend to flight, though he should be determined never to desist.

Conclude your meditation with the following or some such prayer: "O my Creator and Redeemer, save me from my enemies through Thy infinite goodness and the merits of Thy bitter passion." But remember, in saying this, not to think on the particular vice from which you are endeavoring to free yourself, since the least reflection on it may be dangerous. Above all, be sure not to spend any time in disputing with yourself how far you may have given way to the temptation; such a scrutiny is an invention of the enemy, who under the specious pretext of imaginary duty, studies to renew the attack, or at least hopes to make some impression with the bad thoughts he had poured into your mind.

When, therefore, it is evident that you have consented to the evil, let it suffice to declare in a few words what has passed, to your Ghostly Father, and be ruled according to what he advises, without giving yourself any further trouble.

But be sure not to conceal any thing material, either through shame or any other motive. For if humility is requisite for subduing our enemies in general,

it is infinitely more so in the case before us, as this vice is for the greatest part a just punishment of pride.

When the temptation is vanquished, you are to behave thus. Though you should enjoy a perfect tranquillity and think yourself safe, fly nevertheless, with the greatest care, all objects tending to temptation—shut them out from your mind entirely, though recommended with an appearance of virtue or some imaginary good. Such pretences are the illusions of a corrupt nature, or snares laid by the Devil, who will transform himself into an Angel of light, in order to drag you with him into the outward darkness of hell itself.

CHAPTER XX.

IN WHAT MANNER WE ARE TO ENCOUNTER SLOTH.

THE making war against sloth is of the greatest importance, since this vice is not only an obstacle in our way to perfection, but delivers us over to the enemies of our salvation. If, therefore, your desire to fight against it is in earnest, begin with avoiding all curiosity and vain amusements; wean your affections from worldly things, and quit all employments that suit not with your station in life.

Strive assiduously to comply with the inspirations of Heaven, to execute the orders of your superiors, to do every thing in due time and manner: never hesitate a moment to do what is required; consider the first delay brings on a second, this a third, and thus we lose ground—because the dread of labor increases, as does the love of ease, the more it is indulged. Hence comes that tedious backwardness in applying to business, or the total neglect of it; so distasteful is labor.

Thus is formed a habit of sloth, and hard it is to be shaken off, unless the shame which attends an indolent life happens to rouse us to greater diligence and application.

We must likewise observe, that sloth is a poison which spreads itself through all the faculties of the soul, infecting not only the will, by making labor odious to it, but also the understanding, blinding it in such a manner, that the resolutions of the slothful are generally without effect; and what ought to be done without delay, is either neglected or deferred to some other time.

Take notice, moreover, that it is not sufficient to do instantly what is required, but the proper time of doing it must be observed, and great application employed to give it all the perfection it can receive. For it must not be called diligence, but an artful, refined sloth, which acts precipitately, without any regard whether things are well or ill done, solicitous only to get rid of the

trouble, and to enjoy ease again, as soon as possible. This disorder springs from not considering the great value of a good work, done in its due time and manner, wherein are surmounted all the obstacles which sloth opposes to those who begin to wage war against their vices.

Reflect frequently, therefore, that a single aspiration, an ejaculatory prayer, a genuflection, the least mark of respect for the Divine Majesty, is of greater value than all the treasures of the earth; and that every time a person mortifies his inclinations, the angels present him a crown of glory in recompense for the victory gained over himself. On the contrary, God withdraws His graces by degrees from the slothful, who neglect them, and heaps them on the fervent, who, by their means, as faithful servants, may one day enter into the joy of their Lord.—Matt. xxv. 21.

But if at first you find your strength insufficient to undergo all the difficulties and troubles you are to encounter in your road to perfection, you must acquire the address of hiding them from yourself that they may appear much less than the slothful are apt to imagine them to be. When, therefore, many repeated acts are requisite for acquiring some particular virtue, and this to be continued for several days in opposition to numberless powerful enemies; begin with forming such acts as if a few would suffice, and your trouble would soon end; attack your enemies singly, as if you had but one to encounter, and be assured, through God's grace, you will master them all. Thus the vice of sloth is shaken off, and the contrary virtue acquired.

Observe the same method with regard to prayer. If an hour is to be employed in prayer, and the time seems long, propose at first but half a quarter, that got over, propose another, and the hour will run away insensibly. But if, during this time, you feel a very great repugnance to prayer, don't render it absolutely disgusting; rather desist for a while, which will have no ill consequence, provided that soon after you return again to this holy exercise.

This likewise will hold good in laborious works. If you apprehend being overwhelmed with a multiplicity of business, or the difficulties attending it, and through indolence are dispirited, begin with what ought first to be done, without reflecting on the rest; use great application, for this being once well done, the others will follow with much less trouble than you imagined. Thus it is you must face difficulties, and never decline labor. For you have reason to fear lest sloth should gain so much upon you as to render insupportable even the first step towards virtue, and imprint a horror on your mind, even before you have experienced the least difficulty.

For thus it happens to fearful, dastardly souls. They are in continual dread of the enemy, though ever so weak and remote from them: ever apprehensive of having more laid upon them than they can bear, and from thence suffer, even when most at ease. Know then that in this vice there lurks a

poison, which not only chokes the first seeds of virtue, but even destroys those that are already formed. Know that what the worm does in wood, this effects in the spiritual life, employed too successfully by the devil to draw man into snares, especially such as aspire to perfection.

Watch over yourself, and be addicted to prayer and good works; do not defer making your nuptial robe till you are called upon to go forth and meet the Heavenly Bridegroom. Every day reflect, that He whose goodness has preserved you till morning, has not promised the same favor till night; nor that being come, can you depend on seeing the following day. Let every day, therefore, be spent as if it was the last; have nothing at heart but the will of God, and ever dread that rigorous account He will demand of you for every single moment.

One word more. Though you have dispatched much business, and taken a great deal of pains, yet look upon the day as lost to you, and all your labor unprofitable, unless you have gained many victories over your passions and your own will; unless you have gratefully acknowledged the benefits received from God, particularly His dying on the Cross for you; unless you have received as blessings whatever chastisements that FATHER OF INFINITE MERCY has inflicted, as a means of expiating your manifold crimes.

CHAPTER XXI.

OF THE PROPER USE OF OUR SENSES, AND HOW TO MAKE THEM SUBSERVIENT TO THE CONTEMPLATION OF DIVINE THINGS.



THE greatest care and unwearied application is requisite for the right ordering of our senses; because the sensitive appetite, from whence all the motions of corrupt nature proceed, is doatingly fond of pleasure: and as it is incapable of satisfying itself, it employs the senses for attracting their several objects, whose images it transmits to the mind. Thus do sensual pleasures, by means of that union which subsists between the body and the soul, after spreading themselves through all the senses capable of them, seize like a contagious infection on the spiritual faculties, and effect the corruption of the entire man.

The following remedies may be applied to so enormous an evil. Keep a strict watch over your senses; never let them be employed except for some good end, some advantageous motive or real necessity, but never for the sake of pleasure. If ever they go astray by stealth, as it were; if they transgress the bounds which reason prescribes, instantly recall them, and regulate matters so that, instead of fixing upon vain objects for the sake of false delights, they may be accustomed to draw from the same objects great helps for the sanctifying

and perfecting the soul; that the soul, by recollecting herself, may rise from the knowledge of earthly things to the contemplation of the Divine goodness. This may be done in the following manner.

When an agreeable object presents itself to one of your senses, do not be taken with what is material in it, but contemplate it with the eye of the understanding, and if there be any thing in it which pleases the senses, remember that it is not from itself, but from God, whose invisible hand created and endowed it with all it has of good or beautiful. Then rejoice to think that this sovereign and independent Being is the sole author of all the charming qualities His creatures possess, containing them all in Himself with infinite pre-eminence above the most excellent created beings.

When you contemplate any of the beautiful works of the creation, consider that of themselves they are nothing; soar in spirit to the Great Hand which produced them; place all your delight in Him, saying, O my God! thou sole object of my wishes! how delightful is it to consider that the perfections of creatures are but a faint image of Thy glory, who art the universal Source of all.

When you behold the verdure of trees or plants, the beauty of flowers, &c., remember that they live but in that Almighty wisdom which invisibly cherishes them; say to Him: O living God! O sovereign Life! Thou delight of my soul! it is from Thee, in Thee, and through Thee that all live and flourish on the earth! At the sight of animals, raise your mind and heart to Him who gives them sensibility and motion; say with respect and love: Great God, who movest all things, Thyself remaining immovable, how I rejoice when I consider Thy eternal, fixed duration, incapable of the least change.

When the beauty of mankind strikes your eye, immediately distinguish between what appears to the sight and what is only visible to the mind; fix there, remembering that all corporeal beauty flows from an invisible principle, the uncreated beauty of God. Say within yourself: See here an almost imperceptible drop issuing from an endless source, an immense ocean, from whence numberless perfections continually flow! How my soul is ravished when I reflect on that Eternal Beauty, the cause of all that is lovely here.

When you meet with a person endowed with wisdom, justice, affability, or any other virtue, in the like manner distinguish what he has of himself from what he has received from Heaven, and then say: O God of all virtue, I cannot express my joy when I consider that all which is good comes from Thee, and that all the perfections of created beings are a mere nothing when compared with Thine. I give Thee numberless thanks for this and all the good bestowed on my neighbor or myself. Pity my poverty, be mindful how much I stand in need of such virtues.

When you have performed a good action, reflect that God is the author of it, and you but His instrument; then, raising your eyes to Him, cry out: O

sovereign Lord of the universe, it is with the greatest pleasure I know that of myself I can do nothing, that Thou art the first and principal Cause of all things.

When you taste any thing pleasant to your palate, consider that God alone is capable of giving it that relish so agreeable to you; place in Him all your delight, and say within yourself, O my soul, rejoice that, as without God there can be no solid content, so in Him all happiness is found.

When you perceive any pleasant scent, beware of confining yourself to the pleasure arising from thence: mount in spirit to Heaven, and, convinced that this comes from God, rejoice at it, and beg of Him that, being the author of all sweetness, He will cause your soul, freed from all sensual pleasure, to elevate itself to Him like a sweet perfume.

In fine, when you hear a concert of music, think of God, and say to Him: O my God! my heart is filled with delight when I contemplate Thy divine perfections, whose melodious harmony is infinitely pleasing not only to Thyself, but to angels, men, and all created beings.



CHAPTER XXII.

IN WHAT MANNER SENSIBLE THINGS MAY HELP US TO MEDITATE ON THE MYSTERIES OF OUR SAVIOUR'S LIFE AND PASSION.

IHAVE already shown how we may rise from the considerations of sensible things, to the contemplation of God's greatness; learn now to make the same things subservient to a lively remembrance of the sacred mysteries of the life and death of our Lord. Every object in the universe may conduce to this end.

Consider only, as we have already said, that God is the first cause of all things; that He bestowed upon His creatures, the most sublime not excepted, their being, beauty, and all the perfections with which they are endowed. After this, admire the infinite goodness of this Sovereign Master of the universe, who condescended to become man, and suffer an ignominious death for your salvation, permitting even His own creatures to conspire against Him and nail Him to the cross. But if you are desirous to enter into a detail of His labors and sufferings, every thing about you will remind you of them.

If, for example, you see weapons, scourges, cords, thorns, reeds, nails, hammers, you will readily call to mind the several instruments of His passion. A poor cottage may represent the stable and manger where he was born. The rain falling on the earth will remind you of the bloody sweat with which he watered the garden of Olivet; the stones are figures of the rocks split at His death.

When you behold the sun or the earth, remember, when He expired, the earth trembled, and the sun grew dark. When you see water, think of that which flowed from His side, and so of a thousand other objects.

When you drink, call to mind the vinegar and gall, with which that amiable Saviour was regaled by His enemies. If you take too much satisfaction in perfumes, consider the stench of the dead carcasses with which he was saluted on Mount Calvary. In putting on your clothes, recollect that the Son of God clothed Himself with our flesh, that we might be clothed with His Divinity. In putting off your clothes, think you see Him stript and in the hands of His executioners, on the point of being scourged and nailed to a cross for your sake. When you hear any confused noise, represent to yourself the horrible cries of the enraged populace against their Lord : Take Him off, take Him off ! crucify Him, crucify Him.

As often as the clock strikes, think how the sacred heart of Jesus beat in the garden, when seized with that mortal agony at the prospect of the cruel torments preparing for Him ; or think you hear the strokes of the hammer with which the soldiers nailed Him to the cross. In fine, whatever you suffer yourself, or see others undergo, be assured it is far short of the pains both of the body and mind your Saviour underwent during His passion

CHAPTER XXIII.

OTHER MEANS OF EMPLOYING TO ADVANTAGE THE EXTERIOR SENSES ON DIFFERENT OCCASIONS.



HAVING already shown in what manner the mind may be raised from earthly to heavenly things, and contemplate the several mysteries of Jesus Christ ; I shall proceed to point out other subjects of meditation, that persons of different tastes may here find wherewithal to satisfy their devotion ; this will be of service not only to the weaker sort, but even to the more advanced, who do not all take the same method of attaining perfection, nor are equally capable of sublime contemplations. Nevertheless, be not apprehensive that the variety of methods will create any perplexity ; let discretion be your guide—take the advice of a prudent director—abandon yourself with great humility to what he prescribes, not only as to what I am now speaking of, but also to what I may say hereafter.

When, therefore, you behold any thing pleasing, and what is esteemed by the world, be convinced that it is viler than the dirt under your feet—ininitely short of what heaven promises, whither you ought continually to tend, despising every thing else.

When you look up to the sun, reflect that your soul, when adorned with the sanctifying grace, is incomparably more bright and beautiful than all the firmament together; but that destitute of it, she is fouler than Hell itself. In viewing the sky, soar in spirit to Heaven itself, and there dwell, where you are sure of reigning for all eternity, if you live in innocence and sanctity on earth.

When you hear the warbling of birds, think of Paradise, where the praises of God are sung without ceasing; beg, at the same time, that God would make you worthy to join with the blessed Spirits in singing His praises to all eternity.

If the beauty of creatures should charm you, imagine you see the Fiend, concealed under those bewitching appearances, endeavoring to sting you and destroy the life of your soul. Say to him with a holy indignation: Begone, cursed Serpent, in vain do you hide yourself for my destruction. Then turning to God—Blessed be Thy name, you shall say, who thus graciously discovers and prevents the snares of my enemy! After this, retire into the wounds of your Saviour as an undoubted refuge; employ your mind on the inexpressible sufferings He underwent, to cleanse you from sin, and to imprint in your heart a detestation of sensual pleasures.

Another method of avoiding the force of beauty of creatures, is to consider what a change death will certainly work in what now appears so charming. When you walk, consider every step as so much advanced towards your grave. The flight of a bird, or rapid stream of a river, are slow when compared with the swiftness of human life. A storm laying every thing waste, a peal of thunder shaking the earth, reminds us of the last day, and bids us bow the knee before our great Judge, adoring and beseeching Him to assist us, that we may prepare betimes for appearing before Him, without withering away through fear.

But if you desire to take advantage of an infinity of accidents, to which this Life is subject, you may take the following method. If, for example, you should suffer from heat, cold, or any other inconvenience; if you are oppressed with grief or melancholy, consider the eternal decrees of Providence, which for your good has appointed this uneasiness, and knows how to proportion it to your strength. Thus with joy will you discern the paternal love and tenderness the Almighty bears towards you, which is evident in His giving you this opportunity of serving Him in the manner most agreeable to Him.

Seeing yourself therefore in a condition of pleasing Him more than ever, say: Now is accomplished in me the will of Him, who, in compassion to me from all eternity, appointed I should this day undergo this mortification! May He be forever blessed! When any good thought occurs, be firmly persuaded that it comes from God, and return thanks to the Father of all light. When you read any pious book, think it is the Holy Ghost who speaks to you, and who dictated the contents.

When you see a cross, look upon it as the standard of Jesus Christ your captain, and know that if you stray ever so little from Him, you will fall into the hands of the most cruel enemies; whereas if you follow Him you will be received, covered with the ensigns of victory, into the kingdom of Heaven.

When you behold an image of the Blessed Virgin, offer your heart to that Mother of mercy; rejoice with her on her having always accomplished with the greatest exactness the will of God; on her having brought forth the Saviour of the world and nourished Him with her milk. In fine, thank her for the assistance she affords to all those who call upon her, in their struggles with the enemy of mankind. All the images of the saints will remind you of those valiant soldiers of Christ, who, fighting courageously till death, have marked out the road you must follow, if you will share in their glory.

When you hear the bell ring three times for the Angelical salutation, you may make a short reflection on the words which precede each Hail Mary. The first time return God thanks for the solemn embassy He sent to Mary, which begun the great work of our redemption. The second, rejoice with Mary on the high dignity to which God raised her for her profound humility. At the third, adore the word now made man, and then acknowledge the honor due to His Blessed Mother and the Archangel Gabriel. At each time it is proper to bow the head out of respect, but particularly at the third.

These acts may be exercised at any time. We shall assign others more peculiarly adapted to particular times of the day, morning, noon and night, but all regarding the mysteries of our Saviour's passion. We must not neglect frequently to call to mind the cruel martyrdom the Blessed Virgin underwent at that juncture; nothing but ingratitude itself can be forgetful of it.

At night consider the cruel affliction she felt from the bloody sweat, and the seizing of her Son Jesus in the garden, and all the agonies of her mind during that night. In the morning condole with her for what she suffered, in seeing her Beloved Son dragged to Pilate and Herod, condemned to death, and loaded with a heavy cross to the place of execution. At noon contemplate the sword of grief which pierced the soul of this afflicted mother, when she saw him crucified, expiring, and His side opened with a lance.

These pious reflections on the grief of the Blessed Virgin may be continued from Friday evening to Saturday noon—the preceding meditations may be made on other days. Nevertheless, consult your own devotion as you find yourself affected with exterior objects.

In fine, to set down in a few words the best manner of governing the senses, regulate them so as never to suffer either love or hatred to enter your heart on human motives, but as the will of God directs your inclinations either to embrace or reject whatever objects present themselves to your mind.

But take notice, in regard to this variety of practices pointed out for the better regulating your senses, it is far from my design to have you entirely

employed in them. On the contrary, you ought for the most part to keep yourself recollected and attached to God ; your chief employment must be an interior combat against your vicious inclinations, and the forming acts of contrary virtues. All that I propose is, that you may use them on proper occasions. For it must not be imagined, that any great progress in devotion will be made by employing a great number of exercises, which, though commendable in themselves, yet by ill management may perhaps only serve to perplex the mind, increase self-love and unsteadiness, and consequently open a gate to the illusions of the Devil.

CHAPTER XXIV.

HOW WE ARE TO GOVERN THE TONGUE.

THE tongue requires a strict guard over it, by reason of the propensity we have of discoursing of every thing agreeable to our senses. This is to be attributed to a certain pride, which inclines us to think ourselves more knowing than we really are ; and thus fond of our own conceptions, we utter them with great self-complacency, fancying we shine in conversation, and expect the whole company should be attentive to what we say.

It would be no easy task to number the evils arising from this detestable vice. In general, we may say it occasions much loss of time, is a certain sign of ignorance and folly, and is usually accompanied with calumny and lies, that it cools the fervor of devotion, gives new strength to our disorderly passions, and accustoms the tongue to frivolous and idle discourse.

In order to correct it, I would advise as follows.

Never talk too much either to those who are little attentive to you, lest you tire them ; or those who hear you with pleasure, lest you be insensibly led to say what is not proper. Avoid talking loud or in a magisterial tone ; both are ungrateful to the ear, and only betray much insufficiency and presumption.

Never discourse of yourself, your kindred, or what you have done, without an absolute necessity, and even then let it be in as few words as possible, and with great modesty. If you meet with a person who is the subject of his own discourse, neither despise nor imitate him, though all he says should tend to discover his failings and cover him with confusion. Rarely speak of your neighbor or his affairs, unless an opportunity presents itself of saying something to his praise. Speak willingly of God and His immense charity for us ; but lest you should not express yourself in a proper manner, rather listen to others on that subject, and treasure up what you hear.

As to what regards worldly discourse, if it reach your ears, at least let it

not enter your heart But if you are obliged to hear it, in order to give an answer, look up from time to time to Heaven, where reigns your God, and from whence that Divine Majesty condescends to behold even you, unworthy as you are. Weigh well what you intend to say before it reaches your lips. Be very circumspect, for you will always find a great superfluity; and even when you have determined what to say, still retrench something of it, since in the end you will always perceive you have said too much.

Silence is of infinite service in the spiritual warfare, and they who observe it may be assured of the victory; for, generally speaking, it is accompanied with a diffidence of themselves and a confidence in God, a greater relish for prayer, and facility in virtuous exercises.

In order to engage you with a love of silence, consider the great advantages arising from it, and the numberless evils which spring from the contrary vice. Nay more, if you desire to accustom yourself to few words, hold your peace even when you may be allowed to speak, provided your silence be not prejudicial to yourself or others. Be sure to avoid all unprofitable discourse; prefer the company of God, His saints, and angels, to that of men. In fine, if you are always mindful of the war you have undertaken, you will scarce find time to breathe, much less to throw away in frivolous and vain conversation.

CHAPTER XXV.

THAT THE SOLDIER OF JESUS CHRIST, WHO HAS RESOLVED TO ENGAGE AND CONQUER HIS ENEMIES, MUST AVOID, AS MUCH AS POSSIBLE, WHATEVER MAY DISTURB HIS PEACE OF MIND.



WHENEVER we have lost our peace of mind, omit nothing that can contribute to the recovery of it; though, let what will happen, we can never lose it, nor have it disturbed, but through our own fault.

It is true, we are to be sorry for our sins, but this sorrow ought to be calm and moderate, as I have often said. We ought to compassionate all sinners, and interiorly lament their destruction; but still this compassion must be void of all vexation and trouble, as it springs from a motive of pure charity.

Even that infinity of evils to which this life is subject, as sickness, wounds, death, the loss of friends and kindred, plagues, war, and fire, and the like, which men dread as contrary to their nature, ever averse to suffering; all these, I say, by the assistance of the Divine grace, may not only be received with submission from the hand of God, but even become subjects of joy, if we consider them as wholesome punishments inflicted on sinners, or opportunities given the just of laying up a treasure of merits.

For on both these considerations the Almighty delights in afflicting us ; but this is certain, that as long as our minds are resigned to His will, the severest trials can never disturb our peace. Besides, all vexation is highly displeasing to Him ; because, whatever nature it is of, it is always sinful, as arising from a bad principle—the love of ourselves. Endeavor, therefore, to foresee any uneasiness that may happen, and provide with patience for its reception. Consider that the evils of this life, how frightful soever they may appear, are only imaginary, as they cannot deprive us of real good ; that God ordains or permits them for the reasons alleged as above, or for others which, though hidden from us, are truly equitable.

Thus preserving an even mind in all occurrences of life, your advantages will be very great ; but without it your pious exercises will come to nothing, not to mention how much you will be exposed by anxiety to the insults of your enemy, without being able to discern the sure and ready path to virtue. The Devil is ever solicitous to banish peace from your mind, knowing well that God only dwells there in peace, and that it is in peace that He works His wonders. Hence it is that Satan employs all his cunning for destroying it ; even, in order to surprise us, he does not hesitate to inspire what are seemingly good designs, but which are otherwise in effect, as is easily discovered, but particularly by their disturbing our inward peace.

To remedy so dangerous an evil, when the enemy endeavors to put us upon some new design, let us beware of giving it entrance too hastily into our hearts. First, let us renounce all affection arising from self-love, then offer the design to God, begging with great earnestness that He will manifest to us whether it comes from Him or our enemy, and, in order to it, our director ought to be consulted. Even when we are assured that such a design is the motion of the Holy Ghost, we ought to defer the execution of it till we have mortified our too great eagerness in executing it. For a good work, preceded by such a mortification, is much more pleasing to God than when accompanied with too solicitous an ardor, and oftentimes the merit of the work falls short of that of the mortification. Thus, rejecting all pernicious motions, and not executing even the good ones till we have suppressed the effects of self-love, we shall preserve a perfect tranquillity of mind.

It is, moreover, requisite to condemn a certain interior regret, which, though seemingly coming from God, as being a remorse of conscience for past faults, yet is doubtless the work of the Devil, as the following test will clearly discover. If the regret tends to our greater humiliation, if it increases our fervor in performing good works, and our confidence in the Divine mercy, we ought to receive it with great thankfulness as a gift from Heaven. But if it occasions anxiety—if it renders us dispirited, slothful, timorous and backward in our duty, we may certainly conclude that it proceeds from the suggestions of the enemy, and ought to pass it over without the least regard.

Besides this, as it frequently happens that our vexations arise from the evils of this life, there are two things to be done as preservatives against it. The first is, to consider what will be the consequence of such evils, whether they will destroy in us the desire of attaining perfection, or self-love; if they only tend to diminish self-love, one of our greatest enemies, we ought not to complain; rather let us receive them with joy and thanksgiving, as so many favors which God bestows upon us. But if they incline us to swerve from the path of perfection, and make virtue distasteful, we must not be cast down and lose our tranquillity of mind, as we shall see hereafter.

The second is, to raise our hearts to God, and receive without exception whatever He ordains, fully persuaded that every cross He is pleased to inflict, will certainly prove an endless source of blessings, if we, for want of knowing better, do not neglect to improve it to the best advantage.

CHAPTER XXVI.

WHAT WE ARE TO DO ON RECEIVING ANY HURT IN THE SPIRITUAL COMBAT.

WHEN you perceive yourself wounded, that is, fallen into any sin, whether through frailty, or deliberately through malice, be not too much cast down; do not abandon yourself to grief and immoderate vexation; but, addressing yourself to God, say with a great but humble confidence—I am now convinced, O my God, that I am nothing—for what can be expected from so blind and wretched a creature as I am, but sin and folly? Dwell on this thought in order to your greater confusion, and a lively sorrow for your fault.

Then with great calmness show your displeasure against those passions which reign most in your breast, especially that which occasioned your misfortune. Lord, shall you say, what might I not have done, had not your infinite goodness come to my assistance.

Then return millions of thanks to that Father of mercies, who far from resenting the affront you have given, stretches forth His hand, lest you fall into the same disorder again.

In fine, full of confidence in Him, say, Manifest, O my God, what Thou art: let an humble penitent partake of Thy infinite mercy; forget my offences; suffer me not to wander from Thee; strengthen me with Thy holy grace, that I may never more offend Thee.

This done, do not perplex yourself with examining whether God has pardoned you or not. This is a needless trouble and a loss of time, proceeding from pride and the illusion of the Devil, who under such specious pretexts

seeks to molest you. Rather abandon yourself to the Divine mercy, and pursue your usual exercises with as much tranquillity as if you had not committed any fault. Though you should fall several times in a day, yet lose not a just confidence in Him. Observe the method I have set down after a second or third, after the last relapse: conceiving every time a greater contempt of yourself, a greater abhorrence of sin, and put yourself more on your guard than ever. This will greatly perplex your enemy, because it is very pleasing to God; the Devil will gain nothing but confusion, finding himself baffled by one he has so often overcome. And consequently he will use his utmost endeavors to induce you to change your methods; and in this he frequently succeeds, where persons do not keep a strict watch over the motions of their hearts.

And the greater difficulty you meet with in this, the greater efforts you must use in conquering yourself. Be not satisfied with once doing it, but repeat this holy exercise frequently, though but one fault was committed. If therefore, in such a case you feel great vexation, and your courage sinks, you must first endeavor to recover your peace of mind and confidence in God. Then raise your heart to Heaven, and be persuaded that the trouble which sometimes follows the commission of a fault, is not so much a sorrow for having offended God, but a dread of punishment, which is more apprehended than any thing else.


The means of recovering this peace, so desirable and absolutely necessary, is to think no more on the fault, but to contemplate the immense goodness of God, who is ever ready, and even desires to pardon the most enormous sinners, and leaves nothing undone to bring them back to their duty, to unite them entirely to Himself, to sanctify them in this life, and make them eternally happy in the next. When these, and the like considerations, have restored your tranquillity, then weigh the heinousness of your fault according to the method prescribed above.

In fine, when you approach the Sacrament of Penance, which I would advise to be done often, call to mind all your sins, and declare them sincerely to your spiritual Father, renewing your grief for having committed them, and your purpose of doing so no more for the future.




CHAPTER XXVII.

IN WHAT MANNER THE DEVIL TEMPTS AND SEDUCES THOSE WHO ARE WILLING TO EMBRACE VIRTUE, OR ARE STILL PLUNGED IN VICE.

T is certain the Devil is continually seeking the destruction of mankind, and has various ways of working his ends. In order therefore to let you see some of his stratagems, we will consider different sorts of persons in different dispositions. Some, overwhelmed with iniquity, think not of breaking their chains; others are willing to free themselves from their thralldom, but do nothing towards it; others again think themselves in a good way, but by that means are very far from it; others, in fine, after attaining a high degree of virtue, fall into a more dangerous condition than before. In the following chapters we shall consider these several sorts of persons.

CHAPTER XXVIII.

THE ARTIFICES EMPLOYED BY THE DEVIL TO COMPLETE THE PERDITION OF THOSE HE HAS DRAWN INTO SIN.

HEN the Devil has entangled a soul in sin, all his artifices are employed to take off her thoughts from every thing capable of discovering to her the horrible state in which she is engaged. Not content with stifling all inspirations from Heaven, and suggesting of wicked thoughts in their room, he endeavors to plunge her, by furnishing her with dangerous opportunities, into fresh crimes, either of the same or a more enormous nature. Hence it is, that deprived of the light of Heaven, she heaps sins on sins, and hardens herself in iniquity. Thus she wallows in the mire, and rushes from darkness to darkness, from one abyss to another, always flying further from the way of salvation, and multiplying relapse upon relapse, unless supported by an extraordinary grace from Heaven. The most efficacious remedy against this evil, is to receive without the least resistance the Divine inspirations, which, will recall her from darkness to light, from vice to virtue; let her cry out with great fervor, Lord, assist me! Haste to my relief! Suffer me not to remain any longer in the shades of sin and death! These, and the like ejaculations, must be often repeated, and if it can be done, let her have immediate recourse to her director for his advice against the assaults of the enemy. If this is not feasible, let her prostrate herself before a crucifix. Let her invoke the Queen of Heaven, and implore her compassion and assistance. For she may be assured, that the victory entirely depends on exerting herself with great diligence, as we shall see in the following chapter.

CHAPTER XXIX.

THE INVENTIONS OF THE DEVIL TO PREVENT THE ENTIRE CONVERSION OF SUCH, AS, CONVINCED OF THE BAD STATE OF THEIR CONSCIENCE, HAVE SOME THOUGHTS OF AMENDING THEIR LIVES. HOW IT HAPPENS THAT THEIR GOOD DESIGNS ARE FREQUENTLY INEFFECTUAL.



HOSE who are sensible of the wretched state of their souls, and are willing to put a stop to it, are often deluded by the Devil, who endeavors to persuade them they have a long time to live, and consequently may safely defer their conversion. He represents to them that such an affair or law-suit must first be ended, such a business finished before they can sufficiently extricate themselves, in order to follow a life of devotion, and peaceably perform the several exercises of it.

This snare has and does daily entangle many. But they may all justly attribute its success to their own supine negligence in an affair wherein the glory of God and their own salvation ought only to be considered. Let all such, instead of saying, to-morrow, to-morrow, cry out, now, now. And why to-morrow? How can I be sure of living till it comes? Even were I sure of it, would it look like saving my soul if I deferred my repentance? Would it look like aiming at victory, if I exposed myself to fresh wounds?

It is, therefore, past all dispute, that a ready compliance with the inspirations of Heaven, is the only means of escaping this illusion, as well as that mentioned in the preceding chapter. When I say ready compliance, I would not be understood to mean mere desires, or feeble and barren resolutions, by which so many are deceived, for the following reasons: first, such desires and resolutions have not for their foundation a diffidence of ourselves and a confidence in God; the consequence of which is, that a soul puffed up with a secret pride is so blind as to take that for solid virtue which is only so in appearance. The remedy for this evil, and the light requisite for discovering it, must be obtained from Heaven, which suffers us to fall, that our eyes being opened by woful experience, we may remove the confidence we had in ourselves, placing it in the Divine Grace, and exchange an almost imperceptible pride, for an humble knowledge of our own weakness. Thus good resolutions will never be effectual, unless firm and steady; neither can they be firm and steady, unless founded in a diffidence of ourselves and a confidence in God.

The second reason is, that when we conceive some good purpose, we only fix our eyes on the charms and excellence of virtue, which draws to it even the most feeble minds, but never consider the difficulties of attaining it; whence it comes that cowardly minds are dashed at the first appearance of trouble, and fly off from their enterprise. Upon this account, you ought rather to place before your eyes the difficulties which occur in the acquisition of virtues, than

the virtues themselves; think often of it, and prepare yourself accordingly. Know, moreover, that the greater courage you show in conquering yourself or defeating your enemies, the sooner will the difficulties diminish, and by degrees entirely vanish.

The third reason is, the too great regard we have to our own private advantage, preferably to virtue and the will of God; this frequently happens when soothed with consolations in time of affliction. For finding ourselves destitute of all earthly comfort, we take up a resolution of attaching ourselves to God and His service. That we may be blameless on this head, let us beware of misusing the favors of Heaven; let us be humble and circumspect in forming good resolutions; let us guard against all indiscreet fervor, which may rashly engage us in making vows beyond our abilities.

If we groan under affliction, let us barely propose to carry our cross as we ought, it coming from God, placing all our glory therein, without seeking any alleviation from earth, or even Heaven itself. Let us ask, let us wish for no more, but that the Almighty may vouchsafe to support us under the trial, and that we may patiently undergo whatever He is pleased to inflict.



CHAPTER XXX.

OF THE MISTAKE OF SEVERAL WHO THINK THEMSELVES IN THE WAY TO PERFECTION.

THE enemy being defeated in his first and second attack, will not fail of renewing it a third time. He endeavors to make us forget the vices and passions we actually labor under, and fills our imagination with vain projects of a chimerical perfection, to which he knows we shall never reach. By this contrivance we receive frequent and dangerous wounds, without ever thinking how to remedy them. For such imaginary desires and resolutions pass upon us for real effects, and through a secret pride, we value ourselves as great saints. Thus at the very time when the least contradiction or affront is insupportable, we amuse ourselves with imagining we are ready to suffer the greatest torments, even the pains of Purgatory for the love of God.

The deceit lies in this, that our sensitive part, nothing affected with sufferings at a distance, boldly compares itself with those who actually bear the greatest pains with an unwearied patience. To avoid so dangerous a snare, we must resolve to fight, and actually engage those numerous enemies we have at hand. This will quickly discover whether our resolutions are cowardly or courageous, imaginary or real; and thus we shall advance to perfection through the road the saints have marked out.

As to those enemies who rarely molest us, we need not give ourselves much trouble about them, unless we have reason at some particular time to expect an attack from them. In such a case we must prepare for their reception by a firm resolution to conquer. But however strenuous our resolutions may be let us beware of counting upon them as so many victories; even though we should have for some time practised acts of virtue, and made a considerable progress therein. Let humility ever accompany us; let our weakness be always before our eyes, and our confidence placed in God alone; let us frequently beseech Him to strengthen us during the fight, and shield us from all danger; to banish in particular from our breasts all presumption and confidence in our own abilities. In this manner we may aspire to the most sublime perfection; though we may possibly find great difficulty in surmounting some frailties which God pleased to leave us in order to humble us, that we may not lose the little merit already acquired by our good works.



CHAPTER XXXI.

THE ARTIFICES EMPLOYED BY THE DEVIL TO MAKE US FORSAKE THE PATH
OF VIRTUE.



THE fourth artifice, which, as I have said, the Devil employs to impose on those who are advancing in the way to perfection, is to put them upon ill-timed designs, though otherwise commendable, to the end that desisting from such exercises of virtue as are requisite, he may engage them insensibly in vicious habits.

For example: a sick person bears his illness with great resignation; the enemy, dreading lest he acquire an habitual patience, puts in his head many pious works he might perform if in health; he persuades the sick man, that then he would not fail to do great service to God, his neighbor and his own soul; when the fiend has gained so far as to make him desirous of health, he contrives to make him uneasy under the disappointment, and the more earnest the wishes, the greater the solicitude. The enemy does not stop here, but urges him to great impatience in his sickness, which is represented as an obstacle to those chimerical designs the sick man passionately affects as the more acceptable to God.

This point being gained, the good designs are effaced by degrees, and nothing left but a criminal solicitude to be freed from sickness, which is soon attended with all the evils arising from vexation and impatience. And thus instead of the practice of an habitual virtue, the very opposite vice takes place.

The means of preventing this illusion is to beware of forming any pious designs, incompatible with the state of suffering with which you are visited; for, incapable as you are of executing them, the only consequence will be anxiety and vexation. Be persuaded, with great humility and resignation, that when God shall please to lift you up again, all these good desires, which you now form, very likely may prove ineffectual for want of courage to put them in execution.

At least imagine that God, by a secret disposition of Providence, or in punishment of past offences, denies you the satisfaction of performing such a good work, and chooses to behold you resigned to His will, and humbled under His all-powerful hand.

Behave in the same manner, when, either by the direction of your Ghostly Father, or for some other reason, you are obliged to refrain for a time from the holy communion. Be not cast down by uneasiness, but renounce your own will and conform yourself to that of Heaven, saying—did not God the searcher of hearts, see in me some failing or ingratitude, I should not be thus deprived from approaching Him. Let His name be ever blessed who thus discovers to me my unworthiness. I am fully persuaded, O Lord, that in all the trials Thou art pleased to appoint, Thou requirest nothing of me but that bearing them with patience and a desire of pleasing Thee, I may offer to Thee a heart ever conformable to Thy will; that taking up Thy habitation there, it may be replenished with Divine consolations, and secured against the power of Hell, which would ravish it from Thee. O my Creator and Redeemer, dispose of me as to Thee seemeth good? May Thy Divine will be now and ever more my strength and support! All I demand is, that my soul, being cleansed from every thing displeasing to Thee, and adorned with all virtues, may be in a condition not only to receive Thee, but to comply with whatever Thou art pleased to appoint.

Those who carefully put in practice what is here set down, may be assured, that though they should be moved to undertake some work of piety beyond their abilities, whether such a motion be purely natural, at the instigation of the Devil to make virtue distasteful to them, or be inspired from Heaven for a trial of their obedience; they may be assured, I say, that it will prove a means of advancing in the way of salvation and of serving God in the most acceptable manner, wherein alone true devotion consists.

Observe, moreover, that when you employ any means, lawful in themselves and such as the saints used, to remove an infirmity or any other troublesome inconvenience, beware of being too eager or solicitous for the success. Entirely resigned, propose nothing to yourself but the holy will of God. For how can you tell whether by these or more powerful means He desires to free you from your troubles? If you act otherwise, you alone will be the sufferer; for perhaps you may not be indulged in what you so passionately desire, from whence

nothing but impatience will follow; or if you guard against it, still your patience will be sullied with many imperfections, and consequently less agreeable and less meritorious in the sight of God.

There is a secret artifice of self-love, I must not omit, which on many occasions disguises our failings, though in themselves considerable and remarkable enough. A sick person, for example, who takes his illness much to heart, would have it believed that his impatience springs from a justifiable cause. It is not, according to him, properly impatience, but a commendable regret for his faults, of which this sickness is the punishment, or an uneasiness for the trouble it occasions to those about him. The ambitious man, who laments his not obtaining such or such an employment, behaves in the same manner. He would make you believe his repining is not to be attributed to vanity, but to other commendable motives, which he knows very well would have very little influence on him on other occasions. Just so the sick man, who pretends so much uneasiness on account of those who tend him, is no sooner well but he is utterly unconcerned at what they suffer in tending others.

This is a demonstration that his impatience is not owing to the sufferings of others, but to a secret horror of having his own inclinations thwarted. Whoever desires to avoid these rocks, must resolve to suffer patiently, as we have said before, all the crosses inflicted on him in this life, from whatever quarter they come.

CHAPTER XXXII.

THE LAST ARTIFICE OF THE DEVIL, TO MAKE EVEN THE PRACTICE OF VIRTUE
BECOME OCCASIONS OF SIN.

THE Old Serpent takes opportunities of tempting us even by the means of virtue itself. He inspires us with esteem and complacency for ourselves, and lifts us up to that pitch that we cannot escape the snares of vain glory. Therefore fight without ceasing, and fortify yourself with the knowledge of your own nothingness; be ever mindful that of yourself you are nothing, know nothing, and can do nothing; that you are full of sin and misery, and deserve nothing but eternal perdition. Let this important truth be always before your eyes—let it be a kind of intrenchment which you must never quit, and if any thoughts of vanity and presumption arise, repel them as the most dangerous enemies who have vowed your destruction.

But if you desire to attain a perfect knowledge of yourself take the following method. As often as you look upon yourself or your actions, carefully distinguish between what is your own from what is owing to God and His

holy grace, and then let the esteem you have for yourself rest upon what is really yours. If you consider what passed before you came into the world you will find that from all eternity you were just nothing, utterly incapable of doing the least thing to deserve a being. If you consider this life, which you only hold through God's infinite mercy, what would you be without His support, what but a mere nothing? And would you not return every instant to what His Omnipotence drew you from, unless continually preserved by Him?

This, therefore, is unquestionable, that what is properly your own, deserves not your esteem, and much less that of others. If considered in a state of Grace, and the performance of good works, still you have no reason to value yourself: For, without the assistance of Heaven, where would be your merit, what good could you perform?

If, after this, you consider the frightful multitude of sins you either have committed or might have committed, had not God preserved you from them, you will find by reckoning up, not only the years and days, but the crimes and vicious habits—you will find, I say, that as one vice draws on another, your iniquities might have been innumerable, and your guilt equal to that of devils. These considerations ought daily to increase your contempt of yourself, and gratitude for so many obligations to the Divine goodness, instead of assuming to yourself the glory due to it.

But, remember that whatever sentence you pass upon yourself, let it be strictly conformable to truth, and that vain glory does not creep in. For though you are more sensible of your own misery than a man blinded by self-love, yet you will be much more criminal, and deserve a severer punishment, than he, if, with such a knowledge, you are desirous of passing upon the world for a saint.

In order, therefore, that this knowledge may secure you against vain glory, and render you pleasing to Him who is the Father and pattern of the humble, it is not sufficient to have a mean opinion of yourself, even so as to think yourself unworthy of all good and only deserving of evil; but you must be willing to be despised by others, you must dread hearing yourself praised, receive contempt with joy, and take all opportunities of debasing yourself. Set at nought what the world will say of you when busied in the most servile good works. Only be careful on these occasions that your real motive be humility, and not the effects of pride and a stubborn haughtiness, which, under the appearance of a Christian courage, despises the discourse of worldlings, and contemns their judgments.

If any one should show an esteem and affection for you, or commend any qualifications you may have received from above, recollect yourself immediately, and on the principles of truth and justice we have just now established, say in your heart, with all sincerity: Suffer me not, O Lord, to rob Thee of Thy

glory, by attributing to myself what is entirely owing to Thy Holy Grace ! To Thee be the honor and praise ; let shame and confusion be my portion ! In regard to the person who praises you, say from the bottom of your heart : What motive can he have for praising me ? What perfection or good can he discern here ? God alone is good, and only His works praiseworthy. Humble yourself in this manner, and give to God what is God's. This will preserve your heart from vanity, and you will merit greater grace every day than before.

If the remembrance of any good performed occasions a vain complacency in yourself, stifle it instantly by reflecting that those good works came from God, not from you, and say with great humility, as if speaking to them, I know not what gave birth to you in my heart, or how any thing commendable could spring from such an abyss of sin and corruption. God, not I, must have produced you and brought you to perfection. Him I ought to acknowledge as the author ; it is Him I will and ought to thank ; to Him I refer all the praise so unjustly bestowed upon me.

Consider, in the next place, that in all the pious works you may have performed, so far from having exactly corresponded with the abundance of grace and light with which God then favored you, that even many deficiencies accompanied them—a purity of intention, a proper fervor, a due diligence in the execution was wanting. Thus, upon a strict scrutiny, instead of vain glory, confusion must be the consequence, since so little advantage, or rather such a bad use, has been made of so much grace.

If, after this, you compare your actions with those of the saints, you will blush at the difference. But if you proceed to compare them with what the Son of God performed, whose whole life was one perpetual cross, abstracting from the infinite dignity of His person, and only considering the greatness of His sufferings and the purity of His love in undergoing them, you will be constrained to avow you have neither done nor suffered any thing in comparison with Him.

In fine, if you lift up your eyes to Heaven, and there contemplate the majesty of God, to whom infinite services are due, you will be convinced that all your good deeds ought rather to be a subject of fear than vanity. What ever pious work you do, always say with a profound humility, Lord, be merciful to me a sinner.—Luke, xviii. 13.

Be not subject to publish the favors you have received from God. This is generally displeasing to Him, as He was pleased to declare in the following manner. Appearing one day to a great saint under the form of an infant, she asked Him to recite the Hail, Mary, which He immediately complied with, but stopped when He had repeated those words, Blessed art thou amongst women, unwilling to add what was in His own praise. Being pressed to finish what He had begun, He disappeared, leaving the devout soul replenished with conso-

lation, and more than ever convinced of the importance of humility by the example He was pleased to give.

Learn, moreover, to humble yourself in all your actions, as they are lively representations of your own nothing. On this are grounded the several virtues. For as God in the beginning created our first parents out of nothing, so He continues to build all spiritual edifices on this confessed truth, that of ourselves we are nothing. Consequently, the more we humble ourselves, the higher the building rises; and in proportion as we sink and reach the depth of our nothing, the Sovereign Architect lays on the solid stones employed in rearing the structure. Imprint deep, therefore, in your mind, that you can never descend too low, and that if there is any thing infinite in a created being, it must be his weakness and wretchedness. O heavenly knowledge, which makes us happy here and glorious hereafter! O admirable Light, piercing through the darkness of this nothing in order to enlighten our souls and raise our minds to God! O precious but unknown Jewel! which shineth through the filth of our sins! O Nothing, the contemplation of which puts all things in our power!

This is a subject I could treat of without ever finishing. Whoever desires to honor the Divine Majesty must despise himself, and wish the same treatment from others. Humble yourself before every one, lay yourself at the feet of the world, if you are willing that God should be glorified in you, and you in Him. In order to unite yourself to Him, fly all grandeur, for He flies from all those who extol themselves; choose always the lowest place, and He will descend from His throne to embrace you with the greater love, the more you are fond of humiliations, and of being trampled under foot as the least deserving of all mankind.

If no less than God, who, to promote a closer union with you, became the last of men, inspires you with such humble sentiments, be sure you frequently return Him due thanks. Thank likewise all who contribute to preserve them by their ill usage to you, or imagine you incapable of bearing patiently an affront—thank, I say, all such, and let nothing prevail on you to complain against them.

But if, notwithstanding all these powerful considerations, through the malice of the Devil, a want of knowledge of yourself, or an evil propensity puts thoughts of vanity into your mind and desires of placing yourself above others, humble yourself the more for this, as it shows the little progress you have made, and the great difficulty of overcoming such troublesome suggestions, a fatal proof of a great innate pride. This conduct will change the poison into an antidote, the evil into its proper remedy.



CHAPTER XXXIII.

SOME IMPORTANT INSTRUCTIONS FOR SUCH AS DESIRE TO MORTIFY THEIR PASSIONS,
AND ATTAIN THE VIRTUES REQUISITE FOR THEM.



ALTHOUGH I have been very copious in pointing out the method of subduing your passions and acquiring the necessary virtues, yet there still remains several instructions to be given, of equal importance to what has been said.

1. If you desire to attain solid virtue, and an entire command over yourself, do not, for example, divide your exercises of different virtues, so as to assign them to particular days, and thus live in a perpetual vicissitude. The method you ought to observe, is to apply yourself to the rooting out the most predominant passion, and which presses most upon you at present; laboring at the same time with great earnestness to acquire in an eminent degree the contrary virtue. For being once possessed of so essential a virtue, the rest may be attained with little difficulty, as but few acts will be requisite for that end. And indeed the connection of one virtue with another is so firmly cemented, that whoever entirely possesses one, possesses all.

2. Never set a precise time for acquiring any one virtue: never say so many days, weeks, years, shall be employed in it; but like a fresh and vigorous soldier who never saw the enemy, fight without ceasing, till by a complete victory you open the way to perfection; every moment advance in the road to Heaven, for whoever makes any stop, so far from resting and taking breath, is sure to lose both ground and courage. When I advise you to advance continually, I mean that you must never imagine yourself arrived at the height of perfection; that you never omit any opportunity of exercising new acts of virtue, and preserve a horror of sin even in the highest degree.

In order to do this you must acquit yourself of every duty incumbent on you with the greatest fervor and exactness, and on all occasions inure yourself to a perfect practice of every virtue. Embrace therefore with great affection every opportunity of advancing towards perfection and sanctity, especially such as are attended with any difficulty; for every effort of that nature is of singular efficacy for forming, in a short time, virtuous habits in the soul. Love those who furnish you with such opportunities, avoiding only, with the greater caution, whatever may be in the least prejudicial to chastity.

3. Use great moderation and prudence in the practice of certain virtues whereby your health may receive any detriment, such as severe discipline, hair-shirts, fasting, watching, long meditations, and the like indiscreet penitential works. For the practice of exterior virtues, must not be pursued too eagerly, but step by step. Whereas all interior virtues, such as the love of God, a

hatred of the world, a contempt of one's self, a sorrow for sin, mildness and patience, charity for our enemies, as they know no bounds, so no precaution is necessary in their regard, and every act of them ought to be practised in the most eminent degree possible.

4. Let the scope of all your designs and endeavors be the demolition of that passion with which you are engaged, regarding such a victory as of the greatest consequence to you and the most acceptable to God. Whether you eat or fast, whether employed or unemployed, at home or abroad, whether contemplative or active life take up your time, still let your aim be the conquest of that predominant passion, and the acquisition of the contrary virtue.

5. Let the conveniences and pleasures of life in general be the objects of your aversion, and the attacks of vice will be much enfeebled—all their force being drawn from the love of pleasures. But if you indulge yourself in one sensual satisfaction, while you shun another—if you make war only against one vice, be assured that though the wounds you receive may not always be attended with the greatest danger, yet the encounter will be very sharp, and the victory very doubtful. Have, therefore, continually before your eyes the words of the Holy Scripture. He that loveth his life shall lose it: And he that hateth his life in this world, doth keep it to everlasting life.—John xii. 25. Brethren we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: But if by the Spirit, you mortify the deeds of the flesh, you shall live.—Rom. viii. 12.

6. I shall conclude with advising what is of infinite service, if not absolutely necessary, a general confession, with the requisite dispositions, in order to secure a perfect reconciliation with God, the source of all graces, the giver of victories, and the dispenser of crowns.

CHAPTER XXXIV.

THE VIRTUES ARE NOT TO BE ACQUIRED BUT BY DEGREES, AND ONE AFTER ANOTHER.



ALTHOUGH a true servant of Jesus Christ, who aspires to the summit of perfection, ought to set no bounds to his spiritual advancement; nevertheless prudence must restrain all excesses of an inconsiderate fervor, to which, though every thing seems feasible at first, yet it is too apt to cool and be entirely extinguished. Wherefore it must be observed, that besides the methods we have laid down with respect to exterior exercises, even interior virtues are not acquired but by degrees. Thus it is we are to lay the foundations of a solid and lasting piety, and in a little time may expect to make a considerable progress.

For example: In acquiring patience, you must not think at first setting out, to wish for crosses and to delight in them, but content yourself with the lowest degrees of this great virtue. Upon the same principle, do not grasp at all sorts of virtues, nor even many at the same time; but pitch first upon one, then another, if you desire such habits should easily take deep root in your soul. For in undertaking any one particular virtue, and constantly applying your thoughts that way, your memory will be more exercised in it; your understanding, enlightened by the Divine assistance, will discover new means and stronger motives for attaining it, and your will be carried on with greater ardor in the pursuit; all which cannot be expected when these three faculties are divided by different objects. Besides the acts requisite for forming a habit of such a virtue all tending to the same end, and mutually assisting each other, will be attended with much less difficulty, and the latter of them will make the deeper impression on your heart, by means of the pious dispositions the former have left.

These reasons will still carry the greater force with you, if you reflect that whoever strenuously engages in the pursuit of any one virtue, is insensibly advanced in the practice of the rest, and that the attaining of one in an eminent degree, must necessarily introduce a great perfection in the others, they being like the rays of the sun, almost inseparably united.

CHAPTER XXXV.

THE MOST PROFITABLE MEANS OF ACQUIRING VIRTUE—IN WHAT MANNER WE ARE
TO APPLY OURSELVES TO ANY ONE VIRTUE FOR A TIME.



What has been already said I must subjoin, that in order to attain solid piety, great courage, and a will not to be shaken, are absolutely requisite where so many contradictions and difficulties are to be encountered. Besides a particular relish for virtue is likewise necessary, which arises from frequently reflecting how pleasing virtue is to God, how amiable in itself, how important to man, and that in it all Christian perfection begins and ends. It will be of great moment to purpose every morning a strict compliance with its dictates, in all the occurrences of the day; and frequently to examine how such resolutions have been put in practice, and to form such as may be more prevalent than the first.

What is here set down regards more especially that particular virtue which is the object of our immediate pursuit, and of which we stand most in need. To this virtue must be referred all reflections drawn from the examples of the saints, our meditations on the life and death of our Saviour, which will be of

infinite service in this spiritual warfare. Let us inure ourselves in such a manner to the practice of virtues, whether interior or exterior, that we may find the same ease and satisfaction in it as in following heretofore the bent of our corrupt nature; the acts most contrary to which, as we said before, are the most conducive to the establishing habitual virtue in our soul.

Select sentences out of the holy Scripture, and pronounced with due attention, or revolved in the mind, are likewise of great efficacy. Consequently we ought to be provided with such as have any relation to the virtue in question, and employ them frequently in the day, particularly when pressed by the predominant opposite passion. Such as labor to attain mildness and patience, may repeat these or the like passages. Bear patiently the wrath of God, which comes upon you in punishment of your sins.—Baruch iv. 25. The patience of the poor shall not perish, or be deprived of its reward.—Psalms ix. 19. Better is the patient than the strong man; and he that ruleth his mind, than the overthrower of cities.—Prov. xvi. 32. In your patience you shall possess your souls.—Luke xxi. 19. By patience let us run to the fight proposed unto us.—Heb. xii. 1.

These, or such like aspirations may also be used. O my God, when shall I be armed with patience like a shield, proof against the weapons of my enemy? When shall I so love Thee, as to receive with joy, all the afflictions Thou shalt be pleased to appoint? O life of my soul, shall I never begin to live for Thy glory alone, perfectly resigned to all sufferings? O how happy should I be, if in the fiery trial of tribulation, I burn with a desire of being consumed for Thy service.

Let such prayers be frequently offered up, as our devotion suggests and our progress in virtue requires. They are called ejaculations, being like darts of fire directed to Heaven, lifting our hearts thither, and piercing to the Divine Goodness, when accompanied with two qualities for their wings; the one, a firm persuasion of the delight God takes in seeing us laboring in the practice of virtue, the other a vehement desire of excelling in all virtue, on the sole motive of pleasing Him.





St. Cecilia.

From the Original Painting by ANNIBAL CARRACCI.

CHAPTER XXXVI.

THAT THE PRACTICE OF VIRTUE REQUIRES CONTINUAL APPLICATION.

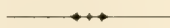


F all things which contribute to the acquiring of Christian virtues, the scope of our present design, an earnest desire of advancing continually is of the greatest moment, since the least stop throws us back.

The moment we cease from forming acts of virtue, our inclinations, naturally prone to ease and pleasures of the senses, raise in us disordered appetites, which overthrow, or at least much weaken our virtuous habits. To say nothing of the loss of many graces through such neglect, which we might have merited by a steady application to our spiritual advancement.

Such is the difference of a journey on earth, and that which tends to Heaven. In the former we may frequently stop, without going back, and rest is moreover necessary to enable us to hold out to the journey's end; but in the latter, which leads to perfection, the more we advance, the more our strength increases: the reason is, the inferior appetites which throw all possible obstacles in our way to Heaven, grow weaker and weaker as we advance; and on the contrary, our good inclinations, the seat of virtue, acquire new strength.

Thus, as we advance in piety, the difficulties which at first occurred, continually diminish, and a certain delight, with which God is pleased to sweeten the bitterness of this life, increases in proportion. So that going cheerfully on from virtue to virtue, we reach at last the mountain's top, the height of perfection, that happy state, wherein the soul begins to practice virtue, not only without disgust, but with unspeakable pleasure; because, triumphant as she is over her passions, the world, and herself, she lives in God, and through Him, amidst her continual labors, enjoys an undisturbed tranquillity.



CHAPTER XXXVII.

THAT SINCE WE MUST EXERCISE OURSELVES IN VIRTUE WITHOUT CEASING, ALL OPPORTUNITIES OF PRACTISING IT OUGHT TO BE EMBRACED.



WE have already shown that in the way to perfection, we must continually advance without making the least stop. Watch, therefore, over yourself, that no opportunity of acquiring any virtue be ever neglected. Be careful never to avoid, as many do, what is contrary to the vitiated affections of nature, since it is by struggling with them that we attain the most heroic virtues.

Would you (to continue the same example) attain the virtue of patience—

never avoid the persons, the business, nor even the thoughts from whence you have experienced much impatience; but rather accustom yourself to converse with those who are most disagreeable to you. Be always willing to undergo every thing that is irksome. There is no other method of acquiring habitual patience.

If any employment gives you uneasiness, either from its own nature, from those who impose it, or because it takes you from something else more agreeable to your inclinations, be sure not to throw it up on any of these accounts; show your courage not only in cheerfully accepting of it, but in persevering, whatever vexation arises from it, or satisfaction may be found in quitting it. Otherwise you will never learn to suffer, or enjoy that true peace, which souls divested of all passions, and adorned with every virtue, find in themselves.

The same is to be said of any thoughts which are very irksome. For you gain no advantage in being entirely freed from them, because the uneasiness they create, will inure you to bear the most vexatious incidents. Be assured, therefore, whoever teaches you a contrary method shows you, indeed, how to avoid the trouble you dread, but not how to attain the virtue you really want.

The truth is, a new soldier, who wants experience, must be very discreet and cautious, sometimes attacking the enemy, at other times remaining on the defensive, as he finds his strength and courage will best bear; but must never think of turning his back, or leaving the fight, by shunning every occasion of trouble and vexation. Such behavior, indeed, will remove the immediate occasion of impatience, but will leave you more than ever exposed to its assaults, for want of habitual patience.

What has been here alleged does not regard the vice of impurity, which, as before observed, can only be subdued by flight.

CHAPTER XXXVIII.

THAT ALL OPPORTUNITIES OF ENGAGING THE ENEMY IN THE ACQUISITION OF THE SEVERAL VIRTUES, PARTICULARLY THOSE ATTENDED WITH THE GREATEST DIFFICULTY, OUGHT TO BE EMBRACED WITH JOY.

WE must not content ourselves with not avoiding opportunities of acquiring virtue, we must seek them, embrace them with great alacrity when found, and take the most delight in such as are attended with the greatest mortification, they being the most advantageous. Nothing will appear difficult to us, with the assistance of Heaven, if we imprint deep in our hearts the following considerations.

The first is that such opportunities are proper, not to say necessary, means

for acquiring virtue. Consequently, as often as we beg of God any particular virtue, at the same time we ask for those means which He appoints for the attaining it, otherwise our prayer would be frivolous and contradictory to itself. It would be tempting God, who never bestows patience but through tribulation, nor humility but through ignominy.

The same is to be said of all other virtues, which are the fruits of those trials God is pleased to send us, and which we ought to cherish in proportion as they are severe; because the violence we use with ourselves is of great efficacy towards forming habitual virtues in our souls.

Let us, therefore, be ever on our guard to mortify our own will, though but in a look too curious, or a word of too great freedom. For though the victories gained in matters of importance are more honorable, yet those where only trifles are concerned are much more frequent.

The second consideration, which we have already touched upon, is, that all things happen by God's appointment, that we may advantage ourselves by them. Indeed, properly speaking, many things, such as the sins of men, cannot be said to happen by His appointment who abhors iniquity; nevertheless, in some sense it is true, since He permits them when He has it in His power to prevent them. But as for afflictions, whether they befall us through our own or our enemies' fault, yet they certainly are appointed by Him, however displeasing the immediate cause may be. He expects that we will bear them with patience, either because they are the means of our sanctification, or for other reasons unknown to us.

If, therefore, we are convinced that, to comply exactly with His holy will, we must receive without murmuring those evils which the malice of others or our sins draw upon us, how much in the wrong must all those be who, to screen their own impatience, assert that God, as He is infinitely just, can never lay any stress on what comes from a bad cause. It is evident their only aim is to avoid uneasiness, and to persuade the world that they are in the right to reject the crosses God is pleased to send. But this is not all; if the thing were indifferent on other accounts, yet God takes greater delight in seeing us bear patiently any injurious treatment, particularly from those who are under obligations to us, than on any other occasion of exerting our patience. And this for the following reasons.

The first is, because our innate pride is much better curbed by the ill-usage we receive from others, than by any voluntary mortification we choose for ourselves. The second is, that in suffering on such occasions with patience, we conform to what God requires, and contribute to His glory, because we regulate our own will by His in a matter wherein His goodness and power are equally conspicuous, and from so vile a thing as sin itself we gather the excellent fruits of virtue and sanctity.

Know, then, that God no sooner finds us resolved to attain solid virtue, than

He sends us trials of the severest kind. Thus, being convinced of that immense love He bears us, and the affection He has for our spiritual advancement, we ought to receive with the greatest gratitude the cup He is pleased to offer us, and drink the last drop of it, being well assured that, in proportion to its bitterness, we shall find it beneficial.

CHAPTER XXXIX.

HOW WE MAY EXERCISE THE SAME VIRTUE ON DIFFERENT OCCASIONS.



IN one of the preceding chapters it was said that the applying ourselves for a time to one particular virtue is preferable to the embracing the practice of too many at once, and that the particular virtue we have pitched upon must be cultivated on all occasions. We shall set down the manner of doing this with great facility.

It may happen on the same day, perhaps within the same hour, that you are severely reprimanded for some action in itself commendable, that you are ill-spoken of or refused in a harsh manner some small favor, that you are unjustly suspected or employed in a disagreeable affair, that your dinner is spoiled or some illness seizes you, or perhaps are overwhelmed with far greater evils, of which this wretched life is very fertile; in such a combination of vexations, doubtless, there is room for the exercise of several virtues, but, according to the foregoing rule, you will reap the most benefit by applying yourself to the practice of that virtue which you chiefly want.

If it be patience, you must endeavor to bear with great courage and alacrity whatever evils may befall you. If it be humility, in all your sufferings you must remember, that they are far short of what your sins deserve. If it be obedience, resign yourself to the will of God who justly punishes you. Even for the love of Him, since it is His pleasure, submit yourself not only to rational creatures, but also to those who, though void of sense or life, are instruments of His Divine justice. If it be poverty, be content under your afflictions, though deprived of the comforts and conveniences of life. If it be charity, exert yourself in forming acts of the love of God and your neighbor, remembering that when others try your patience, they give you an opportunity of increasing your merit; and that God, in sending or permitting the evils which besiege you, has no other view than your spiritual good.

What has been said of exercising the virtue you pursue in various occurrences, points out the method of practising it on any one particular occasion, as in sickness or other trouble, whether of body or mind.

CHAPTER XL.

WHAT TIME OUGHT TO BE EMPLOYED IN ACQUIRING EACH VIRTUE, THE MARKS OF THE PROGRESS WE MAKE, &c.

IT is impossible to prescribe in general any determined space of time to be employed in acquiring each virtue, as it depends on our different states and dispositions, the progress we make in a devout life, and the direction of our spiritual guide. But this is certain, that if the diligence and alacrity we have prescribed, be not wanting, in a few weeks we shall be far advanced.

A sure mark of considerable progress, is perseverance in exercises of piety, in spite of all disgust, vexations, dryness, and the want of all sensible consolation. Another no less evident mark is when our corrupt inclinations, subdued and kept under by reason, are no longer capable of interrupting us in the practice of virtue. For as those decay, virtue gains strength, and takes deeper root in our souls. Wherefore when we feel no repugnance on the part of the inferior appetites, we may be assured of having acquired habitual virtue; and the greater facility in producing the several acts, the more perfect is the habit.

But you are not to imagine that you are arrived to a great degree of sanctity, or that your passions are entirely subdued, because for a long time and in many trials you have not perceived any resistance: for know, that often the enemy and our own corrupt nature thus disguise themselves for a time. And thus, through a secret pride, we take that for virtue, which is the effect of vice. Moreover, if you consider the degree of perfection, to which God calls you, whatever you may have done hitherto, you will find yourself at a great distance from it. Persevere therefore in your usual exercises, as if you had but just begun, never suffering your first fervor to relent.

Remember that it is much better to endeavor to advance in virtue, than to examine too nicely what progress we have made: because God, to whom alone our hearts are known, discovers this secret to some, while He hides it from others, as He knows they are susceptible of humility, or vanity, from thence; and thus this Father, equally gracious and wise, takes from the weak what might occasion their ruin, and affords to others the means of advancing in virtue. Thus, although a soul is ignorant what progress she makes, yet she must not abandon her exercises of devotion, since she will certainly know it when the Almighty shall please, for her greater good, to manifest it to her.



CHAPTER XLI.

THAT WE MUST NOT BE TOO SOLICITOUS TO BE FREED FROM THOSE EVILS WE BEAR WITH PATIENCE : IN WHAT MANNER OUR DESIRES ARE TO BE REGULATED.



WHEN you are in affliction, of whatever kind it be, and bear it with due patience, hearken not to the tempter, nor the suggestions of self-love, who stir up urgent desires of being freed from the trouble. For from such impatience two great evils will arise : the one, though you may not be entirely deprived of the habit of patience, yet there will remain a disposition to the contrary vice ; the other is, your patience will be but imperfect, and your recompense proportionable to the time you exercise it : whereas, had you desired no relaxation, but showed an entire resignation to the Divine will, though your trouble had not lasted one quarter of an hour, God would have rewarded your willingness to suffer for years.

Take this therefore for a general rule, to desire nothing but in conformity with the will of God ; to direct all your wishes thither, as the only scope to which they ought to tend ; thus they will be ever equitable and holy ; and whatever happens, you will remain undisturbed in the enjoyment of a perfect tranquillity. For, as all things here are appointed by Providence, if your will be entirely conformable to it, every thing will fall out agreeably to your desires, because nothing can happen but according to your will.

What is here advanced does not regard our own sins, or those of others, because held in the utmost detestation by the Almighty ; but only such troubles as are the punishment of your crimes, or only trials of your virtue, though your heart should be pierced with grief, or even life itself in danger. For these are the crosses with which God favors those He loves best.

If you should endeavor to mitigate your pain, and employ the ordinary means for that end without success, you must resolve to bear patiently the evil you cannot remedy. You are even obliged to have recourse to such means as are commendable in themselves and appointed by God for such ends ; but then let this be your motive for employing them, because He has so ordained, not out of any attachment to yourself, or too eager a desire of being freed from your afflictions.



CHAPTER XLII.

HOW TO DEFEND OURSELVES AGAINST THE ARTIFICES OF DEVIL, WHEN HE SUGGESTS INDISCREET DEVOTIONS.

WHEN the Devil, that subtle serpent, perceives we go courageously on towards Heaven, that all our desires tend to God alone, and that we are proof against his ordinary delusions, he transforms himself into an angel of light; he urges us to attain perfection, hurrying us on blindly and without the least regard to our own weakness; he fills our heads with devout thoughts, seconding them with passages of the Holy Scripture, and examples drawn from the greatest saints, in order to draw us into some shameful false step, through an indiscreet and precipitate fervor.

For example: he puts us upon chastising our bodies with excessive fasting, disciplines, and the like mortifications. His design is, that out of a notion of having performed wonders, we fall a prey to vanity, as is frequently the case in the weaker sex; or, that being dispirited with such penitential works as exceed our strength, we may be incapable of performing any exercises of devotion; or, that unable any longer to undergo such severe austerities, we may grow out of conceit with a devout life, and at last, being tired with the practice of virtue, return with greater relish than ever to the vanities of the world.

Who can number the multitudes that have perished in this manner? Presumption has blinded them so far, that, carried away with an indiscreet zeal of suffering, they fell into the snare they themselves have helped to contrive, and become the scorn of Devils. All which might doubtless have been prevented, had they considered, that in all such mortifications, however commendable in themselves, or productive of excellent fruit, where there is strength of body, and humility of mind proportionable; in all such mortifications, I say, as we observed before, moderation must be observed, and a strict regard had to our several abilities. For every one is not capable of practising the austerities of the saints, and yet every one may imitate them in many things; they may form ardent and efficacious desires of sharing in all the glorious crowns gained by the faithful soldiers of Jesus Christ in their spiritual combats; they may imitate the saints in their contempt of the world and themselves, in their love of silence and retirement; in their humility and charity to all men; in their patiently suffering the greatest injuries, and returning good for evil to their worst enemies; in their care to avoid even the smallest faults; which are things infinitely more meritorious in the sight of God, than all the corporeal severities we can possibly inflict on ourselves.

It must likewise be observed, that at first it is advisable to use some moderation in external works of penance, that there may be room to increase them if

it should be requisite, rather than by any excess to endanger our being incapable of performing any. I mention this, because I am willing to believe you do not give into that gross mistake of many who make an idol of their health. These are ever in dread of being the least out of order, and their whole study and conversation runs on the means of avoiding sickness. Extremely nice in point of eating; instead of strengthening, they often ruin their stomachs by the use of delicious viands; and yet would make the world believe they have no other view, than to preserve themselves for God's greater glory.

Thus do they veil their sensuality; but the truth is, their design is to unite two irreconcilable enemies, the flesh and the spirit; which can only end in the ruin of both, as their health and devotion will equally suffer. Consequently those who live in a plain unaffected way, must make the greatest and surest advances in devotion.

But in all things discretion must be used, and regard had to different constitutions, which are not all equally fitted for the same exercises. And this is to be understood not only of exterior mortifications, but even of those practices which depend entirely upon the mind; as we have shown in treating of the manner of attaining by degrees the most sublime virtues.



CHAPTER XLIII.

THAT OUR CORRUPT NATURE, PROMPTED BY THE SUGGESTIONS OF THE DEVIL, IS APT TO JUDGE RASHLY OF OUR NEIGHBOR. IN WHAT MANNER THIS EVIL IS TO BE REMEDIED.



THE good opinion we have of ourselves, occasions another great disorder; that is, rash judgment, which we not only encourage in our own breast, but endeavor to infuse into others. This vice, as it springs from, so is it nourished by pride; and in proportion as we give way to it, we become more conceited of ourselves, and more exposed to the Devil's delusions. For by degrees we arrogate to ourselves as much as we detract from others, foolishly imagining ourselves exempt from the sins for which we so readily condemn our neighbors.

The enemy of our souls no sooner discovers this malicious propensity in us, but he immediately employs all his artifices to make us attentive to the failings of others, and magnify them beyond the truth. It is not to be expressed what pains he takes to make us observe the most trivial faults in our neighbor, when he cannot point out to us any thing of moment.

Since therefore he is so artful and intent on our destruction, let us be no less vigilant in discovering and defeating his designs. When he suggests to us

other persons' sins, we must banish all such thoughts, and if he persists in endeavoring to draw us into rash judgment, we are to conceive an abhorrence of such malicious insinuations. Let us recollect that we are not authorized to judge others, or if we were how seldom does equity guide us, blinded as we are with prejudice and passion, and naturally inclined to put the worst construction upon the lives and actions of others.

The most efficacious remedy for this evil is to be ever mindful of our own wretchedness, where we shall find so much room for amendment, as to have little inclination to judge and condemn others. Besides, in applying ourselves to the discovery of our own failings, we shall easily free the eye of our mind from a certain malignity which is the source of rash judgments. For whoever without just grounds condemns his neighbor, has too much reason to suspect himself guilty of the same crime, as vicious men are always prone to think others like themselves. When therefore we find ourselves inclined to condemn others, let us interiorly blame ourselves with this just reproof. Blind and presumptuous wretch, how darest thou thus rashly examine into thy neighbor's actions, thou, who hast the same, and perhaps greater sins to answer for? Thus turning these weapons against ourselves, we may, instead of injuring our neighbor, remedy our own failings.

But if the fault be really and publicly known, let charity suggest some excuse: let us believe there are some hidden virtues, for the preservation of which, God was pleased to permit it; let us hope that this failing, in which God suffers him to remain for a time, may bring him to a true sense of himself; and that by being despised by others, he may learn to humble himself, and consequently be a gainer by his fall. But where the sin, besides being public, is of an enormous nature; if the sinner is hardened in impenitence, let us raise our hearts to Heaven, and contemplate the secret judgments of God; let us consider that many, after being buried in the worst of crimes, have become great saints, whilst others from the highest pitch of perfection have fallen into the lowest sink of sin and iniquity.

These reflections will convince every considerate person that his distrust ought to begin at home, and that if he finds himself disposed to think favorably of his neighbor, it is owing to the inspirations of the Holy Ghost; whereas his rash judgments, his dislike and contempt of others, owe their rise to his own malice, and the suggestions of the Devil. If, therefore, we ever find ourselves too attentive to the failings of others, let us not desist till we have entirely erased them from our memory.



CHAPTER XLIV.

OF PRAYER.

IF a diffidence of ourselves, a confidence in God, and a right application of the faculties of our souls, are weapons without which we can never succeed in the spiritual combat, as has been shown above, prayer, which remains to be treated of, is still far more necessary, since by it are obtained, not only those virtues, but every thing requisite for our salvation. This is the channel through which all Grace flows from above; by this is the Almighty compelled to assist us from His throne, and destroy by our hands, weak as they are, the fiercest of our foes. In order to employ it with success, the following method must be observed.

1. We must sincerely desire to serve God with fervor, and in the manner most agreeable to Him. This desire will be kindled in our breasts if we consider three things attentively. The first is, that God infinitely deserves our homage and service by reason of the excellence of His sovereign being, His goodness, beauty, wisdom, power, and His endless, unspeakable perfections. The second is, that God was made man, and during thirty-three years labored for our salvation; that He condescended to dress our horrible wounds with His own hands, and healed them, not by pouring into them oil and wine, but by applying His own precious blood and immaculate body, torn and disfigured with cruel whips, thorns, and nails. The third is, how much it concerns us to observe His law and discharge our duty, since through that, and only that, we can expect to triumph over the Devil, to become masters of ourselves, and the children of God.

2. We must have a lively faith and firm confidence that God will not refuse us the assistance necessary for serving Him faithfully, and working out our salvation. A soul replenished with this holy confidence is like a sacred vessel into which the Divine mercy pours the treasures of His grace, and the more capacious this vessel is, the greater abundance of Heavenly blessings will it receive through prayer. For how can God, whose power knows no bounds whose goodness cannot deceive, ever refuse His gifts to those whom He so earnestly presses to demand them, and to whom He has promised His Holy Spirit, if we sue for it with faith and perseverance?

3. Our motive for prayer must be the Divine will, not our own; applying ourselves to this great duty because God commands it, and desiring to be heard no further than what is agreeable to Him; thus our intention will be to conform entirely our will to His, and not to make the Divine will subservient to our own. The reason for this is the perversity of our own will, tainted as it is with self-love, which frequently knows not what it would be at; whereas the

will of God, essentially just and holy, can never be mistaken, consequently it ought to be the rule of every other will, since not to follow it is to go astray. Let us be solicitous that all our demands be agreeable to God, and if there is the least doubt whether they are so or not, let an entire submission to the Divine Providence ever accompany them. But if the things we ask are certainly pleasing to Him, such as grace, virtue, &c., let us beg them with a view of pleasing and serving His Divine Majesty, rather than on any other consideration, though ever so pious.

4. If we desire our prayers should be heard, our actions must be suitable to our petitions; we must exert ourselves before and after prayer in rendering ourselves worthy of the favor we ask. For prayer and interior mortification must be inseparable; since he that begs any particular virtue without striving to put it in practice only tempts God.

5. Before we ask any thing, we ought to return most humble thanks to God for all the benefits He has graciously bestowed upon us. We may say: Lord, who after creating me, hast mercifully paid the price of my redemption, and delivered me from the fury of my enemies times without number, come to my assistance, and, forgetting all my past ingratitude, bestow on me this favor I now ask. But if, at the very time we seek to attain some one particular virtue, we find ourselves tempted to the contrary vice, we must thank God for giving us such an opportunity of practising that virtue; we ought to look upon it as a particular favor at that instant.

6. The whole force and efficacy of prayer being solely due to the goodness of God, the merits of our Saviour's life and passion, and the promise He has made graciously to hear us, we ought always to conclude our prayers with one or more of these sentences: I beseech Thee, O Lord, through Thy infinite mercy, grant my petition. Through the merits of Thy Son, bestow this favor on me. Be mindful, O my God, of Thy promises, and hear my prayers. Sometimes we may also have recourse to the intercession of the Blessed Virgin and other saints. For they can prevail much with God, who is pleased thus to honor them, in proportion to the honor they paid Him during their abode on earth.

7. We must persist in this exercise, since it is certain God cannot refuse to hear an humble perseverance in prayer. For if the importunity of the widow, in the Gospel, prevailed with the wicked judge, can our prayers fail of success with God, who is infinitely good? And thus, though He should not immediately grant what we ask, though He should seem not even to hear us, we must not, for all this, lose our confidence in His infinite goodness, nor desist from prayer, for He possesses both an immense power and will to do good to us. Consequently, if we are not wanting to ourselves, we shall infallibly obtain what we ask, or something better, and perhaps both. As for the rest, the more we think ourselves slighted, the greater ought to be our hatred and contempt

of ourselves, but with this condition, that the consideration of our own misery leads us to contemplate the Divine mercy, and, far from lessening our confidence in Him, we must increase it by reflecting, that the steadier we remain in the midst of so much cause of diffidence, the greater will be our merit.

In fine, let us never cease to thank God; let us equally bless His wisdom, His goodness, His charity, whether He grants or refuses our petition: whatever happens, let us be undisturbed, contented and resigned to His Providence in all things.

CHAPTER XLV.

OF MENTAL PRAYER.



MENTAL prayer is the raising our minds to God, and either expressly or tacitly asking those things of which we stand in need.

We ask for them expressly, when we say in our hearts: O my God, grant me this favor for the honor of Thy holy name: or, Lord, I am firmly convinced that it is Thy will, and for Thy greater honor, that I ask this blessing; accomplish, therefore, now Thy Divine will in me. When hard pressed by the attacks of our enemies, we may say: Haste, O Lord, to my assistance, lest I fall a prey to my enemies; or, my God, my refuge and my strength, help me speedily, lest I perish. If the temptation continues, we must likewise continue the same prayer, courageously resisting the fiend. When the fury of the combat is passed, let us address ourselves to the Almighty, begging Him to consider on one side the strength of the enemy, and on the other our weakness, saying, behold here, O my God, Thy creature, the work of Thy hands; behold a man redeemed with Thy precious blood. See the Devil endeavoring to carry him from Thee, and utterly destroy him. It is to Thee I fly for succor, in Thee I place all my confidence, because I know Thou art infinitely good and infinitely powerful. Have pity on a blind wretch, though wilfully so, who without the assistance of Thy grace must inevitably fall a prey to his enemies. Help me, therefore, O my only hope, O sole strength of my soul.

We tacitly ask favors of God when we lay before Him our necessities, without making any particular request. Placing ourselves therefore in His presence, and acknowledging that of ourselves we are unable to avoid evil or do good, yet inflamed with a desire of serving Him, we must fix our eyes on Him, waiting for His assistance with great confidence and humility. This confession of our weakness, this desire to serve Him, this act of faith thus performed, is a silent prayer, which will infallibly obtain of Heaven what we wish, and will carry the greater force, as the confession is the more sincere, the desire the more ardent,

and the faith the more lively. There is another manner of prayer of this sort, but more concise, which consists in one act of the soul, laying before the Almighty her wants, that is calling to mind a favor which has been already asked, and still besought without expressing it.

Let us endeavor to practise this kind of prayer, and learn to employ it on all occasions : for experience will convince us, that as nothing is more easy, so nothing is more excellent and efficacious.

CHAPTER XLVI.

OF MEDITATION.

WHEN a long time is to be employed in prayer, as half an hour, an hour, or even more, it is advisable to form a meditation on some part of our Saviour's life or passion, and apply the reflections naturally arising from thence, to that particular virtue we are endeavoring to attain.

If you stand in need of patience, contemplate the mystery of your Saviour scourged at the pillar. Think 1st. How the soldiers, being ordered to bring Him to the place appointed, dragged Him thither with loud cries and bitter scoffs. 2d. How being stripped of His garments, He was exposed to the piercing cold. 3d. How His innocent hands were bound tight to the pillar. 4th. How His body was torn with whips, till the blood flowed in streams to the ground. 5th. How the strokes being often repeated on the same part, increased and renewed His wounds.

While you dwell on these, or the like particulars, proper to inspire you with the love of patience, endeavor to feel interiorly, in the most lively manner, the inexpressible anguish your Divine Master endured all over His body. From thence pass to the cruel pangs His soul endured, and endeavor to conceive the patience and mildness with which He suffered, ever ready to undergo even more for His Father's glory and your good.

After this behold Him covered with blood, and be assured, that He desires nothing more earnestly than that you bear your affliction with patience; and that He implores His Heavenly Father's assistance for enabling you to bear with resignation, not only this cross, but all others for the future. Strengthen with repeated acts, the resolution you have taken of suffering with joy; then, raising your mind to Heaven, give thanks to the Father of mercies, who vouchsafed to send His only Son into the world, to suffer such horrible torments, and to intercede for you. Conclude with beseeching Him to give you the virtue of patience, through the merits and intercession of this Beloved Son in whom He is well pleased.

CHAPTER XLVII.

ANOTHER METHOD OF PRAYER BY WAY OF MEDITATION.



HERE is another method of prayer and meditation, as follows: After having considered with great attention the pains your Saviour felt, and His cheerfulness in suffering, you may proceed to two other considerations of equal moment.

The one is, the contemplation of His infinite merits—the other, of that satisfaction and glory which the Eternal Father received from His obedience, even to death, even the death of the cross.

You must represent these two considerations to the Divine Majesty, as two powerful means of obtaining the grace you ask. This method is applicable not only to all the mysteries of our Saviour's passion, but to every act, whether interior or exterior. He formed in such mystery.



CHAPTER XLVIII.

A METHOD OF PRAYER GROUNDED ON THE INTERCESSION OF OUR BLESSED LADY.



BESIDES the methods of meditation already mentioned, there is another which is addressed particularly to the Blessed Virgin. First, represent to yourself the Eternal Father, then Jesus Christ our Lord, and lastly His ever blessed Mother.

With regard to the Eternal Father, you are to consider two things. The first is, that singular affection He had from all eternity to this most chaste Virgin, even before He had drawn her out of nothing. The second is, that eminent sanctity He was pleased to bestow on her, and all the virtues she practised during her whole life.

Concerning the first you must begin with raising your mind above all created beings; anticipate all time, launch into the vast expanse of eternity, enter into the heart of God, and see with what delight He viewed in futurity the person He appointed to be the mother of His Son; beseech Him by that delight to give you sufficient strength against your enemies, especially those who press hardest upon you. Then contemplate the virtues and heroic actions of this incomparable Virgin; make an offering of them all, or of each one singly to God, making a merit of them towards obtaining of the Divine goodness whatever your necessities may require.

After this address yourself to Jesus, and beg of Him to be mindful of that

amiable mother, who for nine months carried Him in her womb, and from the first instant of His birth paid Him the most profound adoration, in acknowledgment of His being at once God and man, her Creator and Son; who with great compassion saw Him poorly accommodated in a stable, nourished Him with her pure milk, kissed and embraced Him a thousand times with maternal fondness, and through His whole life, and even at His death, suffered for Him beyond expression. Lay all this so strongly before Him, that He may be compelled, as it were, by such powerful motives, to hear your prayers.

Lastly, apply to the Blessed Virgin herself: say, that Providence destined her from all eternity to be the Mother of Mercy, and refuge of sinners; and consequently, that after her Divine Son, you place your greatest confidence in her intercession. Represent to her what so many learned men have asserted, and what has been confirmed by so many miraculous events, that no one ever called upon her with a lively faith, without experiencing her assistance. In fine, represent to her the sufferings of her Son for your salvation, that she may obtain of Him the grace necessary for making a right use of it to the greater glory of that amiable Saviour.

CHAPTER XLIX.

SOME CONSIDERATIONS TO INDUCE SINNERS TO CONFIDE IN THE ASSISTANCE OF THE BLESSED VIRGIN.



HOEVER is desirous to have recourse to the Blessed Virgin with due confidence, must attend to the following motives.

1. Experience teaches us, that a vessel, which has contained perfumes, preserves the odor of them, especially if it were for any considerable time, or if any still remain in it; yet they have but a limited force, no more than fire, whose warmth is retained after removing from it. If so, what shall we say of the charity and compassion of the Blessed Virgin, who for nine months bore, and still carries in her heart the only Son of God, the uncreated charity which knows no bounds. If as often as we approach a great fire, we are affected by its heat, does it not follow, and have we not great reason to believe that whoever approaches Mary, that Mother of Mercies, that heart ever burning with the most ardent charity, must be the more affected the oftener he addresses himself to her, and the greater his reliance and humility is?

2. No created being ever bore such ardent love to Jesus Christ, nor showed so perfect a submission to His will as His blessed mother. If, therefore, this Divine Saviour, who gave Himself a sacrifice for us wretched sinners—if, I say, this Saviour has appointed His own mother to be mother to us all, our advo-

cate and intercessor to Him, she cannot but comply with His appointment, and will never refuse us her assistance. Let us not hesitate to implore her pity; let us have recourse to her with great confidence in all our necessities, she being an inexhaustible source of blessings, and ever proportions her favors to the confidence placed in her.

CHAPTER L.

A METHOD OF MEDITATION AND PRAYER, THROUGH THE INTERCESSION OF THE SAINTS AND ANGELS.

IN order to obtain the protection of the Saints and Angels, the two following methods may be employed.

The first is to address yourself to the eternal Father, and lay before Him the Divine hymns of the Heavenly choirs, the labors, the persecutions, the torments, undergone by the saints while on earth for the love of Him; and then by all these marks of their respect, their fidelity, their love, conjure Him to grant your petitions.

The second is, to call upon those blessed spirits, who earnestly desire not only that we may attain their perfection here, but even greater hereafter. Beg, therefore, earnestly, that they would assist you in subduing your evil inclinations and overthrowing the enemies of your salvation, but particularly to be mindful of you in the hour of death. Sometimes revolve in your mind the extraordinary graces they received from the Almighty, and rejoice as if they had been bestowed on yourself. Nay, your joy may be greater for His having rather bestowed such favors on them than on yourself, because such was His Divine will; for which you ought to bless and praise His holy name.

But that this exercise may be attended with less difficulty, and performed with greater regularity, it will be proper to assign the several days of the week to the different orders of the blessed. On Sunday, beg the intercession of the nine Choirs of Angels; on Monday invoke St. John Baptist; on Tuesday, the Patriarchs and Prophets; on Wednesday, the Apostles; on Thursday, the Martyrs; on Friday, the Bishops and Confessors; on Saturday, the Virgins and other Saints. But let no day pass without imploring the assistance of our Blessed Lady, the Queen of all Saints; without invoking your Angel guardian, the glorious archangel St. Michael, or any other Saint, to whom you have any particular devotion.

Moreover, daily beseech the Eternal Father, Jesus Christ, and the Blessed Virgin, that you may be particularly under the protection of St. Joseph, the worthy Spouse of the chastest of Virgins. Then addressing yourself to him, ask with great humility, to be received into his protection. Numberless are the

instances related of this saint's wonderful assistance afforded to those who have called upon him in their necessities, whether spiritual or corporeal; and chiefly when they have stood in need of light from Heaven, and an invisible director in their prayers. And if God shows so much regard to other Saints, on account of their having loved and served Him here, what consideration and deference will He not manifest for the person He honored so highly on earth, as to be subject to, and obey as a father.

CHAPTER LI.

OF MEDITATION ON THE SUFFERINGS OF CHRIST, AND THE AFFECTING SENTIMENTS
TO BE DRAWN FROM THENCE.



WHAT I before laid down concerning the method of praying and meditating on the sufferings of our Lord and Saviour, regarding only the asking for that we stand in need of, we are now to proceed to the forming from thence various affecting sentiments. If, therefore, for example, you have chosen for the subject of your meditation the crucifixion of the Man-God, among other circumstances of that mystery, you may dwell on these which follow.

Consider 1st. That Jesus being arrived on Mount Calvary, the executioners rudely stripped Him, tearing off the skin with the clothes, to which His wounds and congealed blood had now closely cemented it. 2d. That taking off His crown of thorns, and setting it on again in derision, His sacred head was pierced in fresh places. 3d. That He was fastened to the cross with large nails drove by heavy hammers. 4th. That His hands not reaching to the places designed for them, they were stretched so violently, that all His bones were disjoined and might easily be counted.—Psalm xxi. 18. 5th. That being elevated on the cross, the whole weight of His body rested on the nails which tore the wounds of His hands and feet wider, and gave Him the most exquisite pain.

If by these and the like considerations you are desirous of kindling in your breast the flames of Divine love, endeavor to attain by meditation a sublime knowledge of your Saviour's infinite goodness, who, for your sake, condescended to suffer so much. For the more you advance in the knowledge of His love for you, the greater will be your love and affection for Him. Being thus convinced of His exceeding great charity, you will naturally conceive a sincere sorrow for having so often and so heinously offended Him, who offered Himself a sacrifice for your offenses.

From thence proceed to form acts of hope, from the consideration, that this great God had no other design on the cross than to extirpate sin out of the

world, to free you from the tyranny of the Devil, to expiate your crimes, to reconcile you to His Father, and provide a resource for you in all your necessities. But if after contemplating His passion, you consider its effects; if you observe, that by His death the sins of men were blotted out, the anger of a sovereign Judge appeased, the powers of Hell defeated, Death itself vanquished, the places of the fallen angels filled up in Heaven, your grief will be turned into joy — and this joy will increase by reflecting on the joy which the Holy Trinity, the Blessed Virgin, the Church militant and triumphant receive from the accomplishment of the great work of the redemption of mankind.

If you would conceive a lively sorrow for your sins, let your meditation tend no farther than to convince you, that if Jesus Christ suffered so much, it was to inspire you with a wholesome hatred of yourself, and your disorderly passions, particularly of that which occasions your greatest failings, and consequently most offensive to almighty God.

If you would excite sentiments of admiration, you need only consider, that nothing can be so surprising as to see the Creator of the Universe, the Fountain of Life, butchered by his own creatures; to see the Supreme Majesty as it were annihilated, justice condemned, beauty itself defiled and lost under filth, the object of the Eternal Father's love become the hatred of sinners; light inaccessible overwhelmed by the powers of darkness, uncreated glory and felicity buried under ignominy and wretchedness.

To excite compassion in your breast for the sufferings of your Saviour and your God, besides his exterior pains, consider those interior ones which far exceeded the others. For if you are moved with the former, your heart will be pierced with grief at the sight of the latter. The soul of Christ beheld the Divinity at that instant as clearly as it does now in Heaven: It knew how much God deserved to be honored; and as it infinitely loved Him, it likewise earnestly desired that all His creatures should love Him with all their force. Seeing Him therefore so horribly dishonored throughout the world by numberless abominable crimes, it was overwhelmed with a grief answerable to its love and desire, that the Divine majesty should be loved and served by all men. As the greatness of this love and desire was beyond imagination, it is in vain to endeavor to comprehend the excess of those interior pains which Christ endured in the agonies of death.

Besides, as this Divine Saviour loved mankind beyond any thing that can be expressed, such a tender and ardent affection must have created an extreme affliction for those sins which would tear them from Him. He knew that no one could commit a mortal sin, without destroying that sanctifying grace which is the spiritual bond of union between Him and the just. And this separation would cause greater anguish to the soul of Jesus, than the dislocation of His limbs was to His body. For the soul being altogether spiritual and of a nature far more perfect than the body, of consequence it must be more exquisitely

capable of pain. But doubtless the most grievous affliction our blessed Saviour underwent, was, the view of the sins of the damned, who being incapable of repenting, must be banished from Him for all eternity.

If the contemplation of so many sufferings moves you to compassion for your dying Jesus, go on, and you will find that He suffered excessively, not only from the sins you have actually committed, but even on account of those you have not committed, since the last drop of His precious blood was poured out both to wash away the former and preserve you from the latter. Trust me, you can never want motives for taking part in the sufferings of Jesus crucified. Know, moreover, that there never was, nor ever will be in any rational creature that affliction which He hath not experienced; injuries, reproaches, temptations, pains, loss of goods, voluntary austerities, and this more exquisitely than those who actually groan under them. For as this tender parent has a perfect comprehension of whatever we are liable to suffer, whether in body or mind, even to the least pain or head-ache, He must certainly have been moved with great compassion for us.

But who can express what He felt at the sight of His Blessed Mother's affliction? She shared in all the pangs and outrages with which His passion was attended, and this with the same views and from the same motives; and though her sufferings were infinitely short of His, yet they were beyond expression. This redoubled all the sorrows of Jesus, and pierced His heart still deeper. Hence it was that a certain devout soul compared the heart of Jesus to a burning furnace, in which He voluntarily suffered from the ardent flames of Divine love.

And after all, what is the cause of such unspeakable torments? No other than our sin: and, therefore, the greatest compassion and gratitude we can possibly show towards Him who has suffered so much for us, is to be truly sorry for our past offenses, and this purely for the love of Him; to detest sin beyond all things, because displeasing to Him; to wage continual war against our evil inclinations, as His greatest enemies; that thus divesting ourselves of the old man, and putting on the new, we may adorn our souls with virtue, in which alone their beauty consists.



CHAPTER LII.

OF THE FRUITS ARISING FROM MEDITATIONS ON THE CROSS, AND THE IMITATION OF THE VIRTUES OF CHRIST CRUCIFIED.

GREAT are the advantages which may be reaped from meditating on the cross. The first is, not only a detestation of past sins, but a firm resolution to fight against our disorderly appetites, which crucified our Saviour, and are not as yet extinguished in us. The second is, the obtaining of Jesus crucified, the forgiveness of sins committed, and the grace of a wholesome hatred of ourselves, so as never to offend Him more, but to love and serve Him with our whole hearts for the future, in acknowledgment of what He suffered for our sakes. The third is, to labor without ceasing in rooting out all depraved habits, however trivial they may appear. The fourth is, to exert ourselves in imitating the virtues of this Divine Master, who died not only to expiate our sins, but to set us an example of a life of sanctity and perfection.

The following method of meditation will be highly serviceable. In the supposition that you desire to imitate the patience, among other virtues, of your Saviour, in bearing the crosses which befall you, weigh well these several points. 1st. What the soul of Jesus did on the cross of God. 2d. What God did for the soul of Jesus. 3d. What the soul of Jesus did for itself and its body. 4th. What Jesus did for us. 5th. What we ought to do for Jesus.

1st. Consider, in the first place, that the soul of Jesus, swallowed up in the ocean of the Divinity, contemplated that infinite and incomprehensible Being before whom all creatures, even the most exalted, are a mere nothing; contemplated, I say, in a state wherein, without the least diminution of its essential glory and splendor, it debases itself so far as to suffer all sorts of indignities from vile, ungrateful man, and then adored its sovereign Majesty, giving it millions of thanks, and accepting of every thing for its service.

2d. Behold, on the other hand, what God did in regard to the soul of Jesus. Consider that His will was that this only Son, so dear to Him, should, for the love of us, be buffeted, spit upon, blasphemed, torn with whips, crowned with thorns, and nailed to a cross. See with what delight He beholds Him loaded with infamy and overwhelmed with affliction for so deserving an end.

3. Contemplate after this the soul of Jesus, and observe that, knowing the pleasure God took in seeing it suffer, for the love it bears the Divinity, either on account of His immense perfections or the infinite favors received, it submitted itself to His will in all things with the greatest alacrity. Who can describe its ardent affection for crosses? It sought even new ways of suffering,

but failing in this, it abandoned itself and the innocent body to the mercy of miscreants and the powers of Hell.

4th. Then turn your eyes to Jesus, who, in the midst of most cruel torments, thus addresses Himself to you in the most affectionate manner: See to what excess of misery I am reduced by thy ungovernable will, which refuses the least constraint in compliance with mine. See the horrible pains I endure, with no other view but to teach thee a lesson of patience. Let me conjure thee, by all these sufferings, to accept with resignation this cross I here present, and all those I shall send thee hereafter. Give up thy reputation to calumny, thy body to the fury of such persecutors as I shall choose for thy trial, however vile and inhuman they may be. O that thou didst know what delight thy patience and resignation afford me! But how canst thou be ignorant of it, when thou beholdest these wounds I have received, to purchase for thee, at the price of my blood, those virtues with which I would willingly adorn thy soul, more dear to me than life itself? If I have suffered myself to be reduced to this extremity for thy sake, canst thou not bear a light affliction in order to mitigate a little the excess of mine; canst thou refuse to heal those wounds I have received through thy impatience, more cruel to me than the pangs I suffer?

5th. Consider who it is that speaks thus to you, and you will find that it is Jesus Christ, the King of Glory, true God and true Man. Consider the greatness of His torments and humiliations, beyond what the worst of criminals deserve. Be astonished to behold Him in the midst of these agonies, not only fixed and resolute, but even replenished with joy, as if the day of His passion was a day of triumph. Think that, as a few drops of water sprinkled upon a furnace only add a fresh fierceness to it, so His torments, which to His charity appeared light, served but to increase His joy and desire of suffering still greater

Moreover, reflect that all He did and suffered was neither through constraint nor interest, but from a motive of the most pure love, as He has declared, and in order to teach you how to practise patience. Endeavor, therefore, to attain a perfect knowledge of what He demands of you, and the delight He takes in seeing you put in practice this virtue; then form an ardent desire of carrying the cross under which you labor, not only with patience but with joy, and even others far heavier, that you may more exactly imitate Christ crucified, and render yourself the more acceptable to Him.

Represent to yourself all the torments and ignominies of His passion, and, astonished at the constancy He shows, blush at your own weakness, look upon your own sufferings, when compared with His, as merely imaginary, and be convinced that your patience is not even the shadow of His. Dread nothing so much as an unwillingness to suffer for your Saviour, and if such a thought but present itself, reject it as a suggestion from Hell.

Consider Jesus on the cross as a devout book which you ought to study

without ceasing, to learn the practice of the most heroic virtues. This is the book which may be truly called the book of life, Revel. iii. 5, which at once enlightens the mind by its doctrines, and inflames the will by its examples. The world is full of books, but were it possible for a man to read them all, he would never be so well instructed to hate vice and embrace virtue as by contemplating a crucified God. But remember that such as spend whole hours in bewailing the passion of our Lord and admiring His patience, yet on the first occasion betray as great an impatience of suffering as if they had never thought on the cross, such, I say, are like raw soldiers, who in their tents breathe nothing but conquests, but on the first appearance of the enemy shamefully run away. What is there more despicable than, after considering, admiring, and extolling the virtues of our Redeemer, in an instant to neglect and forget them all when an opportunity offers for putting them in practice.

CHAPTER LIII.

OF THE EUCHARIST.



HUS far I have endeavored, as you may have observed, to furnish you with four sorts of spiritual weapons, and teach you the method of employing them; it remains to lay before you the great succor you may draw from the most holy Eucharist, for subduing the enemies of your perfection and salvation. As this august sacrament surpasses in dignity and efficacy all the rest, it is also the most terrible of all weapons to the infernal powers. The four we have already treated of have no force but through the merits of Jesus Christ, and by the grace He has acquired for us with His precious blood, but this contains Jesus Christ Himself—His body, His blood, His soul and divinity. Those are bestowed upon us by God, that we may with them subdue our enemies through Jesus Christ; but this is given us that we may fight against them with Him, because, by eating His body and drinking His blood we dwell with Him and He in us. But, as we may eat His body and drink His blood two different ways, in reality every day and spiritually every hour, both highly profitable and holy, the latter ought to be practised as often as possible, the former as often as shall be judged expedient.



CHAPTER LIV.

IN WHAT MANNER WE OUGHT TO RECEIVE THE BLESSED SACRAMENT.

THE motives for approaching this Divine Sacrament are many. From thence it comes, that several particulars are to be observed at three different times, viz. before communion, at communion, and after communion.

Before communion, whatever the motive be, we must never fail of cleansing our souls, by the sacrament of penance, if 'defiled with the guilt of mortal sin. After this we are to offer ourselves with all sincerity to Jesus Christ, and consecrate our souls with all their faculties to His service, since in this sacrament He bestows on us Himself entire, His body, blood, soul and divinity, accompanied with the immense treasure of His infinite merits. And as all we can present to Him is nothing in comparison with what He gives us, we must wish to be possessed of all the merits which the created beings of the universe could ever offer, that the present might deserve the regard of an infinite Majesty.

If our design be to obtain some victory over our spiritual enemies, let us, for some days before communion, meditate on the ardent desire our Blessed Saviour has of entering into our breasts by this sacrament that he may be united to us, and assist us in subduing our disordered appetites. The ardency of this desire is infinitely beyond our comprehension.

In order to form some idea of it, let us endeavor to comprehend two things. The one is, the unmistakable pleasure which the Wisdom incarnate takes in dwelling among us, calling it His delight, Prov. viii. 3. The other is, the infinite hatred He bears to mortal sin, both as it is an insuperable obstacle to that intimate union he so much seeks with us, and as it is destructive, so far as in it lies, of the Divine attributes. For as God is sovereignly good, a pure light, a beauty without spot, He must necessarily abhor sin, which is all malice, all darkness, all filth and corruption. So great is His abhorrence, that all He has done in both the Old and New Testaments, all that His Son suffered in His life and passion, all tended only to the destruction of it. Several great saints have not doubted to assert, that He would consent His Son, dear as He is, should suffer a thousand deaths were it necessary, for the expiation of the least of our faults.

From these two considerations having gathered, though very imperfectly, how much our Saviour desires to enter our hearts, that He may entirely exterminate for ever His and our enemies from thence, we ought to conceive and show a most ardent impatience for His reception. The hopes of His arrival will raise our courage, and inspire us to declare war anew against the predom

inant passion we struggle with, forming as many acts as possible of the contrary virtue; and this particularly on the evening and morning before communion.

When we are on the point of receiving the body of our Lord, let us for a moment take a review of all the faults we have committed since our last communion, and in order to conceive a true sorrow, let us reflect that we committed them with as little remorse as if God had not died upon a cross for us: this must cover us with confusion, and strike a terror for having basely preferred a trifling compliance with our own will, to the obedience due to so gracious a Master. But when we consider, that notwithstanding our ingratitude and infidelity, this God of all charity still condescends to bestow Himself upon us, to invite us to receive Him; let us then approach Him with great confidence, opening our hearts that He may enter and take possession of them; after this let us shut them close, that no unclean affection may creep in.

After communion we are to remain in a profound recollection, adoring our Lord with great humility, and saying in our hearts: Thou seest, O God of my soul, my wretched propensity to sin; Thou seest how this passion domineers over me, and that of myself I cannot resist it. It is Thou must fight my battles, and, if I have any share in the combat, 'tis from Thee alone that I must hope for victory. Then addressing ourselves to the Eternal Father, let us offer to Him this beloved Son now bestowed upon us, and dwelling within us; let us offer Him our thanks for so many benefits received, and in order to obtain through His assistance a complete victory over ourselves. In fine, let us form a resolution of fighting courageously against that particular enemy, from whom we suffer most; and we may expect to conquer, since, if we are not wanting on our part, God, sooner or later, will certainly crown our endeavors with success.

CHAPTER LV.

THE MANNER OF PREPARING FOR COMMUNION, IN ORDER TO EXCITE OURSELVES IN
THE LOVE OF GOD,



Our motive for communion be a desire of increasing the love of God in us, we must call to mind the love which God bears to us. The preparation consists in considering with great attention that this sovereign Lord, whose power and majesty are without bounds, was not satisfied with creating us according to His own image and likeness, nor with sending His only Son to expiate our sins by a laborious life of upwards of thirty years, and a death on the cross not less cruel than ignominious, but also has left Him to us in this sacrament, to be our food and support in all our necessities. Weigh well the greatness and singularity of this love in the following manner:



Mount of Olives.

LUKE XXII. 45.

1st. As to its duration, we shall find that it is eternal, and never had a beginning. For as God is from all eternity, so long hath He loved man, even to the bestowing of His Son upon him in this incomprehensible manner. Say, therefore, in a transport of joy: True it is that such a despicable creature as I am have been so much esteemed and beloved of God that He was pleased to think of me from all eternity, designing the body and blood of His only Son for my food and nourishment.

2d. Our strongest passions for earthly things are circumscribed by certain limits which they cannot exceed. The love alone which God bears us knows no bounds. To fulfill it He sent His Son, equal to Himself in substance and perfections. Thus is the gift equal to His love, and His love to the gift; both infinite, and beyond the reach of all created understandings.

3d. In thus loving us, God was not under the least constraint, but only influenced by the excess of His love, naturally tending to heap benefits on us.

4th. We have not performed the least good action, or acquired the least merit towards deserving His love; and if He has loved us to this excess, if He has given Himself entirely to us, it is all owing to His immense charity.

5th. His love for us is most pure, and, as may be observed, no ways blended with views of interest like the friendships of this world. What is all we are worth to Him, who in Himself, independently of us, possesses the source of all happiness and glory? When, therefore, He showers His blessings upon us, He has no other view but our advantage. With this thought, let each one say in himself: Who could have imagined, O Lord, that a God, infinitely great, should place His affections on so vile and abject a creature as myself! What could be Thy design, O King of Glory? What couldst Thou expect from dust and ashes? That ardent charity in which Thou art encircled, that fire which at once enlightens and inflames me, convinces me that Thou hadst but one design, and consequently that Thy love is void of all self-interest; Thy design in giving Thyself entire to me in this sacrament is to transform me into Thee, that I may live in Thee and Thou in me, and that, by so intimate a union. I become one with Thee, and change an earthly heart, such as mine, into a heart entirely spiritual and divine, as is Thine.

After this, let us enter into sentiments of joy and admiration at the marks the Son of God gives us of His esteem and love, and being convinced that His only aim is to win our hearts entirely over to Him, by weaning us from creatures and attaching us to Himself, let us offer ourselves as an holocaust, that our will, memory, and understanding may be no longer influenced by any other principle than a love and desire of pleasing Him.

Then reflecting that, without His grace, we are utterly incapable of being properly disposed for receiving the holy Eucharist, let us lay open our hearts to obtain it, employing short but ardent ejaculations, like the following aspirations: O Heavenly food! when shall I be united to thee, and be happily con-

sumed in the fire of divine love! When shall I, O divine charity! O living bread! when shall I live only in thee, by thee, and for thee alone? O Heavenly manna! O my life! O life of eternal happiness! when shall I see the day that, disgusted with all this world affords, I shall seek my nourishment from thee alone? O sovereign good! O only joy of my heart! when will the happy time come? Disengage, O my God, from this moment disengage my heart from the slavery of its passions and vices, adorn it with Thy heavenly virtues, stifle all desire in it but that of loving and pleasing Thee. Then will I lay it open, and beg Thou wilt please to enter it; and to prevail, I will, if necessary, employ even an affectionate violence. Thither shalt Thou come, O my only treasure, and nothing shall prevent thy presence from producing its desired effects. Such are the tender and affectionate sentiments which ought to be formed, especially on the evening and morning before communion.

When the time draws near, we are to consider attentively who we are going to receive. No less than the Son of the living God; the august Majesty before whom the Heavens, and the powers of the Heavens, shake for fear; the Saint of Saints, the Mirror without spot, Purity itself, before whom every thing is unclean; it is this God humbled, who, though the dread arbiter of life and death, was pleased for man's salvation to become like a worm of the earth, the derision of a mob, to be rejected with scorn, mocked, trampled upon, defiled with spittle, and fastened to a cross by a factious party of worldlings. On the other side, consider that of yourself you are nothing, that your sins have reduced you below the vilest of creatures, even brutes themselves; in a word, you have deserved to become a slave to Devils. Reflect that, instead of showing your gratitude for infinite favors received, you have barbarously insulted your Redeemer, have even trampled upon His blood, shed for you as the price of your redemption.

But still your ingratitude cannot overcome His unchangeable charity. Still He calls upon you to approach His banquet, and, so far from excluding you, he threatens you with death if you absent yourself. This merciful Father's arms are ever open to receive you, and though you appear to Him a mere leper, lame, blind, a demoniac, and, what is still worse, full of sin and iniquity, yet He flies not from you, he shows no aversion. All he demands of you is, 1st, to conceive a sincere sorrow for having so shamefully offended Him; 2d, to hate sin above all things; 3d, to be ever ready to do His will, with great alacrity and cheerfulness, on all occasions; 4th, to have a firm confidence that He will forgive all your debts, cleanse you from all stain, and defend you against all your enemies.

Being thus animated by reflecting on the love He bears penitent sinners, approach the holy table with a fear tempered by hope and love, saying — I am not worthy to receive Thee, after so many heinous offenses, and without making sufficient satisfaction to Thy justice. No, my God, I am not worthy to receive

Thee, sullied as I am with an attachment to creatures, and have not as yet begun to love and serve Thee with my whole strength. Ah! my God, forget not Thy wonted goodness; be mindful of Thy promise; make me worthy through love and faith to receive Thee.

After communion be profoundly recollected, and shutting out every thing else from thy heart, entertain thy Saviour with these or the like expressions: O Sovereign Lord of Heaven! what can have brought Thee thus low, to visit a poor, wretched, blind creature? His answer will be Love. To which you must reply — O eternal Love! what is it Thou askest of me? Nothing but Love, He will answer — I would have no other fire in thy breast but that of charity. That fire will extinguish the impure flames of thy passions, and inflame thy heart, and make it a victim of sweet odor before Me. This is what I have long desired, and do still desire; that thou be all Mine, and I all thine; which can never be, if instead of a conformity to My will, thou followest thy own, ever fond of liberty and the vanity of this world. Know then, that what I would have thee do, is, to hate thyself that thou mayest love Me alone, giving Me thy heart in order to unite it to mine, which was opened on the cross for its reception. Thou knowest who I am, and seest nevertheless, that in some measure I have made thee My equal, through an excess of love. When I give Myself entirely to thee, I ask but thee in return — be mine and I am satisfied; Seek nothing but Me; think of nothing else; look upon and listen to Me alone, that I may be the sole object of thy thoughts and desires — that thou mayest only act in and through Me, that My immense greatness absorb thy nothing, and that thus thou mayest find thy happiness in Me, and My repose in thee.

To conclude, make an offering to the Eternal Father of His Beloved Son, 1st. In thanksgiving for the favor He has done in thus bestowing Him on thee. 2d. To obtain what is necessary, whether it be for thyself, the whole church, thy kindred and benefactors, or the souls in purgatory; uniting this offering with that our Saviour made of Himself on the cross, when, bathed in His own blood and covered with wounds, He offered Himself an holocaust to His Father for the world's redemption. For the same intention may be offered the sacrifice of the Mass, wherever it is celebrated that day throughout the Christian world.



CHAPTER LVI.

OF SPIRITUAL COMMUNION.

ALTHOUGH a real Communion is at the oftenest restrained to once a day, yet you are at liberty, as was said above, to communicate in spirit every hour; and nothing but your own negligence can prevent your receiving this great benefit. And it is worth observing, that a spiritual communion is sometimes of greater advantage to the soul, and more acceptable to God, than many sacramental communions performed with little preparation and affection. When, therefore, you are disposed to receive the Son of God spiritually, be assured He is ready to give Himself thus to you for your food and nourishment.

By way of preparation, turn your thoughts towards Jesus, and after a little reflection on the multitude of your sins, declare to Him your sincere sorrow for them. Then beg of Him, with the most profound respect and lively faith, that He will condescend to enter your heart, and replenish it with new grace, as a remedy against its weakness and the violence of its enemies. Every time you mortify any of your passions, or perform some act of virtue, take that opportunity of preparing your heart for the Son of God, who continually demands it of you; then addressing yourself to Him, beg with great fervor the blessing of His presence as the physician of your soul, as a powerful protector to take and keep possession of your heart against all opponents.

Call likewise to mind your last sacramental communion, and, inflamed with the love of your Saviour, say to Him — When shall I receive Thee again, O my God? When will the happy day return? But if you desire to communicate spiritually with greater devotion, begin to prepare for it over night; and let every mortification and each act of virtue you practise, tend to prepare you for receiving in spirit your amiable Redeemer.

In the morning when you awake, meditate on the great advantages accruing from a holy communion, in which the soul retrieves lost virtues, recovers her former purity, is rendered worthy to partake of the merits of the cross; and performs an action highly pleasing to the Eternal Father, who desires that every one should enjoy this divine sacrament. From hence endeavor to excite in your soul an ardent desire of receiving Him in compliance with His will: and with this disposition say — Lord, since I am not allowed to receive Thee this day, sacramentally, let Thy goodness and almighty power so order it, that cleansed from the stain of sin, and healed of all my wounds, I may deserve to receive Thee in spirit, now, each day, and hour to the end, that being strengthened with new grace, I may courageously resist my enemies, especially that failing, against which for the love of Thee, I now wage war.

CHAPTER LVII.

OF THANKSGIVING.

SINCE all the good we possess or perform, comes from God, and appertains to Him, we are bound in justice to return continual thanks for every good action done, for every victory gained over ourselves; in fine, for all benefits, whether general or particular, received from His all bounteous hand. And in order to acquit ourselves in a proper manner of this duty, let us consider for what end He has thus heaped His blessings upon us. This will show us in what manner He expects our acknowledgments should be made.

As His principal design in what He does for us, is to advance His own glory, and draw us to His service, let every one first make this reflection: What a proof have I in this benefit of God's infinite goodness, wisdom and power! Then considering, that of himself he cannot merit so great a favor or rather, that through his black ingratitude he is altogether unworthy of it, let him say, with great humility: Is it possible, O Lord, that Thou shouldest have the least regard for the most abject of all Thy creatures? What an excess of bounty, to heap Thy favors on so wretched a sinner as myself! May Thy holy name be for ever blessed! In fine, as nothing more is required in return for so many signal benefits, but that he love and serve his benefactor, let Him conceive the highest sentiments of gratitude and affection for so good a God, and the most earnest desires of a strict compliance with His holy will in all things. For a conclusion, he may make an entire offering of himself to God in the following manner.

CHAPTER LVIII.

OF THE OFFERING WE ARE TO MAKE OF OURSELVES TO GOD.

TWO things are to be observed, if we desire to render this oblation pleasing to God. The one is, to join it with all the offerings which the Son of God made whilst on earth; the other is, to disengage our hearts from all affection for creatures.

As to the first it must be observed that our blessed Redeemer, during His mortal life continually offered to the Eternal Father, not only Himself but all His actions, mankind and all their good works. Let us therefore, join our offerings with His, that from such an union they may be sanctified in the sight of the Almighty.

With regard to the second, let us be careful to break off all attachment to creatures, before we presume to offer this sacrifice of ourselves. Consequently, if we perceive we are still entangled in the least impure affection, let us have recourse to God, and conjure Him to break asunder our bonds, that nothing may prevent our being entirely His. This is of very great importance. For if he who is a slave to creatures, pretends to give himself to God, does he not present that which is already engaged to another? This is mocking the Almighty. Hence it is, that though we may have many times thus offered ourselves as a holocaust to the Lord, yet we have not only not advanced in the way of virtue, but even contracted fresh imperfections, and increased the number of our sins.

It is true, we may be allowed to make this oblation to God, though our hearts be not entirely weaned from the world—but then it must be done with a serious view of creating a thorough aversion to it, and this being obtained, we may without the least obstacle devote ourselves to His service. Let, therefore, all our offerings be pure and unspotted; let not our own wills be consulted. Let us not regard the good things of this life, let us even overlook those of Heaven, and have nothing in view but the sole will of God; let us adore His Divine Providence, and implicitly submit to His appointments; let us sacrifice every affection of our souls to Him, and, forgetting all created beings, let us say: Behold, O my God and my Creator, the offering I make of all that I am—I submit my will entirely to Thine; dispose of me as Thou pleasest as to life, death, here and hereafter, in time or in eternity.

If we say this sincerely from our hearts—if we are truly thus affected, which the first affliction that happens will plainly demonstrate, we may depend upon acquiring in a short time very great merits, of infinitely greater value than all this world can afford; we shall belong to God, and He be ours, since He always bestows Himself on those who renounce themselves and all creatures, that they may live for Him alone. What powerful means must such a practice afford for defeating our enemies? For if by this voluntary sacrifice we unite ourselves so closely with God, that we are entirely His, and He be reciprocally ours, what enemy can have power to hurt us?

But, to enter into a further detail; when we offer up our fasting, prayers, patience, or other good works, we must first call to mind the holy actions of the Son of God, and placing all our confidence in their merit, present our own to the Eternal Father. But if we desire to offer to this Father of Mercy the sufferings of His Son, in satisfaction for our sins, it may be performed in the following manner:

We must call to mind either in general or in particular the chief disorders of our past lives; and being convinced, that of ourselves we are unable to appease the wrath of our Sovereign Judge, or make satisfaction to His offended justice, we must have recourse to the life and passion of our Saviour: We must remember, that when He prayed, fasted, labored, poured out His precious

blood, He offered all He did and suffered to His Father, in order to reconcile us to Him. Behold, said He, how I comply with Thy decrees, in satisfying Thy justice for the sins of such and such; graciously grant them pardon; and receive them into the number of Thy elect.

Every one ought to join his prayers with those of Jesus Christ, and conjure the Eternal Father to have mercy on him through the merit of His Son's death and passion. This may be done every time we meditate on the life or passion of our Lord, not only in passing from one mystery to another, but also at the various circumstances of each mystery; and this whether our prayers be offered up for ourselves or for others.



CHAPTER LIX.

OF SENSIBLE DEVOTION, AND THE AFFLICTION OF SPIRITUAL DRYNESS.



SENSIBLE devotion arises either from a natural disposition, the artifices of the Devil, or is the effect of grace. From which of these sources it springs, the effects will discover; for if no amendment follows, we have reason to fear the Devil or our corrupt nature is at the bottom of it, especially if too great a satisfaction is found in it, too great an attachment to it is indulged, or a better opinion of one's self entertained on its account. When, therefore, your heart abounds with joy and spiritual comfort, be not over solicitous to discover from whence it proceeds, but be exceedingly careful to lay no stress upon it, or cherish any better opinion of yourself. On the contrary, be ever mindful of your own nothingness, hate yourself the more, and break off all attachments to created objects, even spiritual ones, seeking God alone, and desiring to please only Him. This conduct will change the very nature of the consolation you experience, and though it should at first arise from a bad principle, it will become an effect of grace.

Spiritual dryness proceeds from the causes we have just now mentioned. 1st. From the Devil, who sets all engines at work to make us negligent, to lead us out of the way of perfection, and plunge us afresh into the vanities of the world. 2d. From the corruption of our nature, ever inclining us to evil, to tepidity, and sloth, and attaching our hearts to the good things of this life. 3d. From the Divine grace infused into our souls by the Holy Ghost, in order to wean us from every thing which is not God, or tends not to God, or else to convince us that we have nothing but what we receive from God to give us a greater relish for the gifts of Heaven, or to unite us still more to Himself, by teaching us to renounce every thing else, even spiritual consolations, lest a too great fondness for them should divide our affections, which are due to Him

alone, or because He delights in seeing us behave courageously, and make a right use of His holy graces.

When, therefore, you find yourself oppressed with a spiritual distaste and dryness, examine whether it be owing to any fault of yours, and amend it instantly, not so much with a view of regaining that sweetness which is changed into bitterness, but in order to banish every thing that is in the least displeasing to God. But if, after an exact scrutiny, no such fault appears, give yourself no further concern for recovering the sensible devotion you have lost, but exert yourself in acquiring true devotion, which consists in an exact conformity with the will of God. Desist not from your usual exercises, but, however barren and insipid they may appear, be resolute and persevere, drinking cheerfully the bitter cup your heavenly Father presents to you.

And if, besides this dryness, which makes you almost insensible to Heavenly things, you likewise perceive your mind laboring under heavy clouds of spiritual darkness, and incapable of resolving upon any thing, nevertheless be not discouraged, let nothing separate you from the cross of Christ, disdain all human consolation, vain and wretched as it is.

Be careful, moreover, not to discover this affliction to any but your spiritual physician, to whom it ought to be declared, not with a view to any alleviation, but in order to learn how to bear it with a perfect resignation to the Divine Will. Let not your communions, your prayers, or other devout practices, be offered up for the freeing yourself from this cross, but beg that your courage may, according to His example, fix you to it, for His greater glory, even to the end of your life.

But if your mind be so disquieted as to be incapable of praying and meditating as formerly, yet you must persist in those exercises with as little anxiety as possible, and supply the defects of the mind by the affection of the will, employ vocal prayer, and speak sometimes to yourself, sometimes to your Saviour. Such a practice of devotion will have surprising effects, and afford you great consolation in your troubles. On such occasions, say to yourself: O my soul, why art thou thus dejected, and why dost thou give me so much uneasiness? Put thy confidence in God, for I will still sing His praises, because He is my Saviour and my God. Why art Thou retired from me, O Lord? Why dost Thou condemn me, when I stand most in need of Thy assistance? Abandon me not for ever!—Ps. xlii. 51. Call to mind the pious sentiments with which God inspired Sarah, the wife of Toby, in her affliction, and say with her in the same spirit, not only in mind but in word: My God, all who serve Thee know that if they are visited with trials of affliction in this life they will be rewarded, if oppressed with affliction, they shall be delivered, if punished by Thy justice, they hope in Thy mercy. For Thou delightest not in seeing us perish; Thou sendest a calm after storms, and joy after mourning. O God of Israel, be Thy name for ever blessed.—Toby, iii. 21.

Represent to yourself your Saviour in the garden and on Mount Calvary, abandoned by Him whose beloved and only Son He was; carry the cross with Him, and say from the bottom of your heart: Not my will, but Thine, be done. Thus, by joining patience with prayer, you will acquire true devotion by the voluntary sacrifice you make of yourself to God. For, as I have said before, true devotion consists in a ready and absolute will to follow Christ, loaded with His cross, wherever He is pleased to lead us, in loving God, because worthy of our love, and in quitting the sweetness of God for God's sake. And if numbers of those who profess piety would bring spiritual advancement to be measured by this standard, rather than by the sweets of sensible devotion, they would not be so much deceived as they are by a false judgment of things, nor the artifices of the Devil; they would not be so very ungrateful as to murmur against their Lord, and unjustly complain of the favor He does them, in giving opportunities for the exercise of their patience. On the contrary, they would exert themselves in serving Him with greater fidelity than ever, being persuaded that He permits every thing for the greater advancement of His own glory and our salvation.

There is another dangerous illusion, to which women especially are often exposed, who detest vice, and are assiduous in avoiding the occasions of sin; but if the unclean spirit molests them with wicked and abominable thoughts, or perhaps excites in their imagination horrible visions, they are dejected, and despond under the apprehension that God has forsaken them. They cannot conceive that the Holy Ghost will dwell in a soul filled with impure thoughts. Thus they abandon themselves to affliction, and a kind of despair; so that half conquered by the temptation, they begin to think of desisting from their exercises of devotion, and returning to Egypt; blind as they are, they see not God's goodness in permitting them to be tempted, in order to prevent their falling into any negligence, and to force them by the effects of their own wretchedness, to unite themselves more closely with Him. It is, therefore, the greatest ingratitude to complain of that, for which they ought to thank without ceasing the Divine mercy.

On such an occasion we ought to weigh well the perverse propensity of our corrupted nature. For God, who best knows what is for our advantage, would make us sensible, that of ourselves we tend to nothing but sin; and if not supported by Him we should continually fall into the greatest of miseries. After this we must excite ourselves to a due confidence in His Divine mercy, being persuaded that since He has been pleased to open our eyes to the danger we are in, He designs to free us from it, and unite us by prayer more strongly to Himself. This deserves our most grateful acknowledgments.

But to return to those wicked thoughts which are involuntary; it is certain that they are put to flight much sooner by a patient resignation to the anxiety they occasion, and a speedy application of the mind to something else, than by a tumultuous and violent resistance.

CHAPTER LX.

OF THE EXAMINATION OF CONSCIENCE.

IN examining your conscience, three things are to be regarded. 1st. The faults committed that day. 2d. The occasions of those faults. 3d. Your disposition to begin anew in amending your faults, and acquiring the contrary virtues. With regard to the faults committed that day, you are to recollect what I have directed to be done, Chapter 27, where you will find all that is to be performed after falling into sin. As to the occasions of sin, you must resolve to avoid them with the greatest caution and circumspection. Lastly, as to the amendment of these faults, and the acquisition of the requisite virtues, you must fortify your will by a firm confidence in God, by prayer and frequent earnest desires of breaking off all ill habits, and acquiring such as are commendable.

But if you find that you have gained some victory over yourself, or performed some good action, be upon your guard, beware of vain glory. I would not even advise you to dwell too long on the remembrance of it, lest presumption and vanity take that time to steal into your heart. Leave, therefore, your good works, whatever they be, in the hands of the Divine mercy, and think of nothing but doing your duty with greater fervor for the future. Be mindful of giving God most humble thanks for the assistance you have received from Him that day; acknowledge that all good comes from Him; and in particular return thanks for His having defended you from numberless enemies, both visible and invisible; for the manifold good thoughts He bestowed, and the occasions offered of practising virtue; and for a thousand other benefits you cannot discover.

CHAPTER LXI.

IN WHAT MANNER WE MUST PERSEVERE IN THE SPIRITUAL COMBAT TILL DEATH.



AMONG other things requisite for succeeding in the spiritual combat, perseverance is justly reckoned; a virtue through which we apply without ceasing to the destruction of our disorderly inclinations, whose duration is the same with our lives, never failing to shoot up and spread in our hearts, like rank weeds in a fertile soil. It is in vain to think of putting an end to this war, it cannot end but at our deaths, and whoever ceaseth to fight, must give up his liberty or life. Alas! how should he avoid being overcome, when attacked by enemies devoted to his utter destruc-

tion, and whose malice increases the more this friendship is sought? Nevertheless, be not daunted with their strength and number, for in this sort of fight no one is conquered but he that surrenders; neither have your enemies a greater power than your Leader, for whose honor you engage, be pleased to allow them. Be assured He never will suffer you to fall into their hands; He will be your champion, He who is infinitely superior to them all, will crown you with conquest, provided that fighting His battles, you place your confidence, not in your own strength, but in His almighty power and sovereign goodness.

But if He seems slow in succoring you, if He permits you to be exposed to danger, yet be not discouraged; let your faith be steadfast, and with the following consideration, animate yourself to the combat; believe, I say, that He will so order every thing, that all which seems an obstacle to your glory will turn out to your advantage. For your part, let your resolution and fidelity be seen; never desert your Leader, who for your sake did not shrink from death itself, and by dying conquered the world; fight courageously under His standard, and quit not your arms while there is one enemy left. For if you spare but one, if but a single vice is neglected, it will ever be an eye-sore, an arrow fixed in your breast; and as it will encumber you in the fight, it will consequently retard your victory.

CHAPTER LXII.

IN WHAT MANNER WE MUST PREPARE FOR ENGAGING THOSE ENEMIES BY WHOM WE SHALL BE ATTACKED AT THE HOUR OF DEATH.

ALTHOUGH this mortal life be a continual warfare, yet it is very certain, that the last day of battle will be the most dangerous; for he who loses that decisive day has nothing left to trust to. In order, therefore, not to perish at that juncture without resource, endeavor to inure yourself to the combat, while God gives you opportunities; for he that fights valiantly during life, will gain the victory in his last moments, through his accustomed conquests in the fiercest assaults.

Besides, think frequently on death, for that will much diminish the terror of it when at hand; your mind will be more at liberty, and better prepared for the combat. Worldlings banish this thought as troublesome and unseasonable, lest it should destroy the pleasures this life affords; and being unwilling to entertain so vexatious a reflection, as that which tells them they must one day part with all they now hold so dear. Thus their affections are more strongly riveted to this world every day. And thence it comes, that the leaving this life, and all that is dear to them, is a torture the more insupportable, the longer they have enjoyed such delights.

But in order to be prepared for that terrible passage from time to eternity, imagine yourself sometimes all alone, no assistance to be had, and the agonies of death pressing upon you; consider attentively the following particulars, which will give you the most uneasiness, and imprint deep in your mind the remedies I shall propose, that you may employ them when the time of extremity is at hand; for it is absolutely necessary to know that lesson well, which is to be performed but once, lest an irreparable fault be committed, and an eternity of misery be the consequence.



CHAPTER LXIII.

OF FOUR KINDS OF TEMPTATIONS USUAL AT THE HOUR OF DEATH: AND FIRST OF THOSE AGAINST FAITH, AND THE MANNER OF RESISTING THEM.



THE enemies of our salvation generally assault us at the hour of death with four kinds of dangerous temptations. 1st. With doubts against faith. 2d. With thoughts of despair. 3d. With thoughts of vain glory. 4th. With various illusions employed by these ministers of darkness, transformed into angels of light for our destruction.

As to the first sort, if the enemy should offer any captious and fallacious argument, be sure not to enter into any dispute with him; let it suffice to say to him, with a holy indignation: Begone, Satan, Father of lies—I will not hear thee; my belief is no other than that of the holy Roman Catholic Church.

Be likewise on your guard against any thoughts which may offer themselves as conducing to strengthen your faith; reject them as suggestions of the Devil, who seeks to disturb you, by insensibly engaging you in a dispute. But if you cannot free yourself from such thoughts, and your head is full of them, still be resolute, listen not to his arguments, not even to those passages of Scripture he may possibly allege. For however clear and direct they may seem, yet he will certainly quote them wrong, maim or misapply them.

If, therefore, the fiend should ask you what the Church believes, make no reply; but as you know his design is to surprise you, and wrangle on some ambiguous word, content yourself with making one general act of faith; or, if you are desirous to mortify him still more, answer, that the Church believes the truth; if he presses to know what is the truth, tell him it is what the Church believes. Take especial care that your heart be inseparable from the cross, and say to the son of God: O my Creator and Redeemer! come immediately to my assistance, and depart not from me, lest I wander from the truth Thou hast taught me; and since Thou hast favored me with being a member of Thy Church, grant I may die such to Thy greater glory.

CHAPTER LXIV.

OF TEMPTATIONS TO DESPAIR, AND HOW THEY ARE TO BE RESISTED.

THE second temptation which the enemy throws in our way, is a vain terror which he endeavors to strike into us, and make us despair at the sight of our past sins. If you perceive yourself in any danger of this kind, take it as a general rule, that the remembrance of former crimes proceeds from the Divine grace, and is salutary, if it tends to form in you sentiments of humility, compunction, and confidence in God's mercy. But know, likewise, that it certainly is suggested by the Devil as often as it creates vexation and despondency; leaving you spiritless and daunted, from the strong reasons it offers to make you believe you are lost without any hopes of salvation.

Think of nothing, in such circumstances, but of humbling yourself, and placing a greater confidence than ever in the boundless mercy of our Lord; this will entirely defeat the Devil's stratagem, as it turns his own weapons against him, and gives greater glory to God. It is true, you ought to be truly contrite for having offended such sovereign goodness, as often as you call to mind your past iniquities; but you ought at the same to ask pardon with a firm confidence in your Saviour's merits. Even though it seems as if God said in your heart, you are not of the number of His flock, still you must not cease to hope in Him, saying with great humility: Lord, Thou hast too much reason to reject me and punish my sins to all eternity; but still I have greater reason to hope Thou wilt manifest Thy mercy in me. I beseech Thee, therefore, to spare a miserable wretch, who deserves, indeed, to be forever banished from Thee, but yet is the dear purchase of Thy precious blood. I desire to be saved, O Blessed Redeemer, that I may bless Thee for ever in Thy glory—all my hopes are in Thee—to Thee do I abandon myself entirely—dispose of me as Thou pleasest, who art my sovereign Master; dispose I say, as Thou pleasest—but however that be I will hope in Thee, though Thou shouldst condemn me this very instant.



CHAPTER LXV.

OF TEMPTATION TO VAIN GLORY.

THE third kind of temptation is vain glory. Dread nothing so much as giving the least way to an opinion of yourself and your good works. Take no glory but in our Lord, and acknowledge that all is due to the merits of His life and death. To the utmost verge of life, look upon yourself only with hatred and contempt: let your humility increase every

moment, and never cease giving thanks to God as the author of all the good you have ever done. Beseech Him to succor you; but beware of esteeming His assistance to be the reward of your merits, even though you may have gained the most signal victories over yourself. Be ever in fear and confess ingenuously, that all your endeavors would be vain, unless God, in whom is all your hope, crowns them with success. Follow this advice, and rest secure that your enemies cannot hurt you.

CHAPTER LXVI.

OF VARIOUS ILLUSIONS EMPLOYED BY THE DEVIL AT THE HOUR OF OUR DEATH.

IF the enemy of our salvation, who never ceases to persecute us, should, under the appearance of an angel of light, endeavor to deceive you with illusions, imaginary or even real visions, still remain firm in the knowledge of yourself, and say boldly to him: Avaunt, wretched Fiend—return to thy dark abodes from whence thou camest; for I am too great a sinner to deserve visions; I seek nothing but the mercy of my Jesus, the prayers of the Blessed Virgin, St. Joseph, and the other Saints.

But if it appears almost evidently that such things are from God, be sure you do not too easily give them credit; be not afraid of rejecting them; such resistance, founded as it is on a sense of your own wretchedness, must be highly acceptable to God; and if He is the author of what you experience, He will not fail to convince you that it is so, without any detriment to you; since He that gives His grace to the humble, will not deprive them of it, when they humble themselves before Him.

Such are the weapons the enemy usually employs against us in general, when our last moments draw near; but besides this he attacks each one in particular where he knows they are least able to resist. He studies our inclinations, and through them draws us into sin. Wherefore, before the hour of the great combat approaches, let us take arms and make war on our prevailing passions, that we may with less difficulty resist and conquer them in the time, which will be to us the last of all time. Ye shall fight against them, till they be utter^{ly} destroyed.—3 Kings xv.





THE PEACE OF THE SOUL, AND THE HAPPINESS OF THE HEART WHICH DIES TO ITSELF IN ORDER TO LIVE TO GOD.

CHAPTER I.

OF THE NATURE OF MAN'S HEART, AND THE MANNER OF GOVERNING IT.



GOD created the heart of man to no other end than to love Him, and be beloved by Him again. The excellence of this end of the creation ought to convince us that it is the most noble and most excellent work of His almighty hand.

On the government of this alone, depends our spiritual life and death.

The art of governing it must needs be very easy, since its true character is to act through love, and to do nothing by force.

All we have to do is to watch, with great calmness, the true spirit of our actions.

To observe from whence they spring, and whither they tend.

Whether they are actuated by the heart, the source of Divine love; or by the understanding, from whence arises human vain glory.

You will discover that it is the heart which influences you in your good works, through a motive of love, when all you do for God seems little, and after doing your very best, you are ashamed of having done so little.

But you may conclude, that your actions proceed from the understanding, moved by worldly motives, when your good works, instead of producing meek

and humble sentiments, leave nothing behind them but the empty illusions of vain glory, puffing you up with a false notion of having performed wonders, when in fact you have done nothing that is praiseworthy.

Man's warfare, mentioned by Job, consists in watching thus continually over ourselves.

This is to be performed without the least peevishness or anxiety, for what is aimed at is to give peace to the soul, to calm and appease its motions, when troubled or disturbed in its operations or prayers. For we may be assured, in such a condition, prayers will be very indifferently said till the soul be freed from all uneasiness.

Know that this may be affected by a single emotion of mildness, which is the only means of remedying this disorder and restoring her former tranquillity.



CHAPTER II.

HOW CAREFUL THE SOUL OUGHT TO BE IN ACQUIRING PERFECT TRANQUILLITY.

HIS mild, peaceable, and especially constant attention to all the motions of the heart will easily produce wonderful effects, for we shall not only pray and act with great facility and peace, but even suffer without repining what occasions the greatest disturbances; contempt, and injuries themselves.

Not but that to acquire this external peace we must necessarily undergo much labor, and our want of experience will expose us to the assaults of powerful domestic enemies. But this we may depend upon, that if we are not afraid of the encounter, we never shall want assistance and consolation in this combat, that our enemies will grow weaker and their powers be dispersed, whereas our command over our affections will increase, and we shall procure for our souls that precious repose in which their happiness on this side of the grave alone consists.

If it should happen that the emotion be too strong to be assuaged, or the weight of affliction too heavy to be borne, let us have recourse to prayer; let us pray, and this without ceasing. Jesus prayed three times in the garden, to teach us that prayer is the refuge and solace of every afflicted mind.

Let us pray continually till we find all quiet within our breasts, our will submissive to that of Heaven, and our soul restored to its former tranquillity.

Let us not suffer ourselves to be disturbed by any hurry of business; whenever our minds or bodies are at work, let it be done with all sedateness and

composure, not tasking ourselves to a fixed time, or being too eager to see it finished.

One principal intention ought to preside over all our actions, that is, to be ever mindful of God's holy presence, with great humility and peace, only solicitous how to please Him.

If we suffer any other consideration to interfere, our souls will soon abound with disquiet and anxiety. We shall often fall, and the difficulty of recovering ourselves will convince us that all our evils proceed from acting on all occasions in compliance with our own will and humor, and which likewise, when success attends us, fills us with vain satisfaction, and when disappointed, leaves us overwhelmed with uneasiness, trouble, and vexation.

CHAPTER III.

THAT THIS PEACEABLE HABITATION MUST BE BUILT BY DEGREES.



ANISH from your mind whatever may tend to elevate, depress, or discompose it; endeavor, with great mildness, to acquire or preserve its peace, for Jesus Christ hath said: Blessed are the peaceable; learn of Me, for I am meek and humble of heart. Doubt not that God will crown your labor, and make your soul a dwelling of delight; all He asks of you is that, as often as the emotions of your senses and passions molest you, you would speedily endeavor to disperse the clouds, to calm and appease the storms, and make peace once more smile on all your actions.

As a house cannot be built at once, so is not this acquisition of interior treasure to be made in an instant.

But the perfection of this work depends essentially on two things. The one is, that the hand of God Himself prepares His habitation in you; the other, that humility be the foundation of the building.

CHAPTER IV.

THAT TO ATTAIN THIS PEACE, THE SOUL MUST RELINQUISH ALL HUMAN CONSOLATION



HE path which leads to this peace, incapable of being disturbed, is almost unknown to the world. In it tribulation is as earnestly sought as pleasure is by worldlings; there, contempt and derision are pursued as honors and glory are by ambitious men; there, as great pains are taken to neglect and be neglected, to forsake and be forsaken,

by all men, as the children of this world take to be sought for, caressed, and esteemed by kings and princes.

But there the holy ambition, with all humility, is to be known, regarded, comforted, and favored by God alone.

The Christian soul learns there to converse only with God, and to be so strongly fortified by His presence, that she is willing to suffer every thing for His sake, and to promote His glory.

There is learnt that suffering blots out sin, and that an affliction supported in a proper manner is a treasure laid up for eternity, and that to suffer with Jesus Christ ought to be the only ambition of a soul which seeks the glory of resembling Him.

There is taught that to love ourselves, to follow one's own will, to obey our sensual appetites, and to destroy ourselves, is one and the same thing.

That our own will is not even to be indulged in what is commendable till we have submitted it to that of God in all simplicity and humility of heart, that what His Divine Majesty appoints, and not our inclinations, may be the rule of our actions.

We often perform good works from wrong motives, or through our indiscreet zeal, which, like a false prophet, appears to be an innocent lamb, but in reality is a ravenous wolf.

But the devout soul will discover the illusion by its fruits. When she finds herself in trouble and anxiety, her humility diminished, her composure disturbed ; when she no longer enjoys her peace and tranquillity, and sees that all she had attained with much time and labor, is vanished in an instant.

We may sometimes fall in this road, but this serves only to increase our humility, which assists us to recover, and to watch more strictly over ourselves for the future.

Perhaps God permits us to fall, in order to root out some secret pride our self-love hides from us.

The soul may sometimes be molested with temptations to sin, but she must not disturb herself on this account, she must withdraw quietly from them, without solicitude, and reinstate herself in her former tranquillity, without indulging either joy or sorrow to excess.

In a word, all we have to do is this, to keep our souls in peace and purity in the sight of God ; we shall find Him in our own breasts, and know by experience that His will appoints every thing for our greater good.



CHAPTER V.

THAT THE SOUL OUGHT TO KEEP HERSELF IN SOLITUDE AND DISENGAGED, THAT GOD'S HOLY WILL MAY OPERATE IN HER.

IF we are sensible how great a value we ought to set upon our souls, a temple designed for the habitation of God, let us take care that nothing of this world intrude itself there, placing our hope in the Lord, and waiting with a firm confidence His coming; He will certainly enter if He finds it alone and disengaged: alone, having no desire but of His presence; alone, loving only Him. In fine, alone, void of all other will but that of Heaven.

Let us do nothing to please ourselves, that we may merit the presence of Him who surpasses the comprehension of all created beings.

Let us follow exactly the steps of our Guide; let us not, without His advice, embrace either suffering or good works to offer to God.

It suffices to keep our minds ever ready and willing to suffer, for love of Him, what He pleases, and how He pleases.

Whoever acts of his own accord, would do better to remain in peace, attentive to what the Divine Majesty shall perform in him.

We must not suffer our will to entertain any engagement, but to be always free.

And since we ought not to act according to our desires, let us be persuaded not to desire any thing; or if we do, let it be in such a manner, that in case of disappointment, our minds be as undisturbed, as if we had desired nothing.

Our desires are our chains, to be entangled with them is to be slaves — but to have none, or not to be subject to them is to be free.

God demands our souls, alone, void of all engagements, that He may manifest His wonders in them, and in a manner glorify them in this life. O holy Solitude! O happy Desert! O glorious Hermitage, where the Soul may so easily enjoy its God! Let us not only run thither, but beg the wings of the Dove, that we may fly to it, and find a holy repose; let us not stop by the way, let us not lose time in frivolous discourse with any one; let us leave the dead to bury their dead; we fly to the land of the living, and have nothing to do with death.



CHAPTER VI.

THAT PRUDENCE MUST GUIDE OUR LOVE OF OUR NEIGHBOR, THAT IT MAY NOT
DISTURB THE PEACE OF OUR SOULS.

GOD dwells not in a soul which He does not inflame with a love of Himself, and charity for others; Christ said, He came to set the world on fire.

The love of God must have no bounds, but charity for our neighbor must have its limits. We cannot love God too much, but we may exceed in the love of others — for if it be not duly regulated, it may prove our ruin, — we may destroy ourselves in seeking to save others. Let us, therefore, love our neighbor in such a manner as not to hurt our own souls; this is best secured when we do nothing with the sole view of setting them a good example, as models for their imitation, lest in endeavoring to save them, we throw ourselves away; let us perform our actions with great simplicity and sanctity, and with the sole view of pleasing God, humbling ourselves and acknowledging, that as our good works contribute so little to our own advantage, they can be of little service to others. It is not required of us to be so zealous for the salvation of others, as to destroy the peace of our own souls.

We may have that ardent thirst for their illumination, when God shall please to give it us; but we must wait for it from His hand, and not vainly imagine it is to be acquired by our solicitude and indiscreet zeal. Let us secure to our souls the peace and repose of a holy solitude; such is the will of God in order to bind and attach us to Himself: let us remain recollected within ourselves, till the Master of the vineyard hires us; God will clothe us with Himself, when He finds us stripped and divested of all earthly solicitude: He will be mindful of us, when we have entirely forgot ourselves; peace will reign in our breasts, and His Divine love will put us in action without disquiet, will give moderation and temperance to our motions, and thus we shall perform every thing in the holy repose of that peace of love in which even silence is eloquent; and to hold ourselves free, and susceptible of God's operations, is to do every thing. For it is His Divine goodness which must work in us and with us, without requiring any more of us, than with great humility to present him a soul, every desire but this one, that His holy will be accomplished in her, in the most perfect manner possible.



CHAPTER VII.

THAT OUR SOULS MUST BE DIVESTED ENTIRELY OF THEIR OWN WILL, IN ORDER TO
BE PRESENTED TO GOD.



COME to me all ye that labor and are oppressed, if ye would rest from your toil ; and all ye that thirst, if ye would be refreshed. Such are the words of Christ in two places in the Scripture ; let us follow this Divine summons, but without violence or precipitation, in peace and mildness, referring ourselves with great respect and confidence to the endearing Almighty Power which calls upon us.

Let us wait in the spirit of peace, the coming of that Spirit which gives peace ; let us think of nothing but the means by which He may be desired, loved and glorified, entirely resigned and obedient to what He shall appoint.

We must not use violence with our heart, lest if it should prove stubborn, it be rendered incapable of that holy repose we are commanded to acquire.

But let us accustom it by degrees to contemplate nothing else except the goodness, love, and benefits which God exercises towards His creatures, and to nourish itself with that delightful manna, which a frequency of such meditations will shower down upon our souls with unspeakable sweetness.

Let us not strive to shed tears, nor to excite sentiments of devotion which we have not : our hearts must repose in God, as in their centre, and we need never despair of the will of God being accomplished in us.

He will bestow on us the gift of tears when it is proper, but then they will be mild, humble, affectionate and peaceable ; by these marks you will discover the source from whence they spring, and receive them as dew from Heaven, with all humility, reverence and gratitude.

Let us not presume to know, to have, nor to desire any thing ; the beginning and end, the corner stone and key of the spiritual building, is not to depend in the least on ourselves, on what we know, what we desire, or what we possess ; but remaining in a state of perfect self-denial, like Magdalen at the feet of Jesus, without busying ourselves like Martha.

When you seek God by the light of your understanding, to repose in Him, it must be done without comparing Him to any thing, without bounds or limits ; for He is beyond all comparison, He is every where without division, and contains all things in Himself.

Conceive an immensity without limits ; a whole which cannot be comprehended ; a Power which has made and still supports all things, and then say to your soul, behold thy God.

Contemplate and admire Him without ceasing. He is every where, he is in

your soul, in her he places His delight, as He has declared ; and although He stands not in need of her, He is pleased to make her worthy of Himself.

But in searching after these Divine truths by your understanding, let them be the resting place of the mild and peaceable affections of your will.

You are neither to neglect nor limit your devotions, tying yourself down to so many prayers, so much reading or meditation ; but let your heart be at liberty to stop where it finds a resting place, and always ready to enjoy its Lord, whenever He pleases to communicate Himself to you, without being in any concern for not having finished what you had begun ; abandon the rest without scruple ; taking no thought on this subject ; because the end of your devotion being to enjoy God, as that is accomplished, the means are of no further signification for the present.

God leads us by that way which He has chosen, and if we oblige ourselves to such or such particular exercises which we fancy, and thus lay imaginary obligations on ourselves, we expect to find God when we are in reality running from Him ; we pretend to please Him without conforming to His will, and put ourselves out of a condition of being disposed of according to His pleasure.

If you desire to advance in this path with success, and attain the end to which it leads, seek and desire God alone wherever you find Him, there stop, go no farther ; whilst He is pleased to remain with you, enjoy in His company the repose of saints ; and when His Divine Majesty pleases to retire, then you may by pursuing your devotions, endeavor to find Him again, earnestly desiring to succeed ; which when done, you are to abandon every thing, that you may the more perfectly enjoy Him.

This advice is of the greatest importance, and well deserves our attention in practicing it ; for we see many churchmen, who waste themselves with the fatigues of their employments, without reaping any advantage or repose for themselves ; because they imagine they have done nothing, if they leave their task unfinished, wherein they place perfection ; they act like journeymen, bound to obey the dictates of their own will, but never attain true interior peace, the dwelling of the Lord and sanctuary of Jesus Christ.



CHAPTER VIII.

OF THE FAITH WE OUGHT TO HAVE IN REGARD OF THE BLESSED SACRAMENT, AND HOW WE ARE TO OFFER OURSELVES TO GOD.



UR faith and love in regard of the Holy Eucharist must continually increase, growing stronger every day, and become naturalized to us.

Let us approach it with a will prepared to undergo all afflictions, tribulations, weakness, and spiritual dryness, for His holy sake.

We must not ask Him to change Himself into us, but that we may be changed into Him.

Let us not entertain Him with pompous speeches; admiration and joy ought to engage our souls, and swallow up all their functions when He is present; our understanding must be employed in admiring this incomprehensible mystery, and our heart melt away with joy at the sight of such immense Majesty under such simple veils.

Let us not desire Him to manifest Himself to us, remembering that He hath declared, Blessed are those who have not seen, yet have believed.

Above all, let us be constant and punctual in our devotions, and continually practise those means which will most contribute to purify and adorn our souls with a peaceable and mild simplicity.

While these methods are pursued, the grace of perseverance will never be wanting to us.

A soul which has once tasted this spiritual repose can never return to the hurry of a worldly life; it is impossible she should ever bear the torment of it.



CHAPTER IX.

THAT THE SOUL OUGHT NOT TO SEEK EITHER REPOSE OR PLEASURE BUT IN GOD.



SOUL which relishes nothing this world affords but its persecutions and disgraces, which neither loves nor desires any thing it can bestow, nor dreads all it can inflict, which flies the former as a deadly poison and covets the latter as the greatest delight, such a soul, I say, may expect all consolation from God, provided her whole confidence is in Him, without presuming the least on her own strength. The courage of St. Peter was very great when he declared his resolution of dying with Christ; such a fixed will was in all appearance very commendable, but in reality was very defective in being his own will, which was the occasion of his shameful fall, so true it is

that we can neither propose nor execute good unless supported by the almighty power of God.

Let us preserve our souls entirely free from all desires, that nothing may impede her operations, ever present in all she does or thinks, not suffering any concern of what she has to do or resolve on, except in the present instant, to give her the least disturbance.

Nevertheless, every one is to apply himself to his temporal affairs with a prudent and commendable solicitude suitable to what his state of life requires ; such business rightly managed is according to the Divine appointment, and does not interfere with our internal peace and spiritual advancement.

We can do nothing better towards rightly employing the time present than to offer our soul, entirely divested of all desires, to almighty God, and standing before him like a weak, languishing wretch, incapable of doing any thing for himself.

In this freedom of mind, disengaged within and depending altogether on God, consists the very essence of perfection.

It is impossible to conceive how tender the Divine goodness is of those who are thus entirely devoted to it.

It is pleased with their showing a confidence without reserve, it delights in enlightening them, in resolving their difficulties, in raising them when fallen, and forgiving their offences as often as they are truly penitent. For God is still the Priest for ever, and though He has given to St. Peter and his successors the power of loosing and binding, He has not divested Himself of the same ; so that if these cannot have recourse to their confessors as often as they desire, the Divine Majesty receives them to His mercy, pardoning their sins whenever they approach Him with due confidence, a perfect sorrow, and an entire love. Such are the fruits of this holy disengagement.

CHAPTER X.

THAT WE OUGHT NOT TO BE DEJECTED AT THE OBSTACLES AND REPUGNANCE WE
FIND IN ATTAINING THIS INTERIOR PEACE.



OD is often pleased to permit this interior serenity, this solitude of the soul, this peace and holy repose of heart, to be disturbed and overcast with the clouds and emotions arising from our self-love and natural inclinations.

But as His goodness permits it for our greater good, He will not fail to bestow the refreshing showers of His Divine consolation on this dryness, which will not only lay the dust, but enrich it with fruits and flowers worthy the regard of His Divine Majesty.

These interruptions of our tranquillity, occasioned by the emotions of our sensitive appetites, are those very combats in which the saints have gained victories worthy of immortal crowns.

Whenever you fall into such weaknesses, disgusts, troubles, and desolations of mind, say to God with an humble and affectionate heart: Lord, I am the work of Thy own hands, and the slave redeemed by Thy precious blood; dispose of me as entirely Thine, made for Thee alone, and permit me only to hope in Thee. Thrice happy soul, who thus offers itself to God in time of affliction.

And though, perhaps, you cannot immediately bend your will to an entire submission to God, you must not be dejected; it is your cross which He commands you to take up and follow Him. Did not He carry one to show you how you ought to behave? Contemplate the combat he underwent in the garden, when He struggled with His human nature, whose weakness made Him cry out, Father, if it be possible, let Me not drink of this cup; and His soul, rising above the weakness of the body, immediately subjoined with a most profound humility, Let not My will, but Thine, be done.

Perhaps the weakness of nature may make you avoid all trouble or affliction, and when it happens, you may show your dislike, and wish it at a distance.

But notwithstanding, be sure you persevere in prayer and acts of humility, till you find no other desire nor inclination, but that the will of God be accomplished in you.

Endeavor that God alone may dwell in your heart, that there be no room for bitterness, gall, or voluntary repugnance to what God shall appoint; never look upon or consider the failings of others, but pursue your own way, regarding nothing but how to avoid what may hurt your conscience; the great secret of belonging entirely to God, is to neglect and pass by every thing else.

CHAPTER XI.

OF THE ARTIFICES EMPLOYED BY THE DEVIL TO DISTURB THE PEACE OF OUR
SOULS, AND HOW WE MAY DEFEAT THEM.



HE enemy of mankind endeavors chiefly to withdraw us from a state of humility and Christian simplicity.

To effect this he inclines us to presume a little on ourselves above others, which is soon followed by a contempt of them for some supposed failing.

He steals into our souls by some of these means; but his greatest inclination is to enter them by the door of vanity and self-love.

The art of defeating him, is to keep closely intrenched in holy humility, never forsaking it in the least; to confound and annihilate ourselves; if we abandon that state, we shall never defend ourselves against that proud spirit, who, if he once gets possession of our will, is sure to play the tyrant, and introduce every vice into our souls.

Neither will it suffice to watch, we must also pray; for it is said, Watch and pray. Peace of mind is a treasure which cannot be secured, unless thus guarded.

Let us not suffer our minds to be afflicted or disturbed on any account whatever. The humble and peaceable soul does every thing with great facility; before her all obstacles vanish; her conduct is holy, and she perseveres in it: but the soul which suffers herself to be disquieted, performs few good actions, and those very imperfect ones, is soon weary, continually suffers, but her sufferings are of no advantage.

You will discern whether thoughts ought to be encouraged or banished, by the confidence or diffidence they inspire to be placed in the Divine mercy. If they dictate that this affectionate confidence ought to increase continually, you are to look upon them as messengers from Heaven, entertain and take a delight in them; but you must reject and banish, as the suggestions of Hell itself, all such as tend to make you in the least diffident of His infinite goodness.

The Tempter of pious souls often magnifies their failings; he endeavors to persuade that they do not comply with their duties; that their confessions are imperfect, their communions tepid, their prayers deficient; and thus with various scruples he keeps them in perpetual alarms, seeking to draw them from their exercises, as if God did not regard, or had entirely forgot them; than all which nothing can be more false: for the advantages arising from distractions, spiritual dryness, and the like, are very numerous, provided the soul comprehends and complies with what God expects of her in those circumstances, that she exercise her patience, and persevere in her good works; for the prayers and exercises of a soul, deprived of all satisfaction in what she does, is the delight of the Almighty, according to St. Gregory; especially, if notwithstanding she is cold, insensible, and as it were absent from what she does, yet she persists in it with courage, her patience prays sufficiently for her, and will prevail more with God, than any prayers said with the greatest sensible devotion. The same saint adds, that the interior darkness with which her devotion is surrounded, shines bright in the presence of God, that nothing we do can sooner draw Him to us, and even compels Him to bestow new graces upon us.

Never quit, therefore, any work of piety, how little relish soever you may possibly find in it, unless you would comply with what the Devil desires; and learn from the following chapter, the great advantages which may be reaped through an humble perseverance in works of piety, when attended with the most irksome spiritual barrenness.

CHAPTER XII.

THAT OUR SOULS MUST NOT BE AFFLICTED AT INTERNAL TEMPTATIONS.

THE fruits which spring from spiritual barrenness, and even from faults committed in our devotions, are certainly very great; but it is only through humility and patience, that we reap the benefit of them: were we thoroughly masters of this secret, we should prevent many uneasy days and unhappy hours.

Alas! how mistaken are we in thinking ourselves forsaken and abhorred by God Almighty, from the precious tokens of His Divine love, and to fancy His anger punishes us when we are highly favored by His goodness. Don't we see that the uneasiness which arises from such interior barrenness can only spring from a desire of being altogether acceptable to God, zealous and fervent in what regards His service, since what afflicts us is nothing but a want of such sentiments, from whence we imagine we displease God, as much as we are displeasing to ourselves: No, no, we may be assured that it is a good effect from a good cause; such trials never happening but to those who desire to live like the faithful servants of God; avoiding not only what may offend, but even what may be disagreeable to Him.

On the contrary we seldom hear great sinners, or even those who live according to the maxims of this world, complain of such kind of temptations.

It is a remedy not very palatable indeed, and such as we are apt to set ourselves against, but of wonderful efficacy, though we do not perceive it; let the temptation be dreadful, even to that degree as to terrify us with the bare thought of it, the greater our affliction and humiliation, the greater advantage we shall reap. This the soul does not comprehend, and therefore declines a path which presents nothing but crosses and afflictions.

Which is as much as to say, she is unwilling to be deprived of delight and consolation, and that whatever is not attended with such sweetness, she esteems no better than lost labor.



CHAPTER XIII.

THAT GOD SENDS THESE TEMPTATIONS FOR OUR GOOD.



WE are naturally proud, ambitious, and indulgent to our senses; hence it is we are apt to flatter ourselves on all occasions, and set a much greater value on what belongs to us than we deserve.

But such presumption is so great an obstacle to our spiritual progress, that the least tincture of it, though never so small, will hinder us from attaining true perfection.

It is an evil undiscernable by us, but God, who knows its nature and loves us, is ever careful to undeceive us, to wake us from the lethargy of self-love, and bring us to a true knowledge of ourselves. Did he not deal thus with St. Peter, when He permitted that apostle to deny Him, and forswear any knowledge of his Lord, that he might return to the knowledge of himself, and lay aside his dangerous presumption? Did He not likewise deal in the same manner with St. Paul, when in order to secure him from this bane of our souls, and from making a wrong use of the sublime revelations with which he had been favored, he was exposed to a shameful temptation, which continually reminded him of his own weakness.

Let us admire the goodness and wisdom of God, who thus opposes us for our good, and highly favors us when we least perceive it, even when we imagine He hurts us.

We are apt to think this tepidity arises from our imperfections and insensibility in regard of God; we are easily persuaded that no one is so distracted and forsaken as ourselves; that God has no such wretched servants as we are; that none but miscreants have their minds filled with thoughts like ours.

Thus by the effects of this heavenly Medicine, is this presumptuous person who had so good an opinion of himself brought to think no one so bad or so unworthy the name of Christian.

Would he ever have descended from those lofty sentiments to which his pride had raised him? Would he have been ever cured of his haughtiness? Would such fumes of vanity ever have been banished his head and heart without this remedy?

Neither is humility the only advantage we receive from such kind of temptations, afflictions and interior desolations, which leave the soul thus disconsolate, and deprive it of all the sensible delights of devotion; for besides, they compel us to have recourse to God, to fly every thing displeasing to Him, and to apply ourselves with greater diligence to the practice of virtue. Such afflictions are a kind of purgatory, which cleanse us, and bring crowns of glory, when received with humility and patience.

The soul being convinced of what has been said above, may judge whether she ought to lose her peace, and grieve at being deprived of a relish for devotion, and surrounded with interior temptations; whether it be reasonable to attribute to the malice of the Devil, what comes from the hand of God, and to mistake the tokens of his tenderness for marks of his indignation.

All she has to do on such an occasion, is to humble herself in the sight of God, to persevere and bear with patience the disgust she finds in her exercises of devotion, conform herself to the Divine will, and endeavor to preserve her tranquillity, by humbly acquiescing to what He is pleased to appoint, since it is the will of our Father who is in Heaven.

Instead of shrinking with sorrow and dejection, she ought to break forth into fresh acts of thanksgiving, establishing herself in peace and submission to the appointments of Heaven.

CHAPTER XIV.

HOW WE ARE TO BEHAVE WITH REGARD TO OUR FAULTS.

IF it should happen that you commit a fault in word or deed, give way to anger, interrupt your devotions out of some vain curiosity, indulge immoderate joy, entertain suspicious thoughts of your neighbor, or are guilty of any other failing, even often, though it be the same fault, and such as you have resolved against; you must not be disquieted, nor let what has passed make too deep an impression, so as to afflict and deject you, fancying you shall never amend, that you do not perform your exercises in a due manner, or that if you did, such faults would not be so often repeated; for all this is an affliction of spirit, and a loss of time which you ought to avoid.

Neither ought you to dwell too long in sifting the several circumstances of your fault, whether it was indulged for any time, whether you fully consented to it or not; because all this only serves to fill your mind with vexations, both before and after confession, as if you could never say enough, nor in the manner it should be expressed.

You would not be so much molested with these vexations were you well apprized of your own weakness, and how you ought to behave in regard to God Almighty after committing such faults. Not with anxiety and dejection of mind, which only disturbs and sinks the spirits, but by turning to Him with great humility and affection; and this is to be understood not only of smaller failings, but likewise of great faults, not only of such as are occasioned by sloth or indevotion, but even through malice itself.

This is not sufficiently understood by many, for instead of practising this great lesson of filial confidence in the goodness and mercy of God, their spirits are so wasted that they are almost incapable of thinking of any good, and lead a wretched, languishing life, by preferring their own weak imaginations to sound, wholesome doctrine.

CHAPTER XV.

THAT THE SOUL SHOULD RECOVER HER TRANQUILLITY, AND NOT LOSE TIME WITH EVERY VEXATION WHICH HAPPENS.



LET, therefore, this be your rule as often as you are guilty of any fault, great or small, though repeated many times the same day, as soon as you perceive what you have done, to consider your own weakness and have recourse to God with an humble heart, saying to Him with a calm and amiable confidence: Thou hast seen, O my God, that I did what I could; Thou seest what I am; sin can produce nothing but sin. As Thou hast given me grace to repent, I beseech Thy goodness to add to my pardon the grace never to offend Thee more. This prayer being finished, spend no time in anxious thoughts whether God has pardoned you or not, but with great humility and calmness proceed in your devotions, without reflecting any farther on what has happened, exciting the same confidence and tranquillity of mind as before. And this method is to be observed as often as the fault is repeated, though it were a thousand times, after the last time as well as after the first, for besides that thus we return immediately to God, who, like a tender father, is always ready to receive us as often as we come to Him, we likewise avoid losing time in vexation and solicitude, which only discomposes the mind, and prevents it resuming its usual calmness and fidelity.

I heartily wish that those who disquiet themselves and grow disconsolate on their committing faults, would study well this spiritual secret; they would soon comprehend how different their state is from an humble, cheerful mind, where peace and tranquillity reigns, and how prejudicial to their souls the loss of so much time in anxiety must necessarily be.



THOUGHTS ON DEATH.

EVERY MOMENT OF OUR LIVES WE STAND ON THE BRINK OF ETERNITY.

TWELVE ADVANTAGES ARISING FROM THE CONTEMPLATION OF DEATH.

FIRST. It enables us to judge properly, and prevents our being imposed on in all affairs. *Vera Philosophia.*

Naked we were born, and naked we leave this world; why, then, should we scrape up riches?

No one to accompany us—to what purpose, then, are we so fond of creatures?

The stench and corruption of our carcasses, which will only serve to pamper worms and vermin when in the grave, cures us of the folly of carnal pleasures.

This wretched situation under ground, among companions not worthy to behold the light, trampled on by the meanest beggar, will free us from the vanity of seeking preference above others.

2d. It is the best instructor through life, laying down but one plain rule, to direct all our actions to our last end.

This consideration drives away all the busy, troublesome insects this life is pestered with; it keeps us steady on our course, and supports us on our journey.

3d. It teaches us to despise all this world can possibly afford, peoples deserts and cloisters, and is the retirement of all true servants of God.

4th. It teaches us to know ourselves, one of the chief points of true wisdom.

5th. It is like ice, and helps to chill and deaden the fire of concupiscence; it is a bridle which curbs our sensual appetites.

6th. It is a continual source of humiliation, a specific remedy against pride and vanity.

7th. It is an excellent preservative against sin. In all thy works be mindful of thy last end, and thou shalt never sin.—Eccl. vii.

8th. It brings exasperated minds back to peace and reconciliation; Who ever considers seriously that a certain and unavoidable death will one day place him before that Judge who shows no mercy but to those who pardon others, he will easily be induced to forgive.

9th. It is an antidote against the pleasures and vanities of the world: Thus the prince who placed the comedian in a crazy chair over a large fire, told him very justly, seeing his apprehension and uneasiness lest the seat should fail, that he ought to consider life to be like a decayed chair, which every hour, nay every moment, might fall to pieces; and the fire under him to represent Hell, into which every one ought to dread falling a victim.

10th. It teaches us a provident economy with regard to our salvation, by setting before our eyes that we are to dwell eternally elsewhere than in this transitory life, and consequently ought to lay up a treasure of good works while we have it in our power.

11th. It induces us to embrace with great cheerfulness a penitential spirit.

12th. It encourages us to persevere in it with great steadiness.



OF PENITENCE.



It is the only way left us to return to God, when separated from Him by sin.

There is a penitence of heart, and an active penitence; the one affective, the other effective; they must be united as the several circumstances of our condition require.

An active or effective penitence is to be put in practice when sickness and any involuntary affliction befalls us, or when through a penitential spirit we punish ourselves.

We practice it when in afflictions:

As often as we receive them with this intention, that being criminals in the sight of God, we look upon them as a punishment justly sent by a tender parent for our amendment; or a merciful judge, who inflicts a penalty in this life in order to spare us in the next. In a word, as often as we confess our sins with true repentance, and receive the punishment with due submission.

In order that these two interior acts may make the deeper impression on our hearts, it will not be improper to accompany them with the following reflections:

That if the crimes for which we are punished were to be weighed against what we suffer, how light would the latter be in comparison with the former!

That what we endure is by the especial appointment of God.

That His design in sending it is our advantage, in satisfying by it for our offences.

That it is in order to remind us of our wickedness; since we seldom think on it before we feel the hand of God.

That if, by the sacrament of penance, we are already restored to a state of grace, this affliction is sent us as a means of satisfying the Divine justice for the temporal punishment due to our sins.

That the punishment due to mortal sin unrepented of, is eternal damnation, fire never to be extinguished, and an irrevocable banishment from God.

That millions have perished, who perhaps were guilty but of one mortal sin after baptism, and many of them surprised by death the moment it was committed.

In order to apply these truths to our own case when any affliction befalls us, we ought to retire into the closet of our hearts, and reason thus with our selves.

Is it not an article of faith, that when I committed the first mortal sin after baptism, my portion from that moment ought to have been with those like myself, the reprobates in Hell? Alas! my God, how many years should I have already passed in that place of horror! If I reckon from the first mortal sin, what must I not have suffered in that fiery furnace to this time, and what might I not expect to suffer for all eternity! It is through Thy mercy alone, O my God, that I was not there from the first moment I deserved it, that I am not there at this instant, that I may still hope never to come there, and that Thou hast not dealt with me as Thou hast with those miserable wretches who now burn there for all eternity.

Instead of those horrible and ever-enduring torments, from which Thou hast graciously exempted me, Thou art pleased to send this affliction, and yet I murmur, am impatient, and untractable.

What I suffer cannot last long; what I have deserved is eternal.

An active penitence is exercised by depriving ourselves of any satisfactions of body or mind, with an intention of making some atonement to the Divine justice; by bearing patiently any contempt or injury, and offering it to the Almighty in expiation of our crimes.

EFFECTIVE PENITENCE OF THE HEART.

This is acquired by grace, and our co-operation: The grace of God with me.

The means appointed by Providence for obtaining grace, is to ask it—Ask and you shall receive. Let us pray and labor to obtain it.

HOW WE ARE TO ASK IT.

By forming repeated acts frequently every day.

By words, suitable to the affections God is pleased to give us, saying: My God, why did I ever offend Thee; and why, since I have been so miserable, do I not conceive a sorrow for it, equal to that of the greatest penitents? Alas! to forfeit my baptismal grace, purchased with Thy sacred blood! What ingratitude on my side! What gracious mercy on Thine to pardon such a wretch!

I now discern, O my God and Father, the excess of Thy love, by Thy incredible patience in my regard; Thou didst spare to crush me into nothing, when I audaciously rebelled against Thee.

The words of the devout penitents expressed in the Holy Scriptures will best suit the occasion. O God, be merciful to me a sinner. Father, I have sinned against Heaven and before Thee—I am not worthy to be called Thy child. Against Thee alone have I sinned, and done evil in Thy sight. A contrite and humble heart Thou wilt not despise—and the like.

HOW WE ARE TO LABOR TO OBTAIN IT.

Let us consider attentively those motives, which are most likely to affect our hearts.

The infinite goodness of God, the evident marks of which we ourselves are.

The greatness of His Divine Majesty, which has no want of us.

The severity of His just vengeance, which might at once destroy us for ever.

Let such books be consulted as treat on these subjects.

Let us sigh and bewail in the presence of God for having offended Him, if these reflections move our heart; **but** if they remain inflexible, let us sigh and bewail their insensibility.

Let us beg of the Divine goodness with the Samaritan woman—the water of life: Lord, give me this water! One penitential tear can disarm the anger of Heaven.

When you ask your Celestial Father to give you your daily bread, remember to pray for the bread of tears; ~~that~~ ought to be the daily bread of sinners.

This grace ought to be implored by actions, as well as aspirations.

When you are moved to perform some good action, as an alms, fasting, some penitential work, or to deprive yourself of any diversion, offer it to God, beseeching Him to bestow on you what of yourself you are unable to attain, a spirit of penance and sincere contrition for your offences.

Read over once a week, on a set day, these reflections; for example on Saturday or Sunday.

Make it a rule, if you desire to succeed, every day to set apart half an hour to be spent in reading some pious book, under these two regulations; the first is, to choose such books as will most efficaciously stir up a penitential spirit in your heart, the other to weigh with great attention such passages as seem to affect you in particular, and lead you to an interior and effective spirit of penance.

Assist every day at the sacrifice of the Mass; the principal objects of devotion for a penitent heart, since Jesus Christ is there offered for our sins, and to merit grace for our necessities; join with the Priest in offering it to God for this end.



APPROBATIONS OF THE FOREGOING WORK.

THE late Rev. Alban Butler, author of the *Lives of Saints*, says, that Laurence Scupoli, author of *The Spiritual Combat*, was a native of Otranto, and having gone through the course of his studies, lived with his parents till he was forty years of age, when he addressed himself to St. Andrew Avellino, by whom he was admitted to the religious habit, in the convent of St. Paul's at Naples, in 1573. After some time spent in retirement and holy meditation, by order of his superiors, he displayed his extraordinary talents in preaching, and in the care of souls. This ministry he continued to the great profit and comfort of many, for a considerable time; but the trial of the just was yet wanting to perfect his sanctification. God, therefore, permitted him to fall into violent persecutions, through slanders and jealousies, by which he was removed from serving the public. He bore all calumnies and injuries with silence, interior joy, and perfect tranquillity of mind, and shutting himself up in his cell, lived rather in Heaven than on earth, dead to the world and to himself, and entirely absorbed in the contemplation of Divine things. His love of poverty and humility appeared in the meanness of his habit, cell, and whatever he made use of: and by the perfect crucifixion of his affections, he was so disentangled from earthly things as to seem scarce to live any longer in a mortal body. The fruit of this retirement was the incomparable book entitled *The Spiritual Combat*, wherein he lays down the best remedies against all vices, and the most perfect maxims of an interior life, in a clear concise style; which, in the original Italian, breathes the most affecting, sincere simplicity, humility, and piety. A spiritual life he shows to be founded in perfect self-denial, and the most sincere sentiments of humility and distrust in ourselves on one side, and on the other in an entire confidence in God, and profound sense of His goodness, love and mercy. By reading this golden little book, Francis of Sales conceived the most ardent desire of Christian perfection; carried it twenty years in his pocket, and read something in it every day, always with fresh profit as he assures us. He strongly recommends it to others, in several of his letters. Scupoli concealed his name in this work, but it was prefixed to it by his superiors after his happy death, which happened in the convent of St. Paul, on the 28th of November, in the eightieth year of his age.

Fontenelle also says: *The Imitation of Christ*, by Thomas a-Kempis, is the most excellent book that ever came from the hand of man—the Holy Scriptures being of Divine original, and *The Spiritual Combat* may be called its key or introduction.



The Incredulity of St. Thomas.

From the Original Painting by CIMA DE CONEGLIANO.

THE
FOLLOWING OF CHRIST,

IN FOUR BOOKS,

BY
THOMAS A KEMPIS.

A NEW TRANSLATION FROM THE ORIGINAL LATIN.

TO WHICH ARE ADDED

PRACTICAL REFLECTIONS,

AND A PRAYER AT THE END OF EACH CHAPTER.





BOOK FIRST.

CHAPTER I.

ON THE IMITATION OF CHRIST, AND THE CONTEMPT OF ALL THE VANITIES OF THE WORLD.



E that followeth Me, walketh not in darkness, saith the Lord.

These are the words of Christ, whereby we are admonished how we must imitate His life and conversation, if we would be truly enlightened and delivered from all blindness of heart. Let it, then, be our chief study to meditate on the life of Jesus Christ.

2. The teaching of Christ surpasseth all the teachings of the Saints; and he that hath His Spirit, will find therein a hidden manna.

But it happeneth that many, from the frequent hearing of the Gospel, feel little emotion; because they have not the Spirit of Christ.

But he that would fully and with relish understand the words of Christ, must study to conform his whole life to Him.

3. What doth it profit thee to dispute deeply about the Trinity, if thou be wanting in humility, and so be displeasing to the Trinity?

In truth, sublime words make not a saint and a just man; but it is a virtuous life that maketh one dear to God.

I would rather feel compunction, than know how to define it.

If thou didst know the whole Bible outwardly, and the sayings of all the philosophers, what would it all profit thee without charity and the grace of God?

Vanity of vanities, and all is vanity, but to love God and serve Him alone.

This is the highest wisdom, by despising the world, to make progress towards the kingdom of heaven.

4. It is vanity, therefore, to seek perishing riches, and to trust in them.

Vanity, also, it is, to court honors, and to lift up one's self on high.

Vanity is it to follow the desires of the flesh; and to desire that, for which hereafter there must be a heavy penalty.

Vanity is it to wish a long life, and take but little pains about a good life.

Vanity is it to attend only to the present life, and not to look forward to the things that are to come.

It is vanity to love what is passing away with all speed, and not to be hasting thither where endless joy abideth.

5. Oftentimes call to mind the proverb: The eye is not satisfied with seeing, nor is the ear filled with hearing.

Study therefore to wean thy heart from love of visible things, and to betake thee to the things unseen; for they that follow the pleasure of their senses sully conscience, and lose the grace of God.

PRACTICAL REFLECTIONS.

IF we would really honor Jesus Christ, we must apply ourselves to know Him, to love Him, and to follow Him in the practice of every Christian virtue. This is absolutely necessary for salvation; as we cannot become true Christians, but by knowing, loving, and following Christ. To pretend to please our Blessed Saviour by a profound knowledge of His divinity, without endeavoring to follow His example, without living as He lived, would be most dangerously to delude ourselves.

PRAYER.

WHAT will it avail me, O Jesus, to study and to know in part Thy supreme greatness, and the most sublime of Thy mysteries, if I endeavor not to derive advantage and merit from them, by cherishing Thy dispositions and copying Thy virtues, since, to save my soul, I must not only know, but practise what Thou hast taught me by Thy word, and manifested in Thy life for my imitation—I must know and practise my religion? This, my Saviour, is the grace which I now ask of Thee, with a firm hope that Thou wilt grant my petition. Amen.

CHAPTER II.

OF HAVING A HUMBLE OPINION OF ONESELF.



VERY man naturally desireth to know; but what doth knowledge avail without the fear of God?

Truly, a lowly rustic that serveth God is better than a proud philosopher who pondereth the courses of the stars, and neglecteth himself.

He that knoweth himself becometh vile to himself, and taketh no delight in the praises of men.

If I knew all things that are in the world, and were not in charity, what would it profit me in the sight of God, who will judge according to deeds?

2. Cease from overweening desire of knowledge; because many distractions are found there, and much delusion.

Learned men are very willing to seem wise, and to be called so.

Many are the things which it is of little or no profit to the soul to know.

And he is very unwise, who attendeth more earnestly to other things than to those which may serve for his salvation.

Many words do not satisfy the soul; but a good life giveth ease to the mind, and a pure conscience affordeth great confidence towards God.

3. The more thou knowest, and the better, so much the heavier will thy judgment therefore be, unless thy life be also more holy.

Be not, then, lifted up for any skill or learning thou hast; but rather fear for the knowledge that is given thee.

If it seem to thee that thou knowest many things, and understandest them well enough; know for all that, the things thou art ignorant of are still more.

Be not high-minded, but rather acknowledge thine ignorance.

Why wouldst thou prefer thyself to another, when there may be found many more learned and better versed in the Law than thou?

If thou wouldst acquire knowledge and learn anything to the purpose, love to be unknown, and to be esteemed as nothing.

4. The highest and most useful lesson we can learn is this, to know truly and to look down upon ourselves.

To think nothing of ourselves, and always to judge well and highly of others, is great wisdom and high perfection.

If thou shouldst see another openly do wrong, or commit some grievous sins, thou needest not think thyself better; for thou knowest not how long thou mayest be able to persevere in well-doing.

We are all frail; but see thou think none more frail than thyself.

PRACTICAL REFLECTIONS.

THE thoughts of man, says the Scripture, are vain and useless, if, in them, he does not apply his mind to know and to love God, to forget and to hate himself. The simple and lively faith of a soul which believes all that God teaches, without examination or hesitation, and performs all that He requires for the attainment of salvation, is preferable to all divine and human sciences, which, of themselves, without such a faith, only fill the mind with pride, leave the heart dry, and avail naught for salvation.

PRAYER.

MODERATE, O Jesus, my eagerness to know so much, and correct my negligence in doing so little for salvation; since Thou wilt not judge me according to what I have known, but by what I have done, or neglected to do, to obtain it. Can I apply my thoughts to know Thee thoroughly, and not admire and love Thee? and can I truly know myself, and not despise and hate myself? O life unknown! life hidden in Jesus Christ, in God! what an excellent means art thou of sanctification and salvation; yet how little art thou practised amongst Christians! Grant, O Lord, that all may know, esteem, and love it, and be directed by it. Amen.

CHAPTER III.

OF THE DOCTRINE OF TRUTH.

HAPPY is he whom truth teacheth by itself, not by figures and passing sounds, but as it is in itself.

Our own way of thinking and our sense often deceive us, and see but a little way.

What signifies making a great dispute about hidden and obscure things which we shall not be reprov'd in the Judgment for having been ignorant of?

Wonderful folly! that, neglecting the things that are useful and necessary, we give our attention unbidden to such as are curious and mischievous! Having eyes, we see not.

2. And what matter is it to us of *genera* and *species*? He to whom the Eternal Word speaketh is delivered from a multitude of opinions.

From the One Word are all things, and all things speak this One; and this is the Beginning which also speaketh to us.

Without Him no man understandeth, or rightly judgeth.

He to whom all things are one, who referreth all things to one, and seeth all things in one, may be steadfast in heart, and abide in God at peace.

O Truth! my God! make me one with Thee in everlasting charity.

I am oftentimes wearied with the many things I read and hear: in Thee is all I wish or long for.

Let all teachers hold their peace, and all created things keep silence in Thy presence; do Thou alone speak to me.

3. The more a man is united within himself, and interiorly simple, so much the more and deeper things doth he understand without labor; for he receiveth the light of understanding from on high.

A pure, simple, and steadfast spirit is not distracted by the multitude of things he hath to do; for he doeth all for the honor of God, and striveth within himself to be free from all self-seeking.

Who doth more hinder thee, and give thee more trouble, than thine own heart's unmortified affection?

A good and devout man first arrangeth interiorly the works he hath to do exteriorly; and they lead him not to the desires of an evil inclination, but he bendeth them to the judgment of right reason.

Who hath a stronger conflict than he that striveth to overcome himself?

And this ought to be our business; namely, to overcome self; and every day to get more the mastery over self; and to make progress for the better.

4. All perfection in this life is attended by some imperfection, and all our far-seeing is not without a certain obscurity.

The humble knowledge of oneself is a surer way to God than deep researches after science.

Knowledge is not to be blamed, nor simple acquaintance with things, good in itself and ordained by God; but a good conscience and a virtuous life are always to be preferred.

But because many take more pains to be learned than to lead good lives, therefore they often go astray, and bear no fruit at all, or but little.

5. Oh, if men would be as diligent in the rooting out of vices and grafting in of virtues as they are in mooted questions, there would not be so many evils and scandals among the people, nor such laxity in monasteries.

Truly, when the day of judgment cometh, it will not be asked of us, what we have read, but what we have done; not what fine discourses we have made, but how like religious we have lived.

Tell me where now are all those doctors and masters with whom thou wast well acquainted while they were yet alive and in the glory of their learning?

Others now hold their preferments, and I know not whether they ever think of them.

In their lifetime they seemed to be something, and now they are not spoken of.

6. Oh, how quickly passeth away the glory of the world! Oh, that their life had been in keeping with their learning! Then would they have studied and lectured to good purpose.

How many who take little care in serving God are ruined through vain learning in the world.

And because they love rather to be great than humble, therefore they are lost in their own imaginings.

He is truly great who hath great charity.

He is truly great who is little in his own eyes, and counteth for nothing all the heights of honor.

He is truly prudent who esteemeth all earthly things as dung, that he may win Christ.

And he is truly most learned who doth the will of God, and forsaketh his own will.

PRACTICAL REFLECTIONS.

To study the truths of religion, not so much to know as to practise them; to listen to the Divine Word, which speaks more to the heart than to the understanding; to know and to do what is necessary for salvation, is the true science of a Christian. I am weary of speculative knowledge, which does not change nor move my heart, but only flatters the curiosity of my mind; I am tired of knowing and saying so much concerning eternal truths and salvation, and yet doing so little to obtain it.

PRAYER.

O JESUS ! who hast taught us that not all those who say *Lord, Lord*, shall enter into the kingdom of heaven, but only such as do the will of Thy Father, whose lives correspond with their belief ; grant us a truly Christian spirit, a Christian heart, and guide us in the paths of a Christian life. Grant that I may become detached from all things, and in all things seek Thee alone. Grant that I may direct all my knowledge, my whole capacity, all my happiness, and all my exertions, to please Thee, to love Thee, and to obtain Thy love for time and eternity. Amen.



CHAPTER IV.

OF PRUDENCE IN WHAT WE DO.



WE must not trust every word or impulse, but cautiously and patiently weigh the matter according to God.

Alas ! oftentimes is evil more readily believed and spoken of another than good ; so weak are we.

But perfect men do not easily believe every tale-teller, for they know human weakness is prone to evil, and very apt to slip in speech.

2. It is great wisdom not to be rash in what is to be done, and not to persist obstinately in our own opinions.

It is a part of this wisdom also, not to believe everything men say, nor straightway to pour into the ears of others what we have heard or believed.

Take counsel of a wise and conscientious man, and seek rather to be instructed by one that is better, than to follow thy own inventions.

A good life maketh a man wise according to God, and giveth great experience.

The more humble any one is in heart, and the more in subjection to God, so much the wiser will he be in all things, and the more at peace.

PRACTICAL REFLECTIONS.

NOTHING is more opposite to charity, or more fatal to salvation, than the evil reports we make of one another, whether they be true or false ; because they irritate the mind, disorder the heart, foment divisions, and embitter hatreds, and because we cannot obtain God's pardon for them, unless we resolve, in our confessions, to repair the evil we have done, and to reconcile those we may have set at variance. We should therefore neither spread evil reports of others, nor listen to them ; and if we do hear anything against our neighbor, we should be careful not to repeat it.

PRAYER.

GRANT, O my Saviour, that I may observe, with the greatest care, Thy precept of charity towards my neighbor, to love him as Thou hast loved us, since this is absolutely necessary for salvation. Give me also that tenderness of charity which may prevent me from wounding it in any way ; for Thou hast said that to offend our neighbor is to wound the apple of Thine eye. Grant, therefore, that I may avoid Thy displeasure by not incurring the displeasure of my neighbor. Amen.

CHAPTER V.

OF READING THE HOLY SCRIPTURES.



RUTH is to be sought in the holy Scriptures, not eloquence.

All holy Scripture should be read in the spirit in which it was written.

We should seek profit in the Scriptures rather than subtlety of speech.

We ought to read devout and simple books as willingly as those that are high and profound.

Let not the authority of the author be in thy way, whether he be of little or great learning ; but let love of simple truth lead thee to read.

Inquire not who may have said a thing, but consider what is said.

2. Men pass away, but the truth of the Lord abideth for ever.

God speaketh to us in divers ways, without respect of persons.

Our curiosity is often a hindrance to us in reading the Scriptures, when we wish to understand and to discuss where we ought to pass on in simplicity.

If thou wilt derive profit, read with humility, with simplicity, and with faith ; and never wish to have the name of learning.

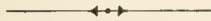
Be fond of inquiring, and listen in silence to the words of the Saints ; and let not the parables of the ancients be displeasing to thee, for they are not uttered without a cause.

PRACTICAL REFLECTIONS.

READ the sacred Scriptures and books of piety with the same spirit in which they were written, that is, read them in quest of truth, for instruction, for edification, and to bring thee to a truly Christian way of life. Read the holy Scriptures with faith, humility, respect, and docility, praying the Holy Ghost who dictated it, to enable thee to understand it, to relish it, and to practise it.

PRAYER.

SPEAK, my God, speak to my heart and change it, while the truths which I read strike and convince my mind. Grant that, being instructed in Thy law and in Thy holy will, by the reading of good books, I may follow them in all things, so that what Thou teachest may ever be the rule of my conduct. Amen.



CHAPTER VI.

OF INORDINATE AFFECTIONS.



WHENEVER a man desireth any thing inordinately, straightway he is disquieted within himself.

The proud and the covetous are never at rest ; the poor and humble in spirit pass their life in abundance of peace.

The man who is not perfectly dead to self is soon tempted and overcome in little and paltry things.

He that is weak in spirit, and in a certain manner as yet carnal, and inclined to things of sense, cannot without difficulty sever himself wholly from earthly desires.

And therefore he is often sad when he does withdraw himself; and besides, he is easily moved to anger if any one thwarts him.

2. And, if he have pursued his inclination, forthwith he is burdened with remorse of conscience for having gone after his passion, which helpeth him not at all to the peace he looked for.

It is by resisting the passions therefore, and not by serving them, that true peace of heart is to be found.

Peace therefore is not in the heart of the carnal man, nor in the man who is devoted to outward things, but in the fervent and spiritual man.

PRACTICAL REFLECTIONS.

THE peace of the soul, next to the grace of God, is the greatest of blessings, and we should spare no pains to maintain it within us. But we can neither obtain nor preserve this peace of the soul but by resisting our passions and irregular desires; for the more we endeavor to satisfy them, the more restless do they make us; the more we fight against them, the less trouble do they give us; the more we resist them, the more do they leave us in peace.

PRAYER.

GIVE us, O Lord, this interior peace, this repose of conscience, this tranquillity which raises our confidence in Thy goodness, and makes us faithful in corresponding with it; this peace of God which surpasseth all understanding, which keeps our minds and our hearts in Thy love, and which Thou alone canst give. Calm the storms and emotions of our passions, by giving us courage to overcome them. Grant that our desires may become submissive to reason, our reason to faith, and the whole man to God. Amen.

CHAPTER VII.

OF AVOIDING VAIN HOPE AND ARROGANCE.



HE is a vain man that putteth his hope in man, or in things created.

Be not ashamed to wait on others for the love of Jesus Christ, and to be looked upon as poor in this world.

Depend not upon thyself, but place thy hope in God.

Do what thou canst, and God will be with thy good will.

Trust not in thine own knowledge, nor in the cunning of any man living, but rather in the grace of God, who helpeth the humble, and humbleth them that presume upon themselves.

2. Glory not in riches, if thou have them, nor in friends, because they are powerful; but in God, who giveth all things, and desireth to give Himself above all things.

Boast not thyself of thy stature or beauty of body, which with a little sickness is spoiled and disfigured.

Be not proud of thy abilities or thy talents, lest thou offend God, to whom appertaineth whatever good thou mayest naturally have.

Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knoweth what is in man.

Be not proud of thy own good works; for the judgments of God are other than those of men; and what pleaseth men oftentimes displeaseth Him.

If thou have any good in thee, believe still better things of others, that thou mayest preserve humility.

It will do thee no harm to put thyself below every body, but it will hurt thee very much to put thyself before any one.

Continual peace dwelleth with the humble; but in the heart of the proud is frequent envy and indignation.

PRACTICAL REFLECTIONS.

DEPEND only upon God, whom nothing can move, on whom alone thou oughtest to rely; for nothing is weaker, more uncertain, and more inconstant than man, who is made up of error, malice and lies. Hope all things of God, and nothing from thyself, nor from others. Do not glory in thy good works or ability, but in all things, and by all things, give glory to God, to whom alone glory is due.

PRAYER.

As, O Jesus, Thou hatest and despisest those who through a secret self-complacency exalt themselves before Thee; but lovest and honorest those who attribute nothing to themselves but evil, and refer all good to Thee, impart to us, we beseech Thee, interior humility of heart, which brings us nigh to Thee, and makes us worthy of Thy love; heal the pride and vanity of our high and haughty minds, which remove us to a distance from Thee, and excite Thy hatred against us; and make our hearts humble, submissive, and docile to Thy holy will, that so we may bring down Thy mercies upon us. Amen.

CHAPTER VIII.

OF GUARDING AGAINST TOO MUCH INTIMACY.



PEN not thy heart to every man, but discuss thy business with one that is wise and feareth God.

Be rarely with young people and strangers.

Fawn not upon the rich, and be not fond of appearing in the presence of the great.

Keep company with the humble and the simple, with the devout and well-ordered; and converse of such things as are edifying.

Be not an intimate of any woman; but in general commend all good women unto God.

Desire to be intimate only with God and His holy angels; and shun the acquaintance of men.

We should have charity towards all men; but intimacy is not expedient.

It happeneth sometimes that a person while unknown shineth highly in good report; but whose presence offendeth the eyes of them that see him.

Sometimes we think to please others with our company; and we begin rather to be displeasing to them from the bad qualities they discover in us.

PRACTICAL REFLECTIONS.

Avoid worldly company, useless conversations, and those overflowings and attachments of the heart which are neither regulated nor governed by the love of God. For all these things dissipate the soul, withdraw it from God, hinder it from being recollected, and deprive it of that interior spirit which is so necessary for salvation; they expose it to many dangers, and insensibly subvert all interior discipline. Let your friends be persons of piety whose lives are regular and irreproachable, that their good example may withdraw you from sin, and lead you to virtue. Happy the Christian who is attached only to Jesus Christ, to his duties, and to his salvation; who lives in God and for God, and thus commences in time that which shall be his continual occupation for eternity!

PRAYER.

GRANT, O Jesus, I may love Thee more than parents, relations, or friends, more than I love myself. Grant that I may earnestly endeavor to know Thee, to love Thee, and to follow Thee, that so, having been accustomed and conformed to Thee, I may not be exposed, as many Christians are, to the danger of appearing, after my departure, hence before a God whom I know not, whom I have never loved; for not to love Thee in time, is not to love Thee for eternity; whereas if I endeavor to love Thee now, I shall have reason to hope that I shall love Thee for ever. O most amiable God! O most loving God! grant that I may love Thee with my whole heart, with my whole soul, with all my strength, and with all my mind. Amen.



CHAPTER IX.

OF OBEDIENCE AND SUBJECTION.



Tis a very great thing to be settled in obedience, to live under a superior, and not to be one's own master.

It is much safer to be in subjection than in authority.

Many are under obedience, more out of necessity than charity; and such have suffering, and are apt to murmur.

Neither will they acquire liberty of mind, unless they submit themselves with their whole heart for God's sake.

Run hither or thither, thou wilt find no rest but in humble subjection under the government of a superior.

A fancy for places and changing of residence hath deluded many.

2. It is true, every one is desirous of acting according to his own way of thinking, and is most inclined to such as agree with him in opinion.

But if God is amongst us, we must needs sometimes give up our own opinion for the blessing of peace.

Who is so wise, as to be able fully to know all things?

Be not over-confident therefore in thine own sentiments, but be ready also with pleasure to hear the sentiments of others.

Although thine own opinion be right, yet if for God's sake thou leavest it and followest another man's, thou wilt profit the more by it.

3. For I have often heard that it is safer to listen and to take advice than to give it.

It may also happen that each one's opinion may be right; but to be unwilling to acquiesce in other men's when reason or occasion requires it, is a sign of pride and obstinacy.

PRACTICAL REFLECTIONS.

How delightful to depend solely on God in the persons of our superiors, who hold His place; and how very meritorious is the constant practice of obedience, which is a perpetual exercise of abnegation, of self-renunciation, and of the most perfect love of God! Obedience constitutes the excellence, the happiness, and the merit of a Christian and religious life, and makes God the absolute master and proprietor of our hearts.

But for this, our minds, our hearts, and all our actions must combine in the practice of obedience: the mind by approving it, the heart by loving it, and our actions by exercising it promptly, generously, and constantly.

PRAYER.

Is it possible, O my Saviour, to behold Thee sacrifice the independence of a God to obedience, and I not love and practise it? Can I behold Thee, for thirty years, punctually obedient to Thy blessed Mother and St. Joseph, and not endeavor faithfully to observe what Thou ordainest me by Thy inspiration, by my rules, and by my superiors? How can I listen to the repugnance and difficulty which I experience in obedience, when I behold Thee obedient even to the very executioners who nailed Thee to the Cross? Grant, O Jesus, that, in imitation of Thee, I may subject myself to obedience, and thus evince my desire of pleasing Thee, and of doing in all things, and at all times, Thy holy will. Amen.

 CHAPTER X.

OF AVOIDING SUPERFLUITY OF WORDS.



LY as much as possible the tumult of men; for the treating of worldly affairs is a great hinderance, even though they be discoursed of with a simple intention. For we are too easily contaminated and ensnared with vanity.

I would that many a time I had kept silence, and not been in company.

Why are we so fond of speaking and of talking idly together, when yet we seldom return to silence without some wound to conscience?

The reason why we are so fond of talking is, that we seek consolation from one another by much discoursing together; and we wish to lighten our heart, wearied with various thoughts.

And we are very fond of speaking and thinking of those things we very much love or wish for, or that we feel are a contradiction to us.

2. But, alas, it is often vainly and to no purpose; for this outward consolation is no small hinderance to the interior and divine consolation.

Therefore we must watch and pray, lest the time pass away without fruit.

If thou hast leave to speak, and it is expedient, speak those things that may edify.

Evil custom and negligence about our spiritual advancement, contribute much to the unguardedness of our tongue.

But devout conferences upon spiritual things are no small help to spiritual progress; especially where persons of congenial mind and spirit are associated together in God.

PRACTICAL REFLECTIONS.

"WATCH and pray" is the simple means which Jesus Christ prescribes to enable a Christian to resist temptation, to avoid sin, and secure his salvation. To speak little to creatures and much to God, to renounce useless and curious conversations, to speak only what is good or necessary, is an excellent method of becoming an interior man, of preserving purity of heart and peace of conscience, and of becoming entirely united to God. A soul which gives itself through the senses to the creatures, and lives not an interior life, but amuses itself with trifles, is not at all in a state to relish the things of God, or to apply to prayer or recollection, which are so useful and so necessary for salvation. Why, says St. Austin, why dost thou, O dissipated and wandering soul, seek content in created objects, in the goods and pleasures of life? Seek within thyself, by recollection, the only true and sovereign good who is there, and who alone can satisfy thy desires.

PRAYER.

GIVE me, O God, that spirit of interior recollection which will make me attentive to Thy holy will and faithful to Thy graces. Grant that the remembrance of Thy awful presence may remind me continually of Thy blessed life and conversation, and effectually control me during my earthly pilgrimage. I am weary, O God, of living an exile from Thy presence, and of being so little affected by the consideration of Thy majesty as to do nothing to please Thee. What can I find in heaven or on earth that is comparable to Thee? Thou art the God of my heart; grant I may be ever sensible of Thy presence, and desire only the happiness of pleasing Thee, in time, that Thou mayest be my portion for eternity. Amen.

CHAPTER XI.

OF ACQUIRING PEACE AND ZEAL FOR OUR SPIRITUAL PROGRESS.



E might have much peace, if we would not busy ourselves with the sayings and doings of other people, and with things which concern us not.

How can he long abide in peace who entangleth himself with other people's concerns; who seeketh occasions abroad; who little or seldom recollecteth himself interiorly?

Blessed are the single-hearted, for they shall enjoy much peace.

2. What is the reason why some of the Saints were so perfect and contemplative?

Because their whole study was to mortify themselves wholly from all earthly desires; and so they were able to cleave to God with all their inmost heart, and freely to attend to themselves.

But we are too much taken up with our own passions, and too solicitous about transitory things.

Seldom do we perfectly overcome one single fault; nor do we ardently desire to make daily progress; therefore we remain cold and lukewarm.

3. If we were perfectly dead to ourselves, and no way involved in earthly pursuits, then we could taste the savor of divine things, and experience something of heavenly contemplation.

The whole hinderance, and a very great one, is, that we are not free from passions and lusts, and strive not to walk in the perfect way of the Saints.

When we are met by even a little adversity, we are too soon cast down, and seek after human consolation.

4. If we strove like valiant men to stand in the battle, verily we should see the Lord from heaven assisting us.

For He is ready to help them that fight, trusting in His grace; who Himself provideth us occasions to fight, in order that we may overcome.

If we place our religious progress in outward observances only, our devotion will soon come to an end.

But let us lay the axe to the root, that, being purged of passions, we may possess our minds in peace.

5. If every year we rooted out one fault, we should soon become perfect men.

But now we often feel, on the contrary, that we may find ourselves to have been better and more pure in the beginning of our conversion, than after many years of our profession.

Our fervor and progress ought to increase daily; but now it is esteemed a great thing if any one can retain something of his first fervor.

If we would do ourselves a little violence in the beginning, afterwards we should be able to do all things with ease and joy.

6. It is hard to give up what we are accustomed to, but harder to go contrary to our own will.

But if thou overcome not little and easy things, how wilt thou surmount greater difficulties?

Resist thine inclination in the beginning, and break off evil habits; lest by little and little the difficulty increase upon thee.

Oh, if thou didst consider what peace thou wouldst procure for thyself, and what joy for others, by well-doing, I think thou wouldst be more solicitous for thy spiritual progress.

PRACTICAL REFLECTIONS.


As nothing is more opposite to true peace, to the happiness and comfort of this life, and to an assured hope of salvation hereafter, than to abandon ourselves to our passions, and submit to be their slaves and victims, so nothing is more capable of establishing within us true repose of conscience, and of obtaining merit and happiness in this life, and eternal salvation in the next, than ever to resist and conquer our evil inclinations, and to refuse our hearts, on all occasions, the gratification of their irregular desires. Endeavor, therefore, seriously to die to thyself, to overcome thy repugnance to do good, to subdue the ardor of thy desires, and to renounce thy own will in all things, for this alone will make thee happy in time and eternity. There is no true peace of conscience, nor hope of future reward, but in doing all for God, and in opposition to thyself.

PRAYER.

How happy should I be, my Saviour, how content and how sure of salvation, did I but strive as much to satisfy Thy justice by penance, and Thy love by fidelity, as I do to satisfy my passions, and the demands of self-love ! Suffer me not, O Lord, to serve any other master than Thee. Break my chains asunder, deliver me from the unjust and cruel servitude of my passions. My heart is made for Thee. Permit not vanity, self-love, sensuality, idleness, and anger, like strange gods, to divide it, or rather rob it, of the empire of Thy love. Not to give Thee my whole heart, is to withdraw it from Thee, who wilt have all or none. O my God and my all ! O God of my heart ! be Thou my portion for ever. Amen.

CHAPTER XII.

OF THE ADVANTAGE OF ADVERSITY.

T is good for us now and then to have some troubles and adversities ; for oftentimes they make a man enter into himself, that he may know that he is an exile, and place not his hopes in any thing of the world.

It is good for us sometimes to suffer contradictions, and to allow people to think ill and slightinglly of us, even when we do and mean well.

These are often helps to humility, and rid us of vain-glory.

For then we more earnestly seek God to be witness of what passes within us, when outwardly we are slighted by men, and incur their discredit.

2. Therefore ought a man so firmly to establish himself in God, as to have no need of seeking many human consolations.

When a man of good will is troubled, tempted, or afflicted with evil thoughts, then he best understandeth what need he hath of God, and that without Him he is incapable of any good.

Then also is he sorrowful ; he sigheth and prayeth by reason of the miseries he suffereth.

Then is he weary of longer life ; and wisheth death to come, that he may be dissolved, and be with Christ.

Then also he well perceiveth, that perfect security and full peace cannot be realized in this world.

PRACTICAL REFLECTIONS.

WE should regard contradictions as the trials by which God would prove and purify our charity. If all persons had the consideration and regard for us which our self-love desires, and which it often induces us to believe we deserve, we should entertain only a natural regard for our neighbor, subject to the caprices of humor, a species of gratitude purely human, and a secret complacency in ourselves. But God would have us every where meet with and suffer contradictions, disappointments, and opposition to our designs, from those with whom we live, that so we may love them solely for His sake, and because He so ordained. Happy the soul which tribulation tries and temptation purifies, as gold is tried and purified in the fire ! It thus becomes worthy of acceptance with God, for it is after God's own heart.

PRAYER.

SUPPORT me, O Lord, under all the troubles and contradictions which Thou permittest to befall me and willest I should suffer : that they may not weaken my charity for my neighbor, nor my fidelity towards Thee. Grant that temptations, far from separating me from Thee, may unite me more closely to Thee, by obliging me to experience a continual and pressing need of Thy powerful assistance. Amen.

CHAPTER XIII.

OF RESISTING TEMPTATIONS.



So long as we live in this world, we cannot be without tribulation and temptation.

Hence it is written in Job, "Man's life on earth is a temptation."

Every one, therefore, should be solicitous about his temptations, and watch in prayer, lest the devil find opportunity to catch him; who never sleepeth, but goeth about, seeking whom he may devour.

No one is so perfect and holy, as not sometimes to have temptations; and we never can be wholly free from them.

2. Nevertheless, temptations are often very profitable to man, troublesome and grievous though they be; for in them a man is humbled, purified, and instructed.

All the Saints passed through many tribulations and temptations, and profited by them.

And they that could not support temptations, became reprobate, and fell away.

There is no order so holy, nor place so retired, where there are no temptations or adversities.

3. A man is never wholly secure from temptation as long as he liveth; for there is within us the source of temptation; since we were born in concupiscence.

When one temptation or tribulation is over, another cometh on; and we shall always have something to suffer; for we have lost the advantage of our original happiness.

Many seek to fly temptations, and fall the more grievously into them.

We cannot conquer by flight alone; but by patience and true humility we become stronger than all our enemies.

4. He who only declineth them outwardly, and doth not pluck out their root, will profit little; nay, temptations will the sooner return, and he will find himself in a worse condition.

By degrees and by patience, with longanimity, thou wilt, by God's grace, better overcome them than by harshness and thine own importunity.

Take counsel the oftener in temptation, and do not deal harshly with one who is tempted; but pour in consolation, as thou wouldst wish to be done unto thyself.

5. Inconstancy of mind, and little confidence in God, is the beginning of all evil temptations.

For as a ship without a helm is driven to and fro by the waves, so the man who is negligent, and giveth up his resolution, is tempted in various ways.

Fire trieth iron, and temptation a just man.

We often know not what we are able to do, but temptation discovereth what we are.

Still we must watch, especially in the beginning of temptation; for then the enemy is more easily overcome, if he be not suffered to enter the door of the mind, but is withstood upon the threshold the very moment that he knocketh.

Whence a certain one hath said :

“ Resist beginnings; all too late the cure,
When ills have gathered strength by long delay.”

For first there cometh into the mind a simple thought; then a strong imagination; afterwards delight, and the evil motion and consent.

And so, by little and little, the malignant foe doth gain full entrance, when he is not resisted in the beginning.

And the longer any one hath been slothful in resisting, so much the weaker he daily becometh in himself, and the enemy so much the stronger against him.

6. Some suffer grievous temptations in the beginning of their conversion, others in the end; and some are much troubled nearly their whole life.

Some are very lightly tempted, according to the wisdom and equity of the ordinance of God, who weigheth man's condition and merits, and pre-ordaineth all things for the salvation of His elect.

7. We must not, therefore, despair when we are tempted, but the more fervently pray God to vouchsafe to help us in every tribulation; who of a truth, according to the saying of St. Paul, will make such issue with the temptation, that we will be able to sustain it.

Let us, then, humble our souls under the hand of God in every temptation and tribulation; for the humble in spirit He will save and exalt.

8. In temptations and tribulations is it proved what progress a man hath made; and there also is their greater merit, and virtue is made more manifest.

Neither is it a great thing for a man to be devout and fervent while he feelth no weight of adversity in time of trouble; but if he suffereth patiently, there will be hope of great profit.

Some are preserved from great temptations, and are often overcome in daily little ones; that, thus humbled, they may never presume upon themselves in great trials, when they are so weak in such trifling occurrences.

PRACTICAL REFLECTIONS.

TEMPTATIONS serve to free us from all lurking inclinations to vanity or self-love, and from at all depending upon ourselves; because they make us feel the weight of our own miseries, give us a disgust for all earthly gratifications, and oblige us to rely solely upon God. They serve also to humble us by the experience they afford us of our own weakness, and of the depth of our natural corruption. They serve, in a word, to convince us of our inability to do the least good, or to avoid the smallest sin, without the assistance of God.

PRAYER.

I AM sensible, O Jesus, that in the time of temptation, of myself, I cannot but offend Thee, and that, carried along by my natural inclination for evil, I am in danger of ruining myself. But I know, also, that Thou canst, and Thy apostle assures me Thou wilt, defend me against the most violent assaults of my passions. Wherefore, mistrusting myself, and relying upon Thee, I will exclaim, “*Lord, save me or I perish* ;” I will stretch out my hand to Thee as St. Peter did, and confidently hope that Thou wilt not let me perish. Amen.

CHAPTER XIV.

OF AVOIDING RASH JUDGMENT.



URN thine eyes back upon thyself, and see thou judge not the doings of others.

In judging others a man toileth in vain ; for the most part he is mistaken, and he easily sinneth ; but in judging and scrutinizing himself, he always laboreth with profit.

We often judge of a thing according as we have it at heart ; for true judgment is easily lost through private affection.

If God were always the only object of our desire, we should not be so easily disturbed at our own opinions being resisted.

2. But oftentimes there is something lying hid within, or occurring from without, that draws us along with it.

Many secretly seek themselves in what they do, and are not aware of it.

They seem also to continue in good peace, so long as things are done according to their will and judgment ; but if aught happen otherwise than they desire, they are soon disturbed, and become sad.

Too often difference of feelings and opinions giveth rise to dissensions between friends and fellow-citizens, between religious and devout persons.

3. An inveterate habit is with difficulty relinquished, and no one is willingly led beyond his own views.

If thou reliest more on thine own reason or industry than on the subduing virtue of Jesus Christ, thou wilt seldom and with difficulty become an enlightened man.

For God willeth us to become perfectly subject to himself, and by the love that burneth in us to transcend all reason.

PRACTICAL REFLECTIONS.

WE frequently allow ourselves to be biased in our judgments by the inclinations of the heart, instead of being guided by the light of the understanding. Through self-love we ordinarily approve in ourselves what in others we frequently condemn ; and are as much alive to the defects of our neighbor as we are blind to our own. A soul recollected in the presence of God, and faithful to the motions of His grace, being thus engaged with God, and united to Him, is solely occupied with God in itself and itself in God ; and endeavoring to keep a strict guard over its own heart, it forgives nothing in itself, and every thing in others.

PRAYER.

O MY GOD! when shall I be so free from all attachment to creatures, and from all self-seeking, as to keep my mind and my heart solely upon Thee, attentive to my duties and to securing my salvation. Grant, O Jesus, I may forget, or be wholly ignorant of every thing which I ought neither to know nor observe; and thus live only for Thee, with Thee, and in Thee. Vanities, pleasures, news, amusements, and curiosities, how little, or how really nothing are ye, to a soul for whom its God is its all! Suffer me not, O my Saviour, to seek, to know, to love, or to possess anything but Thee, who art more to me than all things else. In flame my heart with an ardent desire of pleasing Thee, and an humble acquiescence in all things to Thy good pleasure. Amen.

CHAPTER XV.

OF WORKS DONE OUT OF CHARITY.



EVIL ought not to be done for any thing in the world, nor for the love of any human being; but yet for the benefit of one that is in need, a good work is sometimes freely to be left undone, or rather to be changed for what is better.

For by this means a good work is not lost, but changed into a better.

Without charity, the outward work profiteth nothing; but whatever is done out of charity, be it ever so little and contemptible, it is all made fruitful; inasmuch as God regardeth more out of how much love a man doth a work, than how much he doth.

2. He doth much who loveth much.

He doth much who doth well what he hath to do.

He doth well, who regardeth rather the common good than his own will.

Oftentimes that seemeth to be charity which is rather carnality; for natural inclination, self-will, hope of reward, study of our own interest, will seldom be absent.

3. He that hath true and perfect charity seeketh himself in nothing, but only desireth God to be glorified in all things.

And he envieth no man, for he loveth no joy for himself alone.

Neither doth he desire to rejoice in himself, but wisheth to find his blessedness above all good things in God.

He attributeth nothing of good to any man, but referreth it all to God, from whom, as from their fountain, all things proceed, and in whom, as in their end, all the Saints repose in fruition.

Oh, if one had but a spark of real charity, truly would he feel that all earthly things are full of vanity.

PRACTICAL REFLECTIONS.

WE cannot dwell too much upon these words of the author, "God regards more with how much love and affection a person performs a work than how much he does; and he does much who loves much;" that is, our actions are really pleasing to God, only in proportion as they are influenced by a desire of pleasing Him, and, as it were, stamped with the seal of His love. Whatsoever you do, says

St. Paul, do all for the honor and glory of God. It is a lively, active, and often renewed love which constitutes the merit of our good actions; faith itself becomes weak and languishing, if not animated by charity and by a pious and affectionate tendency towards the Author of those truths which it unfolds to us.

Let us, therefore, endeavor to love God in all we do, and to do all for the love of Him. All for Thee, O Jesus, all with Thee, all in Thee! Behold, my soul, what thou shouldest say and do incessantly, in order to lead a supernatural and meritorious life, and to commence in time what thou hopest to continue throughout eternity.

PRAYER.

How wearied am I, O my God, with being so often forgetful of Thy presence, and devoid of Thy love! What confusion for me to think so little of a God whose thoughts are always upon me, and to be so frequently indifferent about Thee, my Jesus, who art ever burning with the love of me! Suffer me not to live one moment without loving Thee; and as Thou art the centre of my heart, inflame me with such a continual affection for Thee, such a lively and ardent desire of pleasing Thee and of seeking Thee in and before all things, that I may find no repose, nor true happiness but in Thee. Amen.

CHAPTER XVI.

OF BEARING THE DEFECTS OF OTHERS.



WHATEVER a man cannot amend in himself or in others, he ought to bear with patiently, until God ordain it otherwise.

Reflect that perhaps it is better so to prove thee and thy patience, without which our merits are little worth.

Nevertheless, it behooveth thee to make supplication under such hinderances, that God would vouchsafe to come and help thee, and that thou mayest be able to bear them in good part.

2. If any one once or twice admonished doth not comply, contend not with him; but leave it all to God, that His will may be done, who knoweth how to turn evil into good, and that He may be honored in all His servants.

Study to be patient in bearing the defects of others, and their infirmities, be they what they may; for thou hast many things, which others must bear withal.

If thou canst not make thyself what thou wouldst be, how canst thou expect to have another so exactly to thy mind?

We would fain see others perfect, and yet our own faults we amend not.

3. We would have others strictly corrected, and we will not be corrected ourselves.

The large liberty others take displeaseth us, and yet we ourselves will not be denied any thing we ask for.

We wish others to be kept within the rules, and we ourselves will not bear to be checked ever so little.

And so it is clear how seldom we weigh our neighbor in the same balance with ourselves.

If all were perfect, what then should we have to bear with from others for the love of God?

4. But now God hath thus ordered it, that we may learn to bear one another's burdens; for no one is without a fault, no one but hath a burden; no one is sufficient for himself, no one is wise enough for himself: but we have to support one another, comfort one another, help, instruct, and admonish one another.

But the measure of each man's virtue is best seen in occasions that are adverse.

For the occasions do not make the frailty of a man, but they show what he is.

PRACTICAL REFLECTIONS.

How excellent a means of sanctifying us and of fitting us for heaven, is the exercise of that charity by which we support in ourselves and in others those weaknesses which we cannot correct! For nothing can humble and confound us before God more than a sense of our own miseries; and nothing can be more just than that we should bear in others, those things which we would have them support in ourselves. We should, therefore, bear with the tempers of others, and endeavor to give no cause of uneasiness to any one on account of our own. It is thus, according to St. Paul, we shall carry one another's burdens, and fulfil the law of Jesus Christ, which is a law of charity, meekness, and patience.

PRAYER.

How true it is, O Lord, that contradictions are most advantageous to a Christian who endeavors to support them with patience and resignation! for they prove and purify his virtue and bring it to perfection. But Thou knowest what difficulty we experience in supporting these trials, and how sensible we are to every thing that opposes our desires. Permit us not, O God, to yield to our feelings; but grant we may sacrifice them for the happiness of pleasing Thee; since to feel much, and not to follow the bent of our feelings, to keep silence when the heart is moved, and to withhold ourselves when we are all but overcome, is the most essential practice, and the surest mark for that truly Christian virtue which is to gain for us eternal happiness. This, O Jesus, we hope to obtain from Thy infinite bounty. Amen.

CHAPTER XVII.

OF THE MONASTIC LIFE.



THOU must learn to beat down self in many things, if thou wouldst live in peace and concord with others.

It is no small thing to dwell in monasteries, or in a congregation, and to live there without complaint, and to persevere faithfully even unto death.

Blessed is he who shall have lived there well, and there happily ended.

If thou wouldst persevere dutifully and advance, look on thyself as an exile and a pilgrim upon earth.

Thou must become a fool for Christ's sake, if thou wishest to lead the life of a religious.

2. The habit and the tonsure make but little alteration; but the moral change, and the entire mortification of the passions, make a true religious.

He that seeketh anything else but simply God, and the salvation of his soul, will find nothing but trouble and sorrow.

And he who doth not strive to be the least, and subject to all, cannot long remain in peace.

3. Thou hast come to serve, not to govern; know thy vocation is to suffer and to labor, not to pass thy time in idleness or vain conversation.

Here, therefore, men are tried, as gold is in the furnace.

Here no man can abide, except he be ready with all his heart to humble himself for the love of God.

PRACTICAL REFLECTIONS.

IN order to live happily and contented in a community or religious house, and to labor effectually for the attainment of perfection and salvation, we must endure much, and restrain and conquer ourselves upon many occasions. As the dispositions of those with whom we live are often contrary to our own, grace must preserve peace and charity, by enabling us to suffer and to bear with a contrariety of tempers, as nature preserves the order of the universe by reconciling a contrariety of elements. We shall never find true repose of conscience, nor acquire an assured hope of salvation, but by the practice of interior mortification and true humility of heart, by which we bear all things, and refuse the soul its desires.

PRAYER.

As Thou hast commanded me, O Jesus, to seek peace, and to keep it with all men, and as I cannot enjoy this advantage but by humbly bearing with others, and by giving them no cause of uneasiness on my own account, command in this respect what Thou pleasest, and give me what Thou commandest; for how can I bring the pride and haughtiness of my mind to bear and accept willingly the repulses, contempt, and humiliations which so frequently befall me, if Thou assist me not, O Lord, with the all-powerful aid of Thy grace! And how shall I stifle the feelings and sallies of my heart under contradictions, if Thou arrest them not? Grant therefore, O God, that on occasions of repulses or contradictions, influenced by the respect that is due to Thy holy presence, and by the submission which I ought to render to Thy blessed will, I may calm all troubles within me and bring all to give place to Thy love. Amen.



CHAPTER XVIII.

OF THE EXAMPLES OF THE HOLY FATHERS.



LOOK upon the lively examples of the holy Fathers, in whom shone real perfection and the religious life, and thou wilt see how little it is, and almost nothing, that we do.

Alas, what is our life, if it be compared with theirs!

Saints and friends of Christ, they served our Lord in hunger and thirst, in cold and nakedness, labor and weariness, in watchings and fastings, in prayer and holy meditations, in frequent persecutions and reproaches.

2. Oh, how many and grievous tribulations did the Apostles suffer, and the Martyrs, and Confessors, and Virgins, and all the rest who resolved to follow the steps of Christ!

For they hated their lives in this world, that they might keep them unto life eternal.

Oh, what a strict and self-renouncing life the holy Fathers of the desert led ! what long and grievous temptations did they bear ! how often were they harassed by the enemy ! what frequent and fervent prayers offered they up to God ! what rigorous abstinence did they practice ! what great zeal and fervor had they for spiritual progress ! what a valiant contest waged they to subdue their imperfections ! what purity and straight-forwardness of purpose kept they towards God !

By day they labored, and much of the night they spent in prayer ; though while they labored, they were far from leaving off mental prayer.

3. They spent all their time profitably : every hour seemed short to spend with God ; and even their necessary bodily refection was forgotten in the great sweetness of contemplation.

They renounced all riches, dignities, honors, friends, and kindred ; they hardly took what was necessary for life : it grieved them to serve the body even in its necessity.

Accordingly, they were poor in earthly things, but very rich in grace and virtues.

Outwardly they suffered want, but within they were refreshed with grace and divine consolation.

4. They were aliens to the world, but they were very near and familiar friends of God.

To themselves they seemed as nothing, and the world despised them ; but they were precious and beloved in the eyes of God.

They persevered in true humility, they lived in simple obedience, they walked in charity and patience ; and so every day they advanced in spirit, and gained great favor with God.

They were given for an example to all religious ; and ought more to excite us to advance in good than the number of the lukewarm induce us to grow remiss.

5. Oh, how great was the fervor of all religious in the beginning of their holy institute !

Oh, how great was their devotion in prayer ! how great their zeal for virtue ! how vigorous the discipline that was kept up ! what reverence and obedience, under the rule of the superior, flourished in all !

Their traces that remain still bear witness, that they were truly holy and perfect men who did battle so stoutly, and trampled the world under their feet.

Now he is thought great who is not a transgressor ; and who can with patience endure what he hath undertaken.

6. Ah, the lukewarmness and negligence of our state ! that we so soon fall away from our first fervor, and are even now tired of life from slothfulness and tepidity.

Oh, that advancement in virtue be not quite asleep in thee, who hast so often seen the manifold examples of the devout !



The Crucifixion.

MATT. XXVII, 35.

PRACTICAL REFLECTIONS.

Nothing can so powerfully excite us to live holily as the example of those who are holy. Example convinces us of the possibility of virtue, makes it practicable and easy, and offers it to us already illustrated in others, and, as it were, prepared for our exercise. For, when we read the lives or witness the examples of the Saints, we naturally say to ourselves : See what men like ourselves have done, and suffered, and forsaken, for the kingdom of heaven, which is equally the object of our hopes. But what have we done to obtain it ? Why do we not exert ourselves as they did to become worthy of the same recompense ? Alas ! I have reason to apprehend that when I shall appear before God, He will compare my life with my faith, with my religion, and with the examples of holy men who have lived in the same state of life as myself, and confronting me with these witnesses, will say to me : See what thou shouldst have done, and how thou hast neglected it ; judge thou thyself ; what dost thou deserve ?

PRAYER.

ENTER not, O Lord, into judgment with Thy servant, for my life, when compared with the conduct of the Saints, can never justify me. Grant me the grace which Thou, my Saviour, didst merit for me, of attending to the discharge of my duties, of entering into the spirit of religion, of observing its rules and maxims, and of conforming my life to my faith, that so, when I appear before Thee, I may be clothed in the robes of Thy justice, supported by Thy mercy, and animated by Thy love. Amen.

CHAPTER XIX.

OF THE EXERCISES OF A GOOD RELIGIOUS.



THE life of a good religious ought to abound in every virtue ; that he may be such inwardly as he seemeth to men outwardly to be.

And with good reason ought he to be much more within than he appears outwardly ; for it is God that overseeth us, and we should exceedingly stand in awe of Him, and walk in His sight wherever we may be, as the Angels do, in purity.

Every day we ought to renew our purpose, and stir ourselves up to fervor, as if it were the first day of our conversion.

And to say, Help me, O Lord God, in my good purpose, and in Thy holy service, and grant that I may this day begin indeed, since what I have hitherto done is nothing.

2. As our purpose is, so will our progress be ; and there is need of much diligence for him that wisheth to advance much.

And if he who strongly purposeth doth yet oftentimes fail, what will he do that seldom or but weakly resolveth ?

But the falling off from any good resolution happeneth many ways ; and a trifling omission in our exercises hardly passeth over without some loss.

The resolutions of the just depend rather on the grace of God than on their own wisdom ; and they always, whatever they take in hand, put their trust in Him.

For man proposeth, but God disposeth ; neither is the way of man as he chooseth.

3. If, for piety sake, or for a brother's benefit, any accustomed exercise be sometimes omitted, it can easily be resumed afterwards.

But if it be laid aside lightly, out of weariness of mind or negligence, it is justly blameable, and will be found to do harm.

Let us try as much as we can, we shall still unavoidably fail in many things.

Nevertheless, we should always have some certain resolution, and especially against the things that are our greatest hinderances.

We must alike examine and set in order both our interior and exterior, for both are necessary to our advancement.

4. If thou canst not be continually recollected, at all events be so sometimes, and at least once a day ; in the morning, for example, or the evening.

In the morning frame thy purpose ; in the evening examine thy conduct, how thou hast behaved to-day in word, deed, and thought ; for it may be that in these thou hast many times offended God and thy neighbor.

Gird thyself up like a man to resist the wicked suggestions of the devil ; bridle gluttony, and thou wilt the easier bridle every inclination of the flesh.

Never be wholly idle, but either reading or writing, or praying, or meditating, or laboring at something for the common good.

Nevertheless bodily exercises are to be practised with discretion, and not equally to be undertaken by all.

5. Those things which are not common ought not to be done in public ; for what is private is more safely practised in secret.

But thou must take care not to be slothful in what is common, and too ready to do what is singular ; but when thou hast fully and faithfully fulfilled what is of obligation, and whatever hath been enjoined thee, then if there be any time left, give thyself to thyself, as thy devotion may lead thee.

All cannot use the same exercise ; but one suits this person better, another that.

Moreover according to the diversity of times are different exercises agreeable ; some please on holy days, others suit better on common days.

We have need of one sort in time of temptation, of another in time of peace and quiet.

There are some things we love to think of when we are sad, and others when we are joyful in the Lord.

6. About the time of the principal festivals we should renew our good exercises, and implore more fervently the intercession of the Saints.

From festival to festival we should make our resolutions, as if we were then to depart from this world, and to come to the eternal festival.

And so we ought carefully to prepare ourselves in season of devotion, and walk the more devoutly, and keep every observance the more strictly, as if we were in a little while to receive from God the reward of our labor.

7. And if it be put off, let us believe that we were not well enough prepared,

and as yet unworthy of that so great glory, which shall be revealed to us in the time appointed; and let us study to prepare ourselves the better for our departure.

Blessed is that servant, saith the Evangelist St. Luke, whom, when the Lord shall come, he shall find watching. Amen, I say unto you, he shall set him over all his possessions.

PRACTICAL REFLECTIONS.


To engage us to die to ourselves, and to live to God and for God, how efficacious are lively desires when constantly directed to that object! for we ever accomplish what we earnestly desire; but our misfortune is, that oftentimes our desires of pleasing God are weak and feeble, while the desires of gratifying ourselves are strong and active. Hence proceeds the inefficacy of our good purposes, which is a great obstacle to perfection and salvation. We wish to give ourselves to God, and we wish it not; we desire to do so in time of prayer and the holy communion, and at other times we desire it not. We in part, and for a time only, would acquit ourselves of our duties; hence our lives become a succession of good desires and evil effects, of promises and infidelities. Is this to labor effectually for salvation?

PRAYER.

WEARY, O Lord, of the inefficacy of our desires, and of offering Thee only thoughts which we reduce not to practice, and promises which we never fulfil, we earnestly supplicate Thee to grant us the grace of adding effect to our desires, and of uniting the practice with the knowledge of virtue; for we well know, as Thou teachest in the Gospel, that not every one who says "Lord, Lord," shall enter into the kingdom of heaven, but only those who do the will of Thy Father; grant, therefore, O my Saviour, that I may not only think of and desire, but ever accomplish Thy blessed will. Amen.

 CHAPTER XX.

OF THE LOVE OF SOLITUDE AND SILENCE.

EEK a convenient time to attend to thyself; and reflect often upon the benefits of God to thee.

Let curiosities alone.

Read such matters as may produce compunction rather than give occupation.

If thou wilt withdraw from superfluous talking, and idle visiting, and from hearing new things and rumors, thou wilt find time sufficient and proper to spend in good meditations.

The greatest Saints shunned the company of men when they could, and chose rather to live unto God in secret.

2. As often as I have been amongst men, said one, I have returned less a man. This we too often experience when we talk long.

It is easier to keep silence altogether than not to fall into excess in speaking.

It is easier to keep retired at home than to be enough upon one's guard abroad.

He, therefore, who aims at inward and spiritual things, must, with Jesus, turn aside from the crowd.

No man can safely appear in public but he who loves seclusion.

No man can safely speak but he who loves silence.

No man can safely be a superior but he who loves to live in subjection.

No man can safely command but he who hath learned how to obey well.

3. No man can rejoice securely but he who hath the testimony of a good conscience within.

Yet even the security of the Saints was always full of the fear of God.

Neither were they the less careful and humble in themselves, because they shone with great virtues and grace.

But the security of the wicked ariseth from their pride and presumption, and in the end turns to their own deception.

Never promise thyself security in this life, however good a religious or devout solitary thou mayest seem to be.

4. Oftentimes the highest in men's estimation have been in the greater danger, by reason of their too much confidence.

And hence it is more useful for many not to be wholly without temptations, but to be very often assaulted, lest they be too secure, lest perhaps they be lifted up unto pride, and even turn aside, with too little restraint, after exterior consolations.

Oh, how good a conscience would he keep, who should never seek transitory joys, and never busy himself about the world !

Oh, how great peace and tranquillity would he have, who should cut off all vain solicitude, and think only of the things of God and his salvation, and place his whole hope in God !

5. No one is worthy of heavenly consolation who hath not diligently exercised himself in holy compunction.

If thou wouldst feel compunction to thy very heart, enter into thy chamber and shut out the tumult of the world ; as it is written, "Be sorry in your beds."

Thou wilt find in thy cell what thou wilt too often lose abroad.

The cell continually dwelt in groweth sweet ; but ill guarded, it begetteth weariness.

If, in the beginning of thy religious life, thou dwell in it and keep it well, it will be to thee afterwards as a dear friend and most delightful solace.

6. In silence and quiet the devout soul maketh progress, and learneth the hidden things of Scripture.

There she findeth floods of tears, wherein each night she may wash and be cleansed ; and so become the more familiar with her Creator, the further she dwelleth from all the tumult of the world.

For whoso withdraweth himself from acquaintances and friends, to him will God, with His holy Angels, draw near.

Better is it to lie hid and take diligent care of thyself, than, neglecting thyself, to work miracles.

It is praiseworthy for a religious but seldom to go abroad, to shun being seen, and to have no wish to see men.

7. Why dost thou wish to see what it is not lawful for thee to have? The world passeth away, and its concupiscence.

The longings of sense draw thee to roam abroad; but when the hour hath passed away, what dost thou bring back with thee but a weight upon thy conscience, and a dissipated heart?

Oftentimes a joyous going abroad begetteth a sorrowful return home; and a merry evening maketh a sorrowful morning.

So all carnal joys enter pleasantly, but at the end bring remorse and death.

8. What canst thou see elsewhere that thou dost not see here? Behold the heavens, and the earth, and all the elements; for out of these are all things made.

9. What canst thou see anywhere that can last long under the sun?

Thou trustest that perchance thou wilt be satisfied; but thou wilt never be able to reach it.

If thou couldst see all things at once before thee, what would it be but an empty vision?

Lift up thine eyes to God on high, and pray for thy sins and negligences.

Leave vain things to vain people; look thou to those things which God hath commanded thee.

Shut thy door upon thee, and call unto thee Jesus thy beloved.

Stay with Him in thy cell; for nowhere else shalt thou find so great peace.

If thou hadst never left it, nor hearkened to any rumors, thou wouldst have remained longer in happy peace. But the moment thou delightest to give ear to novelty, thou must suffer from thence disquietude of heart.

PRACTICAL REFLECTIONS.

EXTERIOR retirement is not sufficient to engage and satisfy a heart which would really withdraw itself from creatures to be occupied on itself alone; but interior retirement is likewise necessary, which is a spirit of recollection and prayer. A soul which is separated from all the amusements of the senses, seeks and finds in God that pure satisfaction which it can never meet with in creatures. A respectful and frequent remembrance of the presence of God occupies the mind, and an ardent desire of pleasing Him and of becoming worthy of His love engages the heart. It is absorbed in Him alone: all things else dwindle into nothing. It buries itself in its dear solitude, and dies to itself and all things in God; it breathes only His love, it forgets all to remember only Him; penetrated with grief for its infidelities, it mourns incessantly in His presence; it sighs continually for the pleasure of seeing and possessing Him in heaven; it nourishes itself with reading good books and with the exercise of prayer; it is never tired of treating with God on the affairs of salvation, at least it humbly supports the irksomeness it may experience; and with a view of honoring His sovereign dominion by the complete destruction of sin in itself, it renounces all desire of finding any other satisfaction than that of pleasing Him.


PRAYER.

O MY God, when will silence, retirement, and prayer become the occupations of my soul, as they are now frequently the objects of my desires? How am I wearied with saying so much and yet doing so little for Thee! Come, Jesus, come, Thou, the only object of my love, the centre and supreme happiness

of my soul! come, and impress my mind with such a lively conviction of Thy presence that all within me may lead to its influence. Come, Lord, and speak to my heart, communicate to it Thy holy will, and mercifully work within it both to will and to do according to Thy good pleasure. Alas! how long shall my exile be prolonged? When shall the veil be removed which separates time from eternity? When shall I see that which I now believe? When shall I find what I seek? When shall I possess what I love, which is Thyself, O my God? Grant, O Jesus, that these holy desires with which Thou now inspirest me, may be followed by that eternal happiness which I hope for from Thy infinite mercy. Amen.

CHAPTER XXI.

OF COMPUNCTION OF HEART.

 F thou wouldst make any progress, keep thyself in the fear of God, and be not too free: curb all thy senses under discipline, and give not thyself up to foolish mirth.

Give thyself to compunction of heart, and thou shalt find devotion.

Compunction opens the way to much good, which dissipation is wont quickly to lose.

It is wonderful that any man can ever abandon himself wholly to joy in this life, when he considereth and weigheth his exile and the many dangers of his soul.

2. Through levity of heart and neglect of our defects we feel not the sorrows of the soul; and we often vainly laugh, when in all reason we should weep.

There is no true liberty nor profitable joy but in the fear of God with a good conscience.

Happy is the man that can cast away all the hinderance of distraction, and recollect himself in the unity of holy compunction.

Happy the man who casteth away from him whatever may stain or burden his conscience.

Strive manfully; habit is overcome by habit.

If thou canst let men alone, they will let thee alone to do whatever thou hast to do.

3. Busy not thyself in matters which appertain to others; and entangle not thyself in the affairs of the great.

Have always an eye upon thyself in the first place, and admonish thyself preferably to all thy dearest friends.

If thou hast not the favor of men, be not afflicted; but let it seriously concern thee that thou dost not carry thyself so well and circumspectly as a servant of God and a devout religious ought to do.

Oftentimes it is better and safer for a man not to have many consolations in this life, especially such as are according to the flesh. Still that we have not

divine comfort is our own fault, because we seek not compunction of heart, and do not wholly renounce vain and outward satisfactions.

4. Know that thou art unworthy of heavenly consolation, but rather deservest much tribulation.

When a man hath perfect compunction, then the whole world is to him burdensome and distasteful.

A good man findeth abundant matter for sorrow and tears.

For whether he considereth himself, or thinketh of his neighbor, he knoweth that no man liveth here below without tribulation.

And the more strictly he doth consider himself, the greater is his sorrow.

The subjects of just sorrow and interior compunction are our sins and vices, in which we are so enwrapt, that we are seldom able to fix our mind on heavenly things.

5. Didst thou think oftener of thy death than of a long life, no doubt but thou wouldst be more in earnest for thy amendment.

Didst thou also well ponder in thy heart the future pains of hell or purgatory, methinks thou wouldst bear willingly labor and sorrow, and fear no kind of austerity.

But because these things reach not the heart, and we still love flattering pleasure, therefore we remain cold and very slothful.

Oftentimes it is our want of spirit that maketh the wretched body complain for so slight cause.

Pray therefore humbly to the Lord to give unto thee the spirit of compunction, and say with the Prophet, "Feed me, O Lord, with the food of tears, and give me to drink of tears in measure."

PRACTICAL REFLECTIONS.

CAN we be sensible of our miseries and not deplore them, and humble ourselves under them before God, and have continual recourse to Him to support and keep us from offending Him? It is this humble diffidence in ourselves, and firm confidence in God, which constitute the spirit of compunction of which the author speaks in this chapter. How is it possible we should taste true joy for one moment in this life, in which we are beset with miseries and sin—are continually in danger of being lost forever, and are exiles from paradise, our true country? Well might St. Augustine say that a true Christian suffereth life, and sigheth after death, which will put an end to sin, and unite him forever to his God. How afflicting to feel ever prone to offend God—always in danger of forfeiting salvation! O life! how burthensome art thou to a soul that truly loves God, and is grieved at being separated at a distance from Him—an exile from heaven! O death, how sweet art thou to a soul that breathes only God and can no longer exist without possessing Him!

PRAYER.

GRANT, O God, that my heart may become detached from all things, and, being wholly recollected in Thee, relish no other pleasure than that of loving Thee, of acting and suffering for Thy sake. I willingly consent to the sweet portion Thou allotest me to do, Thy will in time, by patiently receiving all the pains Thou sendest me, that Thou mayest become my happiness for eternity. What should I not do and suffer for such a reward? Keep me, O Lord, in the holy desire with which Thou inspirest me, of sparing no pains to obtain it. Amen.

CHAPTER XXII.

OF THE CONSIDERATION OF HUMAN MISERY.



WRETCHED art thou, wheresoever thou be and whithersoever thou turn thee, unless thou turn thyself unto God.

Why art thou troubled that things go not with thee as thou wishest and desirest? Who is there that hath all things according to his will? Neither I, nor thou, nor any man upon earth.

There is no man in the world without some trouble or affliction, be he King or Pope.

Who, then, is the best off? truly he that is able to suffer something for the sake of God.

2. Weak-minded and inconstant people often say, See what a happy life that man leadeth! how rich he is, how great, how powerful and exalted!

But take heed to heavenly riches, and thou wilt see that all these temporal ones are nothing; yea, most uncertain, and rather a heavy burden, since they never are possessed without solicitude and fear.

Man's happiness is not the having temporal goods in abundance; but a moderate portion is sufficient for him.

Truly it is a misery to live upon the earth.

The more a man desireth to be spiritual, the more distasteful doth this present life become to him; for he the better understandeth, and more clearly seeth, the defects of human corruption.

For to eat, to drink, to watch, to sleep, to rest, to labor, and to be subject to the other necessities of nature, truly is a great misery and affliction to a devout man, who longeth to be released, and to have done with all sin.

3. For the interior man is greatly weighed down by the necessities of the body in this life.

Hence the Prophet devoutly prayeth that he may be free from them, saying, "From my necessities deliver me, O Lord."

But woe to them that know not their own misery; and still more woe to them that make this wretched and perishable life the object of their love.

For some there are who cling to it so closely (though even by laboring or by begging they hardly have bare necessities), that could they live here always, they would care nothing for the kingdom of God.

4. Oh, senseless people, and unbelieving in heart, to lie buried so deep in earthly things, as to relish nothing but what is carnal!

Miserable men! yet a while, and in the end they will feel bitterly what a worthless thing and nothing it was that they have been loving.

But the Saints of God, and all devoted friends of Christ, looked not to what

pleased the flesh, nor to what flourished for the time of this life; but all their hopes and aims aspired after the good things that are eternal.

All their desire tended upwards to the things everlasting and invisible, for fear lest by the love of things visible they should be dragged down to things below.

Lose not, brother, thy confidence of making spiritual progress; thou hast yet time, the hour is not yet passed.

5. Why wilt thou put off thy purpose from day to day? Arise, and begin this very instant, and say, Now is the time to do, now is the time to fight, now is the proper time to amend my life.

When thou art troubled and afflicted, then is the time of merit.

Thou must pass through fire and water before thou come to refreshment.

Except thou do violence to thyself, thou wilt not overcome vice.

As long as we carry about this frail body, we cannot be free from sin, nor live without weariness and sorrow.

Fain would we be at rest from all misery; but since we have lost innocence through sin, we have lost also true blessedness.

We must therefore have patience, and wait God's mercy, till iniquity pass away, and this mortality be swallowed up in life.

6. Oh how great is human frailty, which is ever prone to vice!

To-day thou confessest thy sins, and to-morrow thou again committest what thou didst confess.

Now thou purposest to be upon thy guard, and an hour after thou art acting as if thou hadst made no resolution.

Justly then may we humble ourselves, and never think any thing great of ourselves; since we are so frail and unstable.

And even what we have at last just acquired through grace, and with great labor, may soon be lost through negligence.

7. What will become of us in the end if we begin so early to grow lukewarm?

Woe to us if we thus wish to turn aside to rest, as if there were already peace and security, when there does not as yet appear a trace of true holiness in our deportment!

Very useful would it be for us to be yet again instructed, like good novices, to the highest morality; if haply, there might be hope of some future improvement and greater spiritual progress.

PRACTICAL REFLECTIONS.

WHAT a happiness and what a gain to see and to find God, in whom we may forget all our cares, and end all our miseries! And how happy are we in knowing and feeling that it is really true happiness, a heaven upon earth, to suffer all for God's sake, even such things as are most humiliating and repugnant to our nature; for this can proceed only from the true love of God. How miserable are we, if we are not sensible of or love the miseries of this life, and sigh not incessantly for the enjoyments of the life to come! How justly does St. Gregory observe that to act thus is to love hunger and misery, and not

to love nourishment and happiness! Can we experience every hour, as we do, the inconstancy and frailty of our hearts, how soon we forget our good resolutions, and how light we make of our promises to God, and not humble ourselves in His presence, and implore Him, with holy Judith, to fortify us and make us faithful?

PRAYER.

WE beseech Thee, O Father of mercies, and God of all consolation, to support us in the perpetual combats we are summoned to maintain against our passions, our self-love, and our whole self, which is so opposed to Thee; for alas! O God, what can we do of ourselves, if Thou support us not, but fall into sin and offend Thee? Leave us not, therefore, to ourselves, but strengthen us in the inward man, that so we may at all times and in all things renounce our evil inclinations, which are incessantly endeavoring to withdraw our hearts from Thee. Complete Thy conquest, and make us all Thine own both now and for ever. Amen.



CHAPTER XXIII.

OF THE THOUGHTS OF DEATH.



VERY little while and all will be over with thee here. See to it, how it stands with thee in the next life. Man to-day is, and to-morrow he is seen no more.

And when he is taken away from the sight, he is quickly also out of mind.

Oh, the dulness and the hardness of the human heart, that dwelleth only upon things present, instead rather of providing for those which are to come!

Thou shouldst so order thyself in every deed and thought as if thou were immediately to die.

If thou hadst a good conscience, thou wouldst not much fear death.

It were better to shun sin than to fly death.

If thou art not prepared to-day, how wilt thou be to-morrow?

To-morrow is an uncertain day; and how knowest thou if thou shalt have to-morrow?

2. Of what use is it to live long, when we advance so little?

Ah, long life doth not always amend us; nay, oftentimes doth rather augment our guilt.

Would that even for one day we had behaved ourselves well in this world!

Many count the years of their conversion, but oftentimes the fruit of amendment is but little.

If it is a fearful thing to die, perhaps it will be still more dangerous to live longer.

Blessed is the man that hath the hour of his death continually before his eyes, and daily putteth himself in order for death.

If thou hast at any time seen a person die, reflect that thou too must pass the same way.

3. When it is morning, think thou wilt not live till evening.

And when evening comes, venture not to promise thyself the next morning. Be therefore always in readiness, and so live that death may never find thee unprepared.

Many die suddenly and unprovidedly; for the Son of Man will come at the hour when He is not looked for.

When that last hour shall have come, then thou wilt begin to think far otherwise of all thy past life; and great will be thy grief, that thou hast been so neglectful and remiss.

4. How happy and how prudent is he who now striveth to be in life what he would fain be found in death.

For it will give great confidence of dying happily, to have a perfect contempt of the world, a fervent desire to advance in virtue, a love of discipline, the spirit of penance, readiness of obedience, abnegation of self, and patience to bear any kind of adversity for the love of Christ.

Many are the good works thou canst do whilst in health; but when thou art sick, I know not what thou wilt be able to do.

Few are improved by sickness; so also they that go much abroad seldom grow in sanctity.

5. Trust not in thy friends and neighbors, and put not off thy soul's welfare till the future, for men will forget thee sooner than thou thinkest.

It is better to provide now in time, and send some good before thee, than to trust to the assistance of others after death.

If thou art not solicitous for thyself now, who will be solicitous for thee hereafter?

Now is the time very precious, now is the acceptable time, now is the day of salvation.

But, O misery! that thou spendest not this time more profitably, wherein thou hast it in thy power to merit that thou mayest live eternally.

The time will come when thou wilt fain implore one day or even one hour for amendment; and I know not if thou wilt obtain it.

6. Oh, then, dearly beloved, from what great danger mayst thou free thyself, from what great fear be rescued, if only thou wouldst be always fearful, and looking for death!

Study, therefore, so to live now, that in the hour of death thou mayest be able rather to rejoice than to fear.

Learn now to die to the world, that then thou mayest begin to live with Christ.

Learn now to despise all things, that then thou mayest freely go to Christ.

Chastise thy body now by penance, that then thou mayest have a certain confidence.

7. Ah, fool! why thinkest thou to live long, when here thou hast not a day secure?

How many souls have been deceived, and snatched unexpectedly from life.

How often hast thou heard related, that such a one fell by the sword, another is drowned, another falling from on high broke his neck, this man died at table, that other came to his end at play !

Some perish by fire, some by the sword, some by pestilence, some by the hands of robbers ; and so death is the end of all ; and man's life passeth away suddenly like a shadow.

8. Who will remember thee when thou art dead ? and who will pray for thee ?

Do now, beloved, do now all thou canst ; for thou knowest not when thou art to die, and, moreover, thou knowest not what will befall thee after death.

Whilst thou hast time, amass for thyself immortal riches.

Think of nothing but thy salvation ; care only for the things of God.

Make to thyself friends now, by venerating the Saints of God, and imitating their actions, that when thou shalt fail in this life, they may receive thee into everlasting dwellings.

9. Keep thyself as a pilgrim and a stranger upon earth, that hath no concern with the business of the world.

Keep thy heart free and lifted up to God, for thou hast not here a lasting city.

Send thither thy prayers and daily sighs, with tears, that thy spirit may merit after death to pass happily to our Lord. Amen.

PRACTICAL REFLECTIONS.

To fear death, and not to avoid sin, which alone can make it really terrible, is to fear it unavailably for salvation ; for, as Christians, we ought to dread it so as to make the fear of it the motive and rule of a good life. The great secret of dying happily is to live always in the same state in which we hope to die, and in which we desire that God may find us when our last hour shall have arrived. We should therefore do all the good and practise all the virtues now, which we shall then wish to have done and practised. Endeavor to die daily to some one of all those things which, when thou departest hence, thou must leave for ever. Happy the Christian who dies often in spirit ere he quits the flesh. His death shall be holy and precious in the sight of God.

PRAYER.

KNOWING that I shall certainly die, but ignorant of the day, of the hour, and of the state of my soul, in which I shall depart hence, I beseech Thee, most blessed Saviour, by the merits of Thy sacred passion, to prepare me for that awful moment. Assist me to become diligent in my employments, faithful to Thy graces, attentive at my prayers, regular in frequenting the sacraments, and constant in the performance of those good works, and in the practice of those virtues which are proper for my state ; that so, through Thy merits, I may experience consolation in my last moments, and leave this valley of tears in the assured hope of salvation. Grant that I may ever persevere in Thy grace, seek in all things to please Thee, and breathe only Thy love ; for living thus, my Jesus, by Thee, for Thee, and like unto Thee, it will be at all times most advantageous for me to die, that I may never offend Thee more, but see, love, and enjoy Thee for all eternity. Amen.

CHAPTER XXIV.

OF JUDGMENT, AND THE PUNISHMENTS OF SINNERS.



IN all things look to the end, and how thou wilt stand before the strict Judge from whom there is nothing hid; who takes no bribes, and receives no excuses, but will judge that which is just.

O most miserable and foolish sinner, what wilt thou answer unto God, who knoweth all thy evil deeds,—thou who art sometimes afraid of the countenance of an angry man?

Why dost thou not provide thee against the day of judgment, when no man can be excused or defended by another, but each one will have enough to do to answer for himself?

Now thy labor is profitable, thy tears are acceptable, thy groans are heard, thy sorrow is satisfying, and purifieth the soul.

2. The patient man hath a great and wholesome purgatory; who, suffering wrongs, is more concerned at another's malice than at his own injury; who prays freely for his adversaries, forgiving their offences from his heart; who delays not to ask pardon of others; who is easier moved to pity than to anger; who does frequent violence to himself; and strives to bring his flesh wholly in subjection to the spirit.

Better is it to purge away our sins, and cut off our vices now, than to keep them for purgation hereafter.

Truly we deceive ourselves, through the inordinate love we bear the flesh.

3. What else will that fire devour but thy sins?

The more thou sparest thyself now, and followest the flesh, so much the more dearly shalt thou pay for it hereafter, and the more fuel dost thou lay up for that fire.

In what things a man hath most sinned, in those things shall he be most grievously punished.

There the slothful will be pricked with burning goads, the gluttonous tormented with extreme hunger and thirst; there the luxurious and the lovers of pleasure will have burning pitch and fetid sulphur rained upon them; and the envious, like rabid dogs, will howl for grief.

4. There will be no vice but will have its own peculiar torment.

There the proud will be filled with all confusion, and the avaricious pinched with the most miserable want.

There one hour of punishment will be more grievous than a hundred years of the most bitter penance here.

There will be no rest, no consolation for the damned; but here we sometimes cease from labor, and enjoy the consolation of our friends.

Be therefore now solicitous and sorrowful for thy sins, that in the day of judgment thou mayest be in security with the blessed: for then the just shall stand with great constancy against those that have afflicted and oppressed them.

Then will he stand up to judge who now humbly submitteth himself to the judgment of men.

Then shall the poor and humble have great confidence, and the proud will fear on every side.

5. Then will it appear that he was wise in this world, who for Christ's sake learned to be a fool and despised.

Then every tribulation borne with patience shall be pleasing, and all iniquity shall stop her mouth.

Then shall every devout person rejoice, and all the irreligious shall be sad.

Then shall the flesh that was afflicted exult more than if it had always fared in delights.

Then shall the mean habits shine, and the fine garment grow dingy.

Then shall the poor cottage be praised above the gilded palace.

Then shall enduring patience more avail than all the power of the world.

Then shall simple obedience be more highly exalted than all worldly cunning.

6. Then a pure and good conscience shall bring more joy than learned philosophy.

Then shall the contempt of riches far outweigh all the treasures of the children of earth.

Then shalt thou find more consolation in having prayed devoutly, than in having feasted daintily.

Then shalt thou rejoice more in having kept silence, than for having made long discourses, or talked much.

Then shall holy works be of greater value than multitudes of goodly words.

Then shall strictness of life and hard penance please more than all the delights of earth.

Learn to suffer in little things now, that then thou mayest be delivered from more grievous sufferings.

Try first here what thou canst bear hereafter.

If now thou canst endure so little, how wilt thou be able to suffer eternal torments?

If now a little suffering makes thee so impatient, what will hell do then?

Behold, assuredly, both joys thou canst not have,—to delight thyself here in this world, and afterwards to reign with Christ.

7. If up to this very day thou hadst always lived in honors and pleasures, what would it all profit thee, did it happen that thou must immediately die?

All therefore is vanity, except to love God and serve Him only.

For he that loveth God with his whole heart, feareth neither death, nor

punishment, nor judgment, nor hell; for perfect love giveth secure access to God.

But he who still finds delight in sin, no wonder if he fear death and judgment.

It is good, however, if love as yet reclaim thee not from evil, that at least the fear of hell do check thee.

For, indeed, he that setteth aside the fear of God will not be able to persevere long in good, but will very soon fall into the snares of the devil.

PRACTICAL REFLECTIONS.

How powerfully do the fear of God's judgments and the dread of a miserable eternity act as a restraint upon our passions, arrest the sallies of temper, and oblige us to withdraw from the allurements and pleasures of sin! To what end (let us say to ourselves in time of temptation) is the criminal pleasure of this sin of revenge, impurity, anger, injustice, or lying?—to afford myself a momentary gratification. And should I die immediately after having yielded, without repentance, without the sacraments, (which may happen, and which does happen to thousands,) where will this sinful enjoyment terminate?—in a miserable eternity. A momentary pleasure, an eternity of pain! No, I will not expose myself to the danger of being miserable for ever, for the sake of a moment of pleasure. How true it is, according to the wise man, that to avoid sin, at least habitual sin, we must remember our last end. Did we frequently and seriously reflect that we must one day give an exact account of our consciences, of the conduct of our whole lives, of all our sins, to a Judge who knoweth and remembereth all things; who would not be terrified at the apprehension of judgment, and of the terrible account we are then to give, and would not watch over himself, and endeavor to correct all his faults? Let us be convinced that the sure way to avoid condemnation in the next life is to condemn and punish ourselves in this.

PRAYER.

O SOVEREIGN Judge of the living and the dead! who, at the moment of our death, will decide our eternal doom, remember that Thou art our Saviour as well as our Judge, and that, as much as our sins have provoked Thee to wrath, Thy sacred wounds have inclined Thee to mercy. Look therefore on those wounds inflicted on Thee for our sins, and on the blood which Thou hast shed for their expiation, and by those precious pledges of salvation we conjure Thee to pardon our manifold transgressions. Amen.

CHAPTER XXV.

OF THE FERVENT AMENDMENT OF OUR WHOLE LIFE.

BE watchful and diligent in the service of God, and often reflect: What hast thou come hither for, and why hast thou left the world? Was it not that thou mightest live for God, and become a spiritual man?

Be fervent then in making progress; for thou shalt shortly receive the reward of thy labors, and then neither fear nor sorrow shall come near thy borders.

Thou shalt labor a little now, and thou shalt find great rest, yea, everlasting joy.

If thou continue faithful and fervent in doing, God will doubtless be faithful and rich in rewarding.

Thou must keep a good and firm hope of coming to the crown; but thou must not be too secure, lest thou grow indolent, or be lifted up.

2. When a certain anxious person, who oftentimes wavered between hope and fear, once overcome with sadness, threw himself upon the ground in prayer before one of the altars in the church, and revolving these things in his mind, said, Oh, if I only knew that I should persevere: that very instant he heard within him this heavenly answer: And if thou didst know this, what wouldst thou do? Do now what thou wouldst then do, and thou shalt be perfectly secure.

And immediately being consoled and comforted, he committed himself to the divine will, and his anxious wavering ceased.

He had no longer any wish for curious searchings to find out what should happen to him, but studied rather to learn what was the acceptable and perfect will of God for the beginning and the perfecting of every good work.

3. "Hope in the Lord," saith the Prophet, "and do good, and inhabit the land, and thou shalt be fed with the riches thereof."

There is one thing that keepeth many back from spiritual progress, and from fervor in amendment; namely, a dread of the difficulty or of the labor that is necessary in the struggle.

And assuredly they especially advance beyond others in virtue, who strive the most manfully to overcome the very things which are the hardest and most contrary to them.

For there a man doth profit most and merit more abundant grace, where he doth most overcome himself and mortify his spirit.

4. All have not, indeed, equal difficulties to overcome and mortify; but a diligent and zealous person will make greater progress, though he have more passions, than another who is well-regulated, but less fervent in the pursuit of virtues.

Two things especially conduce to great improvement; namely, forcibly to withdraw oneself from what nature is viciously inclined to, and fervently to follow up the good one is most in need of.

Study, likewise, especially to guard against and to get the better of such things as oftenest displease thee in others.

5. Turn all occasions to thy spiritual profit, so that the good examples thou mayest see or hear of may stir thee up to imitate them.

And whatever thou shalt observe that is blameworthy, take care not to do the same thing thyself; or if thou have ever done so, study to amend as soon as possible.

As thine eye observeth others, so again thou art also observed by others.

How pleasant and sweet is it to see brethren fervent and devout, well-mannered and well-disciplined!

How sad and afflicting to see them walking disorderly, and not practising the things that they are called to!

How mischievous it is to neglect the purpose of their vocation, and turn their minds to what is not their business !

6. Do thou be mindful of the purpose thou hast undertaken, and place before thee the image of the Crucified.

Well mayest thou be ashamed when looking into the life of Jesus Christ, that as yet thou hast not studied more to conform thyself to Him, long as thou hast been in the way of God.

The religious who exerciseth himself earnestly and devoutly in the most holy life and passion of our Lord, shall find there abundantly all that is useful and necessary for him ; nor need he seek out of Jesus for any thing better.

Oh, if the crucified Jesus should come into our heart, how quickly and sufficiently learned should we be !

7. The fervent religious beareth and taketh all things well, whatever he is commanded.

The negligent and lukewarm religious hath trouble upon trouble, and endureth anguish on every side ; for he has no consolation within, and is forbidden to seek it without.

The religious that liveth out of discipline is exposed to dreadful ruin.

He that is seeking to be more free and unrestrained will always be in trouble ; for one thing or other will ever disgust him.

8. How do so many other religious do, who live most strictly under the cloistered discipline ?

They seldom go abroad, they live retired, they are fed on the very poorest, they are coarsely clad, they labor much, they talk little, they keep late vigils, they rise early, they spend much time in prayer, they read frequently, and keep themselves in all discipline.

Consider the Carthusians and the Cistercians, and the monks and nuns of other religious orders, how they rise every night to sing praises to the Lord ! And what a shame it would be for thee to grow slothful at such a time, when so great a multitude of religious are beginning to sing aloud with joy to God !

9. Oh, if there were nothing else to do but praise the Lord our God with all our heart and voice ! Oh, if thou didst never require to eat, or drink, or sleep, but couldst be always praising God, and occupied with spiritual pursuits only, then thou wouldst be much happier than now, since thou art a slave to the flesh from necessities of every kind.

Would to God that there were none of these necessities, but only spiritual reflections required for the soul. These, alas, it is seldom enough we taste !

10. When a man hath arrived so far that he seeks his consolation from no created thing, then first doth he begin truly to taste what God is ; then, too, will he be well content with every thing that happens.

Then will he neither rejoice for much nor be sorrowful for little, but will

commit himself wholly and confidingly to God, who is to him all in all; to whom nothing is lost or dieth, but for whom all things live, and at whose beck they instantly obey.

11. Ever keep in mind thine end, and that time lost returneth no more.

Without care and diligence thou shalt never acquire virtues.

If once thou beginnest to grow lukewarm, thou beginnest to be in a bad state.

But if thou give thyself to fervor, thou shalt find great peace; and thou shalt feel thy labor light, through the grace of God, and for the love of virtue.

The fervent and diligent man is ready for all things.

It is harder labor to withstand our vices and passions than to toil at bodily labors.

He that shunneth not small defects, by little and little falleth into greater.

Thou wilt always be glad in the evening, if thou spend the day profitably.

Watch over thyself, stir up thyself, admonish thyself, and whatever may become of others, neglect not thyself.

In proportion as thou dost violence to thyself, the greater progress wilt thou make. Amen.

PRACTICAL REFLECTIONS.

ACCORDING to our zeal for advancement, we take advantage of the good we see to practise it, and to carry us to God. To advance in virtue, we must overcome and renounce ourselves in all things, and die to the insatiable desires of our heart. It is certain we can merit in the service of God only in proportion as we do violence to ourselves. Wherefore, let us fight against and subdue the irregular inclinations which allure us to sin or to relaxation of our fervor: by this means we shall secure our salvation. A vigorous, constant, and generous effort to overcome ourselves, forwards us more in the ways of perfection and salvation than all those fruitless desires by which we would give ourselves to God, yet we do not what we would. The more we die to ourselves, the more do we live to God: and the more we refuse to gratify ourselves, so much the more do we please Him. How delightful must the life of that Christian be whose desires are so regulated that his chief happiness is in denying himself, and pleasing God! How sure a means of obtaining a happy eternity!

PRAYER.

THOU knowest, O Jesus, the extreme difficulty we experience in subduing and subjecting ourselves to Thee; suffer not this difficulty to hinder us from accomplishing it. It is just we should prefer Thy glory, and Thy holy will, to our own will and gratification, and hence we are resolved to do so. Strengthen us in this resolution, and make us faithful; grant that all in us may yield to Thee, that, advancing daily in virtue, and leading a supernatural and, through Thy merits, an acceptable life, we may become worthy of Thy grace here, and of Thy eternal glory hereafter. Amen.





BOOK SECOND.

CHAPTER I.

OF INTERIOR CONVERSATION.



THE kingdom of God is within you, saith the Lord.

Turn thee unto the Lord with thy whole heart, and quit this miserable world, and thy soul shall find rest.

Learn to slight exterior things, and to give thyself to interior things, and thou shalt see the kingdom of God come within thee.

The kingdom of God is peace and joy in the Holy Ghost; which is not given to the wicked.

Christ will come to thee, and discover His consolation to thee, if thou wilt prepare for Him a fit dwelling within thee.

All His glory and beauty are from within; and there it is that He taketh delight.

Many are His visits to the man of interior life, and sweet the conversation that He holdeth with him; plenteous His consolation, His peace, and His familiarity.

2. Come, then, faithful soul, make thy heart ready for this spouse, so that He may vouchsafe to come to thee and to dwell within thee.

For so He saith, "If any man love me, he will keep my word, and my Father will love him; we will come to him, and make our abode with him."

Give admittance, therefore, to Christ, and refuse entrance to all beside.

When thou hast Christ, thou art rich, and He is sufficient for thee.

He will provide for thee, and be thy faithful procurator in all things; so that thou needest not to trust in men.

For men soon change, and they quickly fail; but Christ abideth for ever, and standeth by us firmly to the end.

3. No great confidence must we place in frail and mortal man, useful though he be, and dearly beloved; nor shouldst thou be much grieved if he sometimes oppose and contradict thee.

They that to-day are with thee, to-morrow may be against thee; and they often change to the contrary, like the wind.

Put thy whole trust in God, and let Him be thy fear and thy love.

He will answer for thee, and will graciously do for thee as shall be best.

Here thou hast no abiding city; and wherever thou shalt be, thou art a stranger and a pilgrim; nor wilt thou ever have rest, except thou be interiorly united with Christ.

4. Why dost thou stand looking about thee here, since this is not the place of thy rest?

Thy abode must be in heaven, and thou shouldst look upon all earthly things as it were in passing.

All things pass away, and thou too along with them.

See thou cleave not to them, lest thou be ensnared, and perish.

Let thy thoughts be with the Most High, and let thy prayers be sent forth without ceasing unto Christ.

If thou knowest not how to meditate on high and heavenly things, rest in the passion of Christ, and love to dwell within His sacred wounds.

For if thou devoutly betake thyself to the wounds and precious stigmas of Jesus, thou shalt feel great comfort in tribulation; thou wilt not care much for being slighted by man, and wilt easily bear the speeches of detractors.

5. Christ also was despised by men in the world, and in His greatest need He was, by His acquaintance and his friends, forsaken amidst insults.

Christ was willing to suffer and to be despised, and darest thou complain of aught?

Christ had enemies and detractors, and wouldst thou have all to be thy friends and benefactors?

Whence shall thy patience be crowned, if thou meet with no adversity?

If thou wilt suffer no contradiction, how canst thou be the friend of Christ?

Endure with Christ and for Christ, if thou wouldst reign with Christ.

6. If thou hadst once perfectly entered into the interior of Jesus, and tasted a little of His ardent love, then wouldst thou care but little for thy own convenience or inconvenience; but wouldst rather rejoice at reproach; for the love of Jesus maketh a man despise himself.

A lover of Jesus and the truth, a true interior person, who is free from

inordinate affections, can freely turn himself to God, elevate himself above himself in spirit, and enjoy a delightful repose.

7. He whose taste discerneth all things as they are, and not as they are said or accounted to be, is truly a wise man, and taught rather of God than of men.

He that knoweth how to walk interiorly, and to make but little account of things exteriorly, doth not look for places nor wait for seasons, to perform exercises of devotion.

The man of interior life soon recollecteth himself, because he never wholly poureth forth himself upon exterior things.

Exterior labor is no prejudice to him, nor any employment necessary for the time; but as things happen, so he accommodateth himself to them.

He who is well disposed and orderly in his interior is not concerned about the strange and perverse doings of men.

Just so much is a man hindered and distracted in proportion as he draws things to himself.

8. If all were right within thee, and thou wert well purified, all things would tend to thy good and thy profit.

The reason why many things displease thee, and oftentimes disturb thee, is, that thou art not yet perfectly dead to thyself, nor detached from earthly things.

There is nothing that so defileth and entangleth the heart of man as an impure attachment to created things.

If thou wilt refuse exterior consolations, then shalt thou be able to apply thy mind to heavenly things, and experience frequent interior joy.

PRACTICAL REFLECTIONS.

“*CONVERT thyself with thy whole heart to the Lord. Learn to despise exterior things, and give thyself to the interior.*” These words teach us that the true happiness and only merit of this life consist in retirement and recollection in God, which are maintained by means of a respectful remembrance of His presence, and a continual turning of souls towards Him. A recollected mind and a faithful heart form the character of an interior man who adores God in spirit and in truth, that is, who pays Him that interior homage which becometh His sovereign greatness, and is so necessary for a soul whose sole business is to live in God and for God. It is this abiding of God in the soul, this establishment of the soul in God, by raising itself up to Him in sighs and lamentations, and by casting its whole self upon Him, which enables it to live an interior life, a life of merit, and above nature, which is a heaven upon earth, and an anticipated possession of the felicity of God. I am resolved therefore to mortify my senses, to banish from my mind all vain and useless reflections, and to keep a strict guard over my heart, that nothing may enter therein but what will promote the fear and love of Jesus Christ. Everything else shall be to me as though it were not; and I will endeavor, above all things, to know, love, and imitate my Redeemer, content to suffer all for Him and in Him, that I may one day reign with Him. O my soul! breathe only His love, live only to please Him, sigh only for the happiness of possessing Him.

PRAYER.

O MY most amiable Saviour! the life of my soul! the only object of my hope, and the assurance of my salvation! come, take possession of my heart, which is already Thine, infuse into it the spirit of Thy mysteries, Thy interior dispositions, and the virtues which Thou didst practise. Grant that, animated by Thy Spirit, living in and by Thee, and, as it were, clothed with Thy justice, I may become more Thine than my own. Mayest Thou live in me: and may I, by a happy transmutation, yielding myself entirely to Thee, act only from the influence of Thy love. Amen.

CHAPTER II.

OF HUMBLE SUBMISSION.



MAKE no great account of who may be for thee or against thee, but mind and take care that God be with thee in every thing thou dost.

Have a good conscience, and God will sufficiently defend thee; for he whom God will help, no man's malice can hurt.

If thou knowest only how to be silent and to endure, doubt not but that thou shalt experience help from the Lord.

He knoweth the time and the manner of thy deliverance; and therefore it is thy part to resign thyself into His hands.

It belongs to God to help us and deliver us from all confusion.

Many a time it is a great advantage to us, for the keeping us in greater humility, that others know and reprehend our faults.

2. When a man humbleth himself for his faults, then he readily pacifieth others, and easily satisfieth those who are angry with him.

The humble man God protecteth and delivereth; the humble He loveth and consoleth; to the humble He inclineth Himself; on the humble He bestoweth bounteous grace, and after he hath been brought low, raiseth him up unto glory.

To the humble He revealeth His secrets, and sweetly inviteth and draweth him unto Himself.

The humble man, in the midst of reproaches, remaineth in great peace; for his dependence is on God, and not on the world.

Never think that thou hast thyself made any progress until thou feel that thou art inferior to all.

PRACTICAL REFLECTIONS.

How easy it is, when we are approved of, esteemed and praised by others, to say we are unworthy of such honors and deserve only contempt. To know whether we speak the truth, let us see if we should say the same under contempt. Upon this point I am resolved to accept, as from the hands of God, all the evil that may be said or done against me, as my due; and, far from murmuring, I will bless the Lord for permitting others to do me justice, that He may show me mercy; esteeming it too great a happiness to die and to be extinguished in the minds of men, that I may live only in the mind of God by the love of contempt, and the practice of true humility.

PRAYER.

THOU knowest, O God, how sensible I am to contradictions, calumnies, and contempt. Every thing revolts within me when I have occasion to suffer them. But I know also that what is impossible to me is easy to Thee, and that, supported and fortified by the help of Thy grace, I can patiently endure humiliations, which, of myself, I should receive with murmurs and vexation. Grant, then, O my Saviour, that imbued with Thy maxims, and animated by Thy spirit, I may regard with horror the glory, esteem, and praise which so often render me contemptible in Thy sight; and, on the contrary, receive injuries and affronts with submission and gratitude, that so I may hope to become the object of Thy love and the possessor of eternal glory. Amen.

CHAPTER III.

OF THE GOOD PEACEABLE MAN.



IRST keep thyself in peace, and then shalt thou be able to bring others to peace.

The peaceable man does more good than one that is very learned.

The passionate man turneth even good to evil, and readily believeth evil.

The good peaceable man turneth all things unto good.

He that is in perfect peace suspecteth no man.

But he that is discontented and disturbed is agitated by various suspicions; he neither hath rest himself, nor suffereth others to rest.

Many a time he saith what he ought not to say, and leaveth undone that which it were best for him to do.

He considers what others ought to do, and neglecteth that which he is bound to do himself.

Have, therefore, a zeal in the first place over thyself, and then mayest thou also justly exercise zeal towards thy neighbor.

2. Thou knowest well how to excuse and gloss over thine own deeds, but thou wilt not accept the excuses of others.

It were more just for thee to accuse thyself, and to excuse thy brother.

If thou wishest to be borne with, bear also with others.

See how far thou yet art from true charity and humility; which knoweth not how to feel anger or indignation against any one but oneself.

It is no great thing to associate with the good and the gentle; for this is naturally pleasing to all, and every one preferreth peace, and loveth best those that have like sentiments.

But to be able to live peacefully with the hard and the perverse, or with the undisciplined and those who contradict us, is a great grace, and a highly commendable and manly thing.

3. Some there are who keep themselves in peace, and have peace also with others; and there are some who neither have peace themselves, nor leave others in peace; they are troublesome to others, and still more troublesome to themselves.

And there are those who keep themselves in peace, and study to restore peace to others.

Nevertheless, all our peace in this miserable life must be placed rather in humble endurance than in not experiencing oppositions.

He who best knows how to endure will possess the greater peace.

Such a one is conqueror of himself and lord of the world, the friend of Christ and an heir of heaven.

PRACTICAL REFLECTIONS.

GRANTING the principle laid down in this chapter, that true peace consists much more in humbly submitting to what is contrary to our inclinations, than in meeting with nothing to thwart them, we must resolve to keep peace in contradictions, and to be calm in the midst of storms, patiently and meekly enduring persecution and all the evil that others may do or say against us. A soul that is truly humble complains only of itself; it endeavors to excuse others, while it blames itself, and is angry with none but itself. I am resolved, therefore, to live in peace with God, by obeying Him in all things; in peace with my neighbor, by not censuring his conduct or interfering with his affairs; and in peace with myself, by combating and subduing, on all occasions, the emotions and repugnances of my heart.

PRAYER.

THOU hast said, O Lord, by the mouth of Thy Prophet, *seek after peace and pursue it*, that is, cease not to seek it until thou hast found it. Only Thou, my Jesus, canst bestow it upon me, for Thou alone didst accomplish my peace and reconciliation with Thy Father upon the Cross. I have long sought to live in peace with Thee, with my neighbor, and with myself; but my infidelities, my selfish feelings, and the sallies of passion are causes of perpetual trouble to my soul, and hinder me from tasting its sweets. O my Saviour, Thou who didst calm the tempests, Thou whom the winds and the sea obeyed, calm the agitations of my troubled soul, which can no where find true repose but in Thee. Grant that, resigning myself in all things to Thy blessed will, I may find peace and happiness in being, doing, quitting, and suffering whatever Thou shalt appoint. Amen.



CHAPTER IV.

OF A PURE MIND AND A SIMPLE INTENTION.

BY two wings is man lifted above earthly things, viz., by simplicity and purity.

Simplicity must be in the intention, purity in the affection.

Simplicity aimeth at God, purity apprehendeth Him and tasteth Him.

No good work will be a hinderance to thee, provided thou be free interiorly from all inordinate affection.

If thou aim at and seek after nothing else but the will of God and thy neighbor's benefit, then shalt thou enjoy interior liberty.

If only thy heart were right, then every created thing would be to thee a mirror of life and a book of holy teaching.

There is no creature so little and so vile, that it showeth not forth the goodness of God.

2. If thou wert inwardly good and pure, then wouldst thou discern all things without impediment, and comprehend them well.

A pure heart penetrates heaven and hell.

According as every one is interiorly, so doth he judge exteriorly.

If there be joy in the world, truly the man of pure heart possesseth it.

And if there be any where tribulation and distress, an evil conscience doth the more readily experience it.

As iron cast into the fire loses its rust, and becomes all bright with burning,

so the man that turneth himself wholly to God is divested of all sloth, and changed into a new man.

3. When a man beginneth to grow lukewarm, then he is afraid of a little labor, and willingly receiveth exterior consolation.

But when he beginneth perfectly to overcome himself, and to walk manfully in the way of God, then he maketh little account of things that before seemed to him grievous.

PRACTICAL REFLECTIONS.

PURITY of heart consists in detachment from every thing that can defile it. A voluntary fault, an unguarded glance of the eye, a turning away from God, imprint a blemish upon the soul which defaces its beauty, and disfigures it in the sight of God. *Blessed*, says Jesus Christ, *are the clean of heart, for they shall see God.* They shall know Him by a lively and experimental faith in this life, which shall enable them to support the invisible things of God as though they were present to their sight; and in the next life they shall see Him by the light of His glory. We must therefore be determined, as far as we are able, not to commit any known sin, much less to contract a habit of any that can sully the purity of the soul, and make it a slave to self-love, endear it to the pleasures of sense, and render it incapable of elevating itself towards God. We must, moreover, in order to obtain this purity of heart, incessantly ask it of God, saying with the psalmist: *Create a clean heart in me, O God, and renew a right spirit within my bowels*, that is, a pure intention, by which I may seek only to please Thee in and before all things. In a word, we must be attached to nothing but God and His holy will; for all attachment to creatures tarnishes the beauty of the soul, and renders it incapable and unworthy of being united with its God.

PRAYER.

O JESUS, who hast so strongly recommended us, in the Gospel, to become humble, and simple as little children, if we would enter into the kingdom of Heaven, grant us that state of holy and spiritual infancy, and that simplicity of mind and purity of heart, which may make us worthy of Thy love. Amen.

CHAPTER V.

OF SELF-CONSIDERATION.



E may not trust too much to ourselves; for grace and understanding are often wanting to us.

There is in us but little light, and this we soon lose by negligence.

Oftentimes we are quite unconscious how interiorly blind we are.

We often do amiss, and do worse in excusing ourselves.

Sometimes we are moved by passion, and think it zeal.

We blame little things in others, and overlook great things in ourselves.

We are quick enough in perceiving and weighing what we bear from others; but we think little of what others have to bear from us.

He that should well and justly weigh his own doings would find little cause to judge harshly of another.

2. The interior man regardeth the care of himself before all other cares; and

he that looketh diligently to himself findeth it not difficult to be silent about others.

Thou wilt never be interior and devout unless thou pass over in silence other men's affairs, and look especially to thyself.

If thou attend wholly to thyself and to God, what thou seest abroad will affect thee but little.

Where art thou when thou art absent from thyself?

And when thou hast run over all things, what hath it profited thee if thou have neglected thyself?

If thou wouldst have true peace and perfect union, thou must cast all things else aside, and keep thy eyes upon thyself alone.

3. Thou wilt make great progress if thou keep thyself free from every temporal anxiety.

Thou wilt fall back exceedingly, if thou make account of any thing temporal.

Let there be nothing great, nothing high, nothing pleasant, nothing acceptable to thee but only God Himself, or what comes from God.

Think it all vanity, whatever consolation thou mayst meet with from any creature.

The soul that loveth God despiseth all things that are less than God.

God only, the eternal and infinite who filleth all things, is the solace of the soul and the true joy of the heart.

PRACTICAL REFLECTIONS.

USELESS reflections upon ourselves and upon exterior things occasion us to lose much time, many graces, and much merit. Did we but endeavor to substitute a respectful remembrance of God, in place of a vain and hurtful attention to ourselves and to creatures, we should be always well employed. To consider God as within us, and ourselves as existing in God; to live under the eye of Jesus Christ by means of recollection, in His hands by resignation, and at His feet by humility and a sincere acknowledgment of our miseries, is to live really as Christians; for we can only be such in proportion as we are devoted to Jesus Christ. Why then are we so much and so frequently attracted by news, curiosities, and vanity, and so little interested with God, our duties, and our salvation? It is because we are indifferent to the things of eternity, and too much attached to those which pass away with time. Let us, therefore, begin to be now what we hope to be for ever—occupied only with God, in God, and for God.

PRAYER.

CORRECT in me, O Lord, that indolence of mind in which I squandered away my time with trifles, and that uselessness of thought which withdraws me from the enjoyment of Thy presence, and distracts my attention in the time of prayer; or if, when I recite my prayers, I cannot always think of Thee, grant that my distractions may not be voluntary, so that, whilst they divert my mind, they may never withdraw my heart, from Thee. Teach me, O Lord, before prayer, to prepare my soul, that, urged by my many necessities, and by a desire of pleasing Thee, I may fulfil this important duty with a becoming sense of Thy awful presence, and of the subject on which I seek relief from Thy bounty and mercy. Amen.

CHAPTER VI.

OF THE JOY OF A GOOD CONSCIENCE.

THE good man's glory is the testimony of a good conscience.

Have a good conscience, and thou shalt always have joy.

A good conscience can bear very much and is very joyful in the midst of adversity.

An evil conscience is always fearful and unquiet; sweetly shalt thou rest, if thy heart upbraid thee not.

Never rejoice except when thou hast done well.

The wicked never have true joy, nor feel interior peace; for "there is no peace to the wicked," saith the Lord.

And if they say, We are in peace, and there shall no evil come upon us, and who is there shall dare to harm us?

Believe them not; for suddenly the anger of God shall arise, and bring their deeds to nought, and their thoughts shall perish.

2. To glory in tribulation is not hard to him that loves; for so to glory is to glory in the cross of the Lord.

Short-lived is the glory that is given and received by men.

Sadness ever accompanieth the glory of this world.

The glory of the good is in their own consciences, and not in the mouth of men.

The joy of the just is from God and in God, and their rejoicing is in the truth.

He that longeth after true and everlasting glory careth not for temporal.

And he that seeketh temporal glory, or doth not from his soul despise it, shows himself to have little love for that which is heavenly.

Great tranquillity of heart hath he who careth neither for praise nor blame.

3. Easily will he be content and at peace whose conscience is undefiled.

Thou art not more holy for being praised, nor the worse for being blamed.

What thou art, that thou art; nor canst thou be said to be greater than God seeth thee to be.

If thou attend diligently to what thou art interiorly, thou wilt not regard what men say of thee.

Man looketh on the face, but God seeth into the heart.

Man considereth the actions, but God weigheth the intentions.

Always to do well, and to esteem oneself of small account, is the mark of a humble soul.

To refuse consolation from any creature is the sign of great purity and of an interior confidence.

4. He that seeketh no outward testimony for himself, sheweth plainly that he hath wholly committed himself to God.

“For not he that commendeth himself,” saith blessed Paul, “is approved, but he whom God commendeth.”

To walk with God within, and to be bound by no affection from without, is the state of the man of interior life.

PRACTICAL REFLECTIONS.

THE peace of a good conscience does not always exclude those troubles which are occasioned by temptations and interior trials; but in all the storms which arise, it keeps the heart submissive and faithful to God, submissive in suffering pain, and faithful in not yielding under it, but in resisting, in fighting, and in neglecting nothing on account of it. Thus it is that a suffering and submissive soul is, according to the royal prophet, an acceptable sacrifice to God, who never rejects a contrite and humble heart, humble from the experience of its own miseries, and contrite for having given cause to God to oblige it to experience them. Let us, therefore, form a strong and constant resolution not to suffer ourselves to be discouraged, either by our falls, or by our trials, or by the experience of our miseries; but to humble ourselves before God, at the sight of our wretchedness; to crave pardon for the faults we have committed through not resisting, as we ought to have done, the enemy of our salvation; to punish ourselves immediately for them by some act of mortification; and, after that, to remain in peace; for a good conscience is that which is either exempt from sin by fidelity, or cleansed from it by repentance.

PRAYER.

THOU knowest, O Lord, to how many sinful allurements, interior trials, and dangers we are exposed, both from our natural and violent inclinations to evil, our unceasing repugnance to good, and the assaults of temptation. How shall we be able to resist so many and such powerful enemies, bent as they are upon our destruction, if Thou in Thy bounty assist us not? It is to Thee we raise up our hearts and our minds, it is to Thee we look for succor to keep us from yielding to temptation, to deliver us from the greatest of all evils, sin, and to preserve us from perishing everlastingly. Amen.

CHAPTER VII.

OF THE LOVE OF JESUS ABOVE ALL THINGS.



BLESSED is he who understandeth what it is to love Jesus, and to despise himself for the sake of Jesus.

We must leave what is beloved for the sake of the Beloved; for Jesus will be loved alone and above all things.

The love of things created is deceitful and inconstant; the love of Jesus is faithful and enduring.

He that clingeth to the creature shall fall with its falling.

He that embraceth Jesus shall be firmly rooted for ever.

Love Him, and keep Him for thy friend, who, when all forsake, will not leave thee, nor suffer thee to perish finally.

Sooner or later thou must be separated from all, whether thou wilt or no.

2. In life and in death keep thyself near to Jesus, and entrust thyself to His fidelity, who alone can help thee when all others fail.

The nature of thy Beloved is such, that He will not admit of a rival; but He will have thy heart for Himself alone, and sit as king upon His own throne.

If thou couldst empty thy heart of every creature, Jesus would willingly make His dwelling with thee.

Whatsoever thou reposest in men, out of Jesus, thou wilt find to be well-nigh lost.

Trust not, nor lean upon a reed full of wind. "For all flesh is grass, and all the glory thereof shall fade like the flower of grass."

3. Thou wilt soon be deceived, if thou regard only the external appearance of men. Indeed, if thou seek in others thy comfort and thy profit, thou wilt more often meet with loss.

If in all things thou seekest Jesus, truly thou shalt find Jesus; but if thou seek thyself, thou shalt find thyself also, but to thy own ruin.

For if a man seek not Jesus, he doth himself more harm than the whole world and all his enemies can do him.

PRACTICAL REFLECTIONS.

APPLY thy whole mind to know Jesus Christ, thy whole heart to love Him, and all thy care to follow Him, since for this alone thou art a Christian. What difficulty canst thou have in loving a Man-God, who assumed humanity only for love of thee, and for thy salvation? Be then resolved to study and to contemplate Him in all His actions, to penetrate into His designs, to enter into His dispositions and the purport of His mysteries; and endeavor to do, to suffer, and to live as He did; for the whole merit of a Christian in this life consists in conformity in all things with Jesus Christ; and, in the next, it will constitute his never-ending happiness. If he endeavor to participate here in the humble and suffering life of his Redeemer, he will hereafter partake of His glorious immortality.

PRAYER.

As, O Jesus, I can have no pretensions to heaven but through Thy virtues and merit, I beseech Thee to inspire me with an ardent desire of knowing and following Thee. Grant, O my most amiable Saviour, that I may follow Thy maxims, practise Thy virtues, and form myself upon Thy example, that my resemblance to Thee may make me worthy of Thy love, and cause me to find grace in the sight of Thy heavenly Father, who loves us only in proportion as we resemble Thee. Help me then to become imbued with Thy sentiments, and conformed to Thy inclinations. Grant that, after Thy example, I may become meek, humble, patient, charitable, and submissive in all things to Thy Father's will. I hope that, presenting myself to Him in and by Thee, I shall not be rejected, and that the attachment which I desire to have for Thee may secure Thy love for me, and my ultimate salvation. Amen.

CHAPTER VIII.

OF FAMILIAR FRIENDSHIP WITH JESUS.

WHEN Jesus is present, all is well, and nothing seems difficult; but when Jesus is absent, every thing is hard.

When Jesus speaketh not within, consolation is little worth; but if Jesus speak only one word, we feel great consolation.

Did not Mary Magdalen instantly rise up from the place where she wept when Martha said to her, "The Master is come, and calleth for thee."

Happy hour, when Jesus calleth thee from tears to joy of spirit.

How dry and hard art thou without Jesus ! How foolish and vain, if thou desire anything out of Jesus !

Is not this a greater loss to thee than if thou shouldst lose the whole world ?

2. What can the world give thee without Jesus ?

To be without Jesus is a grievous hell ; to be with Jesus a sweet paradise.

If Jesus be with thee, no foe can harm thee.

Whoever findeth Jesus, findeth a good treasure, yea, a good above every good.

And he that loseth Jesus loseth much, yea more than the whole world.

He that liveth without Jesus is in wretched poverty ; and he who is with Jesus is most rich.

3. It is a great art to know how to converse with Jesus ; and to know how to keep Jesus is great wisdom.

Be humble and peaceable, and Jesus will be with thee.

Be devout and calm, and Jesus will abide with thee.

Thou mayest soon drive away Jesus, and lose his grace, if thou wilt turn aside after outward things.

And if thou drive Him from thee and lose Him, to whom wilt thou fly ? and whom, then, wilt thou seek for thy friend ?

Without a friend, thou canst not live happily ; and if Jesus be not a friend to thee above all, thou wilt indeed be sad and desolate.

Thou dost foolishly, therefore, to trust in any other, or to rejoice in any other.

We ought rather to choose to have the whole world against us than to offend Jesus.

Of all, therefore, that are dear to thee, let Jesus be thy special beloved.

4. Let all be loved for Jesus' sake, but Jesus for His own sake.

Jesus Christ alone is singly to be loved ; for He alone is found good and faithful above all friends.

For His sake, and in Him, let enemies as well as friends be dear to thee ; and for all these thou must pray to Him that all may know and love Him.

Never desire to be singly praised or beloved ; for this belongeth to God alone, who hath none like unto Himself.

Neither desire that any one's heart should be much taken up with thee ; nor do thou be much taken up with the love of any one ; but let Jesus be in thee, and in every good man.

5. Be pure and free interiorly, without being entangled by any creature.

Thou must be naked, and bear a pure heart towards God, if thou wilt be free, and experience how sweet the Lord is.

And, indeed, thou wilt never attain to this, unless thou be prevented and drawn by His grace, so that thou mayest be united to Him alone, when thou hast cast out and dismissed all others.

For when the grace of God cometh to a man, then is he powerful for all things; and when it departeth, then is he poor and weak, and left only as it were to scourgings.

In these circumstances he must not be dejected nor despair; but calmly remain, awaiting the will of God, and bear, for the glory of Jesus Christ, whatever shall befall him; because, after the winter cometh summer, after the night the day returneth, after the storm cometh a great calm.

PRACTICAL REFLECTIONS.

It is difficult to live without some one to whom we can open our hearts and confide our secrets. But to whom can we better disclose them than to Jesus, who, more than all others, is a friend the most faithful, the most constant, and the most worthy of our confidence. Seek, therefore, in Him alone thy consolation and thy peace; lay open thy heart incessantly before Him; have recourse to Him in all thy troubles; and be not discouraged if He seem to hide His countenance, for this is only the effect of His love towards thee, and the trial of thy fidelity towards Him. Pray, entreat, and conjure Him in His bounty to assist thee; and be assured that, sooner or later, thou wilt experience the effects of His goodness. Preserve thy heart free for Him, and detached from every creature; love Him for the sake of His own infinite perfections; and love all things else only as they lead thee to Him and to His love. Let pains, injuries, sorrows, and humiliations become as welcome to thee as they were to Jesus Christ; and let the esteem and the praises of men be to thee objects of dread and contempt, because they were so to Him. In a word, accustom thyself to know Him, to speak to Him, to love Him, and to seek to please Him in all things, that, living thus in the exercise of His love, the last motion of thy heart may be an act of the love of thy dearest Redeemer.

PRAYER.

As Thy love for me, O Jesus, is a prevenient love, and as Thou makest me worthy of Thy love, by first loving me, attract and gain my heart, and confirm it in Thy love. Grant that, detached from all things, and uninfluenced by the allurements of self-love, I may breathe only Thy love; that I may be engaged with Thee alone, and attentive only to Thee, and neither seek nor love any thing but Thee alone, in all things. Be Thou, my most amiable Saviour, the reigning object and sovereign good of my soul. Grant that, animated by Thy spirit, formed upon Thy example, faithful to Thy graces, and obedient to Thy orders, I may live for Thee, from Thee, and like Thee, in order to commence that occupation on earth which I hope to continue in heaven, which is to possess and to love Thee. Amen.

CHAPTER IX.

OF THE WANT OF ALL CONSOLATION.



It is not hard to despise all human consolation when we have divine.

But it is much, and very much, to be able to forego all comfort, both human and divine, and to be willing to bear this interior banishment for God's honor, and to seek oneself in nothing, nor to think of one's own merit.

What so great thing is it if thou be cheerful and devout when grace comes? This hour is desirable to all.

He rides pleasantly enough who is carried by the grace of God.

And what wonder if he feel no weight, who is borne up by the Almighty, and led on by the Sovereign Guide?

2. We love to have something to comfort us, and it is with difficulty that a man can put off himself.

The holy Martyr Lawrence, with his priest, overcame the world, because he despised whatever seemed delightful in this world; and, for the love of Christ, he suffered the High Priest of God, Sixtus, whom he exceedingly loved, to be taken away from him.

He overcame, therefore, the love of man by the love of the Creator; and instead of the consolation he had in man, he made choice rather of God's good pleasure.

So do thou also learn to part with an intimate and beloved friend for the love of God.

And take it not to heart when thou art forsaken by a friend, knowing that at last we must all be separated one from another.

3. A man must have a great and a long conflict within himself before he can learn fully to overcome himself, and to direct his whole affection towards God.

When a man stands upon himself, he easily inclines after human consolations.

But a true lover of Christ, and a diligent pursuer of virtue, does not fall back upon comforts, nor seek such sensible delights, but rather prefers hard exercises and to sustain severe labors for Christ.

4. Therefore, when God gives spiritual consolation, receive it with thanksgiving, but know that it is God's free gift, and no merit of thine.

Be not lifted up, be not overjoyed, nor vainly presume, but rather be the more humble for this gift, more cautious too and fearful in all thy actions; for that hour will pass away, and temptation follow.

When consolation shall be taken away from thee, do not presently despair, but with humility and patience await the heavenly visitation, since God is able to restore to thee more abundant consolation.

This is no new nor strange occurrence to those who have known the way of God; for among the great Saints and ancient Prophets there has often been this kind of vicissitude.

5. Hence there was one who, when grace was with him, exclaimed, "I said in my abundance, I shall not be moved for ever."

But when grace was withdrawn, he tells what he experienced in himself; saying, "Thou hast turned away Thy face from me, and I became troubled."

Yet even then he despaireth not, but more earnestly prayeth to the Lord, and saith, "Unto Thee, O Lord, will I cry; and to my God will I make supplication."

At length he receiveth the fruit of his prayer, and witnesseth that he was heard saying, "The Lord hath heard, and hath had mercy on me; the Lord hath become my helper."

But in what way? "Thou hast turned," he saith, "my mourning into joy, and Thou hast encompassed me with gladness."

If it hath been thus with great Saints, we that are weak and poor must not be discouraged if we are sometimes fervent, sometimes cold, because the Spirit cometh and goeth according to His own good pleasure.

Wherefore holy Job saith, "Thou visitest him early in the morning, and on a sudden Thou tryest him."

6. Wherein then can I hope, or in what must I put my trust, but in God's great mercy alone, and in the hope of heavenly grace.

For whether I have with me good men, or devout brethren, or faithful friends, or holy books, or beautiful treatises, or sweet canticles and hymns, all these help but little, give me but little relish, when I am forsaken by grace and left in my own poverty.

At such a time there is no better remedy than patience, and denying of myself according to the will of God.

7. I never found any one so religious and devout as not sometimes to experience a withdrawal of grace, or feel a diminution of fervor.

No Saint was ever so sublimely rapt and illuminated as not to be tempted sooner or later.

For he is not worthy the sublime contemplation of God, who has not, for God's sake, been exercised with some tribulation.

For preceding temptation is usually a sign of ensuing consolation.

For heavenly comfort is promised to such as have been proved by temptation.

"To him that shall overcome," saith the Lord, "I will give to eat of the tree of life."

8. Now divine consolation is given, that a man may the better be able to support adversities.

And temptation followeth, that he may not be elated by the good.

The devil sleepeth not, neither is the flesh yet dead, therefore thou must not cease to prepare thyself for the battle; for on the right hand and on the left are enemies that never rest.

PRACTICAL REFLECTIONS.

As we approach to God by faith, and not by the senses, and as faith of itself is dry and obscure, we must not be surprised if we sometimes experience dryness and desolation, and at other times consolation and joy. All consists in receiving consolation with humility, and in supporting desolation with fortitude and courage. *Silver and gold*, says the wise man, *are tried in the fire*; and souls, before they can become worthy of being admitted to an intimate friendship with God, are tried in the furnace of the most painful and humiliating tribulations. Humble, then, thy heart under the all-powerful hand of God, and bear with patience the trials of the Lord, who, by the temptations which we resist, makes us little, humble, and dependent upon Him, and would have us, in imitation of the holy Martyrs, love Him in suffering, suffer in loving Him, and honor His greatness by our entire destruction of self-love.

PRAYER.

How happy are we, O Jesus, when we experience no pleasure nor satisfaction but in Thee! But how much more so when, although we receive neither consolation nor delight nor sensible gratification in Thy service, we still, in spite of all disgust, persevere in our spiritual exercises faithful to Thy grace! It is thus, O God, we prove that we love Thee for Thyself; that we seek not human comfort, but to please

Thee ; and that, dying to self-satisfaction, which is the natural life of the heart, we make it our delight to please Thee, and our true satisfaction to sacrifice our own for Thy love. It is just, O Lord, that I should prefer Thy holy will to my own inclinations, and that I should serve Thee more for Thyself than from any selfish motive. This I desire, O Jesus ; but do Thou give me courage to accomplish it, and grant that henceforth I may prefer submission to Thy good pleasure before every other consolation. Amen.

CHAPTER X.

OF GRATITUDE FOR THE GRACE OF GOD.

WHY seekest thou repose, since thou art born to labor ?
 Dispose thyself to patience, rather than to consolations ; and to carrying the cross, rather than to gladness.

For who is there amongst those of the world that would not willingly receive comfort and spiritual joy, if he could obtain it at all times ?

Spiritual consolations, indeed, exceed all the delights of the world and pleasures of the flesh.

For all worldly delights are either vain or impure ; but spiritual delights alone are delightful and honorable, as they spring from virtue, and are infused by God into pure minds.

But these divine consolations no man can always enjoy when he will, because the time of temptation is not long absent.

2. But what very much opposes these heavenly visits is, a false liberty of mind and a great confidence in oneself.

God doth well in giving the grace of consolation, but man doth ill in not returning it all to God with thanksgiving.

And this is the reason why the gifts of grace cannot flow in us, because we are ungrateful to the Giver, nor do we return all to the fountain-head.

For grace will be always given to him that duly returns thanks ; and what is wont to be given to the humble, will be taken away from the proud.

3. I would not have any such consolation as robbeth me of compunction ; nor do I wish to have such contemplation as leadeth to pride.

For all that is high is not holy ; nor is every pleasant thing good ; nor every desire pure ; nor is every thing that is dear to us pleasing to God.

I willingly accept of that grace which always maketh me more humble and fearful, and more ready to renounce myself.

He that hath been taught by the gift of grace, and instructed by the chastisement of its withdrawal, will not dare to attribute any thing of good to himself, but will rather acknowledge himself to be poor and naked.

Give to God what is His, and ascribe to thyself what is thine ; that is, give thanks to God for His grace ; but as to thyself, be sensible that nothing is to be attributed to thee but sin, and the punishment sin deserveth.

4. Put thyself always in the lowest place, and the highest shall be given thee; for the highest standeth not without the lowest.

The Saints that are the highest in the sight of God are the least in their own eyes; and the more glorious they are, the more humble are they in themselves.

Full of truth and heavenly glory, they are not covetous of vain-glory.

Being grounded and established in God, they can by no means be proud.

And they who attribute to God whatsoever good they have received, seek not glory from one another, but that glory which is from God alone; and they desire above all things that God may be praised in themselves, and in all the Saints, and to this they are always tending.

5. Be grateful, then, for the least, and thou shalt be worthy to receive greater things.

Let the least be to thee as something very great, and the most contemptible as a special favor.

If thou considerest the dignity of the Giver, no gift will seem little or too mean for thee. For that is not little which is given by the most high God.

Yea, though He give punishment and stripes, it ought to be acceptable; for whatever He suffereth to befall us, He always doth it for our salvation.

He that desireth to retain the grace of God, let him be thankful for grace when it is given, and patient when it is withdrawn.

Let him pray that it may return; let him be cautious and humble, lest he lose it.

PRACTICAL REFLECTIONS.

Do not exalt thyself on account of the gifts of God, which are often a help to thy weakness, always the effect of His bounty, and ordinarily above thy deserts. When, in the act of offending Him, thou perceivest thy heart touched at the sight of thy ingratitude and infidelity, thou oughtest to humble thyself and be confounded before Him at seeing Him so full of goodness, and thyself so replete with wickedness.

Penetrated with a lively sorrow for having offended God, who seeks thee even when thou art fleeing away from Him, and loads thee with His graces, even when thou provest thyself unworthy of them, return to Him by true repentance; ask pardon for thy fault, and think only of avenging Him by punishing thyself.

PRAYER.

O God, whose bounty is infinite, and whose mercies are proportioned to our miseries, permit us not to be so ungrateful as to forget Thy benefits, nor so unfaithful as to become unworthy of Thy graces. We acknowledge that we deserve only to be abandoned by Thee, we merit but Thy hatred and eternal torments; but we conjure Thee, O Saviour, not to deal with us according to our deserts, but according to the multitude of Thy tender mercies, which thou art ever desirous of imparting to us. Amen.



CHAPTER XI.

OF THE SMALL NUMBER OF THE LOVERS OF THE CROSS OF JESUS.



ESUS hath now many lovers of His heavenly kingdom, but few bearers of His Cross.

He hath many that are desirous of consolation, but few of tribulation.

He finds many companions of His table, but few of His abstinence.

All desire to rejoice with Him, but few are willing to endure any thing for His sake.

Many follow Jesus to the breaking of bread, but few to the drinking the chalice of His Passion.

Many reverence His miracles, but few follow the ignominy of His Cross.

Many love Jesus as long as they meet with no adversity; many praise Him and bless Him as long as they receive some consolations from Him.

But if Jesus hide Himself, and leave them for a little while, they either murmur or fall into excessive dejection.

2. But they that love Jesus for Jesus's sake, and not for the sake of some consolation of their own, bless Him no less in tribulation and anguish of heart than in the greatest consolation.

And if He should never give them consolation, yet would they always praise Him, and always give Him thanks.

3. Oh, how much is the pure love of Jesus able to do, when it is not mixed with any self-interest or self-love!

Are not all they to be called mercenaries who are ever seeking consolations?

Do not they prove themselves to be rather lovers of themselves than of Christ, who are always thinking of their own advantage and gain?

Where shall we find a man that is willing to serve God disinterestedly?

4. Seldom do we find any one so spiritual as to be stripped of all things.

For who shall be able to find the man that is truly poor in spirit, and divested of attachment to all created things? "His value is (as of things that are brought) from afar, and from the remotest coasts."

If a man give his whole substance, still it is nothing.

And if he do great penance, it is but little.

And if he attain to all knowledge, he is far off still.

And if he have great virtue and very fervent devotion, there is still much wanting to him, namely, the one thing which is supremely necessary for him.

What is that? That having left all things else, he leave also himself, and wholly go out of himself, and retain nothing of self-love.

And when he shall have done all things which he knows he ought to do, let him think that he has done nothing.

5. Let him not make great account of that which may appear much to be esteemed; but let him in truth acknowledge himself to be an unprofitable servant; as the Truth himself has said, "When he shall have done all things that have been commanded you, say, We are unprofitable servants."

Then may he be truly poor in spirit, and may say with the Psalmist, "I am alone and poor."

Yet is there no one richer than such a man, none more powerful, none more free; who knoweth how to leave himself and all things, and to put himself in the very lowest place.

PRACTICAL REFLECTIONS.

How many Christians adore Jesus, poor in the manger, and suffering upon the Cross, who will neither submit to privation, nor endure tribulation for His sake? Yet He was born and lived and died in poverty and sufferings, to teach us to renounce all things, and to bear our crosses with patience; to teach us, by His preaching and example, the virtues necessary for salvation, and to merit for us the grace to practise them. What will it avail thee to adore Jesus Christ, thy Saviour and thy model, if thou dost not imitate Him and place thy whole confidence in Him? Take, then, the generous resolution of renouncing all things by depriving the senses of all dangerous or unprofitable gratifications; by discarding from thy mind all vanity and self-complacency, and all malignity in condemning others; and by stripping thy heart of all attachment to self-satisfaction and self-seeking, on all occasions. Carry this interior poverty and deprivation even so far as to renounce thy own will in all things, to desire only, and to accomplish, the will of God. It is by thus giving up thy whole self to God that thou wilt constitute Him the sole master and proprietor of thy heart, and by stripping thyself of all things here, make Him thy inheritance for ever hereafter.

PRAYER.

I CONCEIVE, O my Saviour, an exalted idea of the bereavement Thou requirest of a Christian heart, since Thou dost oblige it to yield itself up entirely to Thee, and to substitute Thy love in place of the love of itself. But how far am I from practising it, how incapable of it of myself! Help me, O Lord, to renounce and to die to myself in all things. Suffer not my heart to seek itself, since Thou designest it to be entirely Thine. Grant that whenever it is tempted to live for, or to seek itself in any thing, it may immediately renounce and die to itself, to live only in and for Thee. Then may I say with Thy apostle: Jesus Christ is my life, and it is gain for me to die to all, that I may live only in Him, and by Him, and for Him. Amen.

CHAPTER XII.

OF THE ROYAL ROAD OF THE HOLY CROSS.

TO many this seemeth a hard saying, "Deny thyself, take up thy cross, and follow Jesus."

But it will be much harder to hear that last word: "Depart from Me, ye cursed, into everlasting fire."

For they who now love to hear and follow the word of the Cross, shall not then fear the sentence of eternal condemnation.

This sign of the Cross shall be in heaven when the Lord shall come to judge.

Then all the servants of the Cross, who in their lifetime have conformed themselves to Him that was crucified, shall come to Christ their Judge with great confidence.

2. Why, then, art thou afraid to take up thy cross, which leadeth to the kingdom?

In the Cross is salvation; in the Cross is life; in the Cross is protection from enemies.

In the Cross is infusion of heavenly sweetness; in the Cross is strength of mind; in the Cross is joy of spirit.

In the Cross is height of virtue; in the Cross is perfection of sanctity.

There is no health of soul, nor hope of eternal life, but in the Cross.

Take up, therefore, thy cross, and follow Jesus, and thou shalt go into life everlasting.

He is gone before thee, carrying His cross, and He died for thee upon the cross, that thou mayest also bear thy cross, and love to die on the cross.

Because if thou die with Him, thou shalt also live with Him; and if thou art His companion in suffering, thou shalt also be His companion in glory.

3. Behold in the Cross all doth consist, and all lieth in our dying; and there is no other way to life and to true interior peace, but the way of the holy Cross, and of daily mortification.

Go where thou wilt, seek what thou wilt, and thou shalt not find a higher way above, nor a safer way below, than the way of the holy Cross.

Dispose and order all things according as thou wilt, and as seems best to thee, and thou wilt still find something to suffer, either willingly or unwillingly; and so thou shalt always find the Cross.

For either thou shalt feel pain in the body, or sustain in thy soul tribulation of spirit.

4. Sometimes thou shalt be deserted by God; at other times thou shalt be afflicted by thy neighbor; and what is more, thou shalt often be a trouble to thyself.

Neither canst thou be delivered or eased by any remedy or comfort; but as long as it shall please God, thou must bear it.

For God willeth that thou learn to suffer tribulation without comfort, and wholly submit thyself to Him, and become more humble by tribulation.

No man hath so heartfelt a sense of the Passion of Christ as he whose lot it hath been to suffer like things.

The Cross, therefore, is always ready, and every where awaiteth thee.

Thou canst not escape it, withersoever thou runnest; for wheresoever thou goest thou carriest thyself with thee, and shalt always find thyself.

Turn thyself upwards or turn thyself downwards; turn thyself inward or turn thyself outward; every where thou shalt find the Cross.

And every where thou must of necessity hold fast patience, if thou desirest inward peace, and wouldst merit an eternal crown.

5. If thou carry the Cross willingly, it will carry thee, and bring thee to thy desired end, namely, to that place where there will be an end of suffering, though here there will be no end.

If thou carry it unwillingly, thou makest it a burden to thee, and loadest thyself the more, and nevertheless thou must bear it.

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier.

6. Dost thou think to escape that which no mortal ever could avoid? What Saint ever was in the world without his cross and tribulation?

For even our Lord Jesus Christ Himself was not for one hour of His life without the anguish of His Passion. "It behooved," said He, "that Christ should suffer, and rise from the dead, and so enter into His glory."

And how dost thou seek another way than this royal way, which is the way of the holy Cross.

7. The whole life of Christ was a cross and a martyrdom; and dost thou seek for thyself rest and joy?

Thou errest, thou errest, if thou seekest aught else than to suffer tribulation; for this whole mortal life is full of miseries, and every where marked with crosses.

And the higher a person is advanced in spirit, the heavier crosses shall he often meet with; because the pain of his banishment increaseth in proportion to his love.

8. Yet such a one, thus many ways afflicted, is not without some relief of consolation; because he is sensible of the very great profit he reaps by bearing the Cross.

For whilst he willingly resigns himself to it, all the burden of tribulation is converted into an assured hope of comfort from God.

And the more the flesh is brought down by affliction, the more is the spirit strengthened by interior grace.

And sometimes he gaineth such strength through affection to tribulation and adversity, by his love of conformity to the Cross of Christ, as not to be willing to be without suffering and affliction; because such a one believeth himself to be so much the more acceptable to God, the more and more grievous things he shall have endured for His sake.

This is not man's power, but the grace of Christ; which doth and can effect such great things in frail flesh, and that what it naturally abhors and flies, even this, through fervor of spirit, it now embraces and loves.

9. To bear the Cross, to love the Cross; to chastise the body and bring it under subjection; to fly honors, to love to suffer insults, to despise oneself, and wish to be despised; to bear all adversities and losses, and to desire no prosperity in this world; all this is not according to man's natural inclination.

If thou lookest unto thyself, thou canst do nothing of this sort of thyself.

But if thou confidest in the Lord strength will be given to thee from heaven, and the world and the flesh shall be made subject to thee.

Neither shalt thou fear thine enemy the devil, if thou art armed with faith, and signed with the Cross of Christ.

10. Set thyself, then, like a good and faithful servant of Christ, to bear manfully the Cross of thy Lord, for the love of Him who was crucified for thee.

Prepare thyself to suffer many adversities, and divers evils, in this miserable life; for so it will be with thee, wherever thou art, and so indeed wilt thou find it, wheresoever thou hide thyself.

It must be so, and there is no remedy against tribulation and sorrow, but to bear them patiently.

Drink of the chalice of thy Lord lovingly, if thou desirest to be His friend, and to have part with Him.

Leave consolations to God, to do with them as best pleaseth Him.

But be ready on thy part to bear tribulations, and account them the greatest consolations; for the sufferings of this life are not worthy to be compared with the glory to come, although thou alone couldst suffer them all.

11. When thou shalt arrive thus far, that tribulation shall be sweet to thee, and thou shalt relish it for the love of Christ, then think that it is well with thee, for thou hast found a paradise upon earth.

As long as suffering is grievous to thee, and thou seekest to fly from it, so long shall it be ill with thee; and the [desire of] flying from tribulation shall pursue thee every where.

12. If thou set thyself to what thou oughtest, that is to suffer and to die, it will quickly be better with thee, and thou shalt find peace.

Although thou shouldst have been rapt to the third heaven with St. Paul, thou art not thereby secured that thou shalt suffer no adversity: "I," said Jesus, "will show him how great things he must suffer for My name."

To suffer, therefore, is what awaits thee, if thou art resolved to love Jesus, and constantly to serve Him.

13. Would to God thou wert worthy to suffer something for the name of Jesus! how great glory would remain unto thyself! how great joy would it be to all the Saints of God! and how great edification to thy neighbor!

All recommend patience, but, alas, how few are there that desire to suffer!

With good reason oughtest thou willingly to suffer a little for Christ, since many suffer greater things for the world.

14. Know for certain that thou must lead a dying life; and the more a man dieth to himself, the more doth he begin to live unto God.

No man is fit to comprehend heavenly things who hath not resigned himself to suffer adversities for Christ.

Nothing is more acceptable to God, nothing more salutary for thee in this world, than to suffer willingly for Christ.

And if thou couldst make choice, thou oughtest to prefer to suffer adversities for Christ, than to be delighted with much consolation ; because thus thou wouldst more resemble Christ, and be more likened to all the Saints.

For our merit, and the advancement of our state, consists not in having many sweetnesses and consolations ; but rather in bearing great afflictions and tribulations.

If, indeed, there had been any thing better, and more beneficial to man's salvation, than suffering, Christ certainly would have showed it by word and example.

For He manifestly exhorts both His disciples that followed Him, and all that desire to follow Him, to bear the cross, saying, "If any one will come after Me, let him deny himself, and take up his cross, and follow Me."

So that when we have read and searched all, let this be the final conclusion, that "through many tribulations we must enter into the kingdom of God."

PRACTICAL REFLECTIONS.

CAN we read, believe, and ponder seriously the wonderful advantages of the Cross, and the great merit of suffering, as here described, and not love to suffer, to receive crosses from the hands of Jesus Christ, and to submit to endure whatever He pleases, and as much as He pleases, since to suffer much, and in a proper manner, is absolutely requisite for salvation, and is the most tender and efficacious effect of the goodness of God towards us, who will not spare us the pains of time, that He may spare us those of eternity ? It is to bear the visible character of the predestinate, which, according to St. Paul, consists in our resemblance to Jesus Christ, an humble, suffering, and persecuted God ; it is to render ourselves worthy of His life of glory by participating in His life of suffering ; it is to efface the punishment due to our sins by perfect repentance ; it is to gain the heart of Jesus Christ, merit His love, avenge Him, and punish ourselves, honor Him by our destruction, and prefer His good pleasure before our own satisfaction. Shall not all this console thee under affliction, and animate thee to bear it with becoming resignation ? Say, then, in the time of suffering, in order not to fail : "Hell, which I have deserved, is something more horrible than any thing I can now endure ; my Saviour has suffered much more for me ; and heaven is worth infinitely more than I can undergo."

PRAYER.

PENETRATE my heart, O Jesus, with these sentiments when Thou sendest me pains, and support me in all my afflictions ; for, alas ! Thou knowest how naturally I hate and fly from the Cross, although I am persuaded that it was by the Cross Thou didst save me, and that I cannot gain salvation, nor enter into heaven, but by the way of Calvary. Inspire me with that patience, that strength, and that courage which Thou didst impart to Thy martyrs ; and since I cannot better evince my love and gratitude towards Thee than by suffering for Thee, nor render myself more worthy of Thy grace and glory than by carrying the Cross, vouchsafe to support me when sinking under its burden by the desire of pleasing Thee, and the hope of eternal happiness. Amen.





CHAPTER I.

OF THE INTERNAL DISCOURSE OF CHRIST TO A FAITHFUL SOUL.



I WILL hear what the Lord God will speak in me.

Happy is the soul which heareth the Lord speaking within her, and receiveth from His mouth the word of comfort.

Happy ears, which receive the breathings of the divine whisper, and take no notice of the whisperings of this world. Happy ears, indeed, which hearken not to the voice that soundeth without, but to Truth itself teaching within.

Happy eyes, which are shut to outward things, but intent on things internal.

Happy they who penetrate into internal things, and endeavor to prepare themselves more and more by daily exercises for the receiving of heavenly secrets.

Happy they who rejoice to be wholly intent on God, and who shake off every worldly impediment.

Consider these things, O my soul, and close up the doors of thy sensual desires; that thou mayest hear what the Lord thy God speaketh within thee.

2. Thus sayeth thy beloved: I am thy salvation, thy peace, and thy life.

Keep thyself with Me, and thou shalt find peace.

Let go all transitory things: seek the eternal.

What are all things temporal but seductive snares? and what avail all created things, if thou be forsaken by the Creator?

Cast off, then, all earthly things, and make thyself pleasing to thy Creator, and faithful to Him, that so thou mayest lay hold on true happiness.

PRACTICAL REFLECTIONS.

THE soul disposes itself to hear what the Lord speaks to its interior, when, devoted to retirement, silence, and prayer, loving to be alone with its God, and seeking Him in itself, by a lively and reverential faith, it is attentive and faithful to the motions of His grace, to the interior influence of His presence, and to the attractions of His love. Thus, to maintain a spirit of recollection and of faithful love, ever to keep the mind attentive to the will of God, and the heart resolved to accomplish it, is effectually to dispose ourselves to hear God, and to receive the most intimate communications of His Spirit. God speaks to us incessantly by His inspirations, and the holy views He imparts to us, to engage us to die to ourselves, and to live only to Him. But either we do not hearken to Him, or it is only in a careless manner. When the soul is wholly given to the senses, agitated by the passions, and entirely taken up with exterior things, it is itself incapable and unworthy of the operations of God. We should therefore resolve to think and to speak but little to creatures, to love silence and retirement, to nourish our minds with God's presence, and our hearts with His love, and to do all for Him and in His sight, if we would become interior men, living in God, and for God, as every Christian should do who would be saved.

PRAYER.

WEARIED with the demands of my senses, the tumult of my passions, and the inefficacy of my desires, I come to Thee, O Jesus, earnestly to implore Thee to recall my mind and my heart to their centre, which is Thy presence and Thy love. I can no longer endure to live without Thee, my God; I can no longer remain a fugitive from Thy presence, nor banish myself from Thy heart. Ah! how frequently do my soul and the objects which surround me demand, *Where is thy God?* Every thing speaks to me of Thee, yet nothing brings me to Thee. Thou art within me, and I seek Thee in exterior things, which dissipate my mind and remove me to a distance from Thee. O life of my soul! the centre of my heart! the Supreme and Sovereign Object of my mind! when shall I see what I now believe! when shall I possess what I love! Grant that the moment Thy presence strikes my mind, all within my heart may fall prostrate and yield entirely to Thee. Amen.

CHAPTER II.

THAT TRUTH SPEAKETH WITHIN US WITHOUT NOISE OF WORDS.



PEAK, Lord, for Thy servant heareth. I am Thy servant; give me understanding, that I may know Thy testimonies.

Incline my heart to the words of Thy mouth; let Thy speech distil as the dew.

Heretofore the children of Israel said to Moses, Speak thou to us, and we will hear; let not the Lord speak to us, lest we die.

It is not thus, O Lord, it is not thus I pray, but rather, with the Prophet Samuel, I humbly and earnestly entreat, Speak, Lord, for Thy servant heareth.

Let not Moses, nor any of the Prophets, speak to me; but speak Thou rather, O Lord God, the Inspirer and Enlightener of all the Prophets; for Thou alone, without them, canst perfectly instruct me; but they, without Thee, will avail me nothing.

2. They may indeed sound forth words, but they give not the spirit.

Most beautifully do they speak; but if Thou be silent they inflame not the heart.

They give the letter, but Thou disclorest the sense.

They publish the mysteries, but Thou unlockest the meaning of the things signified.

They declare the commandments, but Thou enablest us to fulfil them.

They show the way, but Thou givest strength to walk in it.

What they can do is only from without, but Thou instructest and enlightenest the heart.

They water outwardly, but Thou givest the increase.

They cry aloud in words, but Thou impartest understanding to the hearing.

3. Let not then Moses speak to me, but Thou, O Lord my God, the eternal Truth, lest I die and prove fruitless, if I be admonished only outwardly, and not inflamed within.

Lest it be to my condemnation that the word be heard and not fulfilled, known and not loved, believed and not observed.

Speak, then, O Lord, for Thy servant heareth; for Thou hast the words of eternal life.

Speak to me, that it may be some comfort to my soul, and the amendment of my whole life; and also to Thy praise and glory, and everlasting honor.

PRACTICAL REFLECTIONS.

GOD speaks to the understanding by the light of His Spirit, and to the heart by His holy inspirations. All that the Prophets deliver on the Word of God, all the truths which preachers announce to us, cannot enlighten the understanding, nor touch the heart, if God Himself speak not to us by the motions of His grace. We should therefore entreat the Lord to speak to our interior, while we exteriorly attend to or read divine truths, for fear that hearing the word of God and not keeping it, knowing His doctrines and not following them, conscious of His will and not doing it, we should become more and more culpable in His sight.

PRAYER.

SPEAK to me, O Lord, speak in such a manner to my soul that I may hear and obey Thee. Make known to me Thy designs for my salvation, and enable me to execute them. Teach me and all Christians, O Jesus, what Thou art to us, and what we ought to be to Thee. Instruct us in the sacred maxims of Thy Gospel, and induce us to practise them. For what will it avail us to believe Thy heavenly doctrines, if we endeavor not to follow them, and to live, as well as to believe, as becometh Christians? O eternal Word of the Father, by which He spoke, and all things were made, speak to my soul, say to it, I am thy salvation. Work in me to will and to do; and consummate my salvation. Amen.

CHAPTER III.

THAT THE WORDS OF GOD ARE TO BE HEARD WITH HUMILITY, AND THAT MANY WEIGH THEM NOT.



Y son, hear My words, words most sweet, excelling all the learning of philosophers, and of the wise men of this world.

My words are spirit and life, and not to be estimated according to human perception.

They are not to be drawn forth for vain complacency, but are to be heard in silence, and to be received with all humility and great affection.

2. And I said, Blessed is the man whom Thou, O Lord, shalt instruct, and shalt teach him Thy law ; that Thou mayest give him rest from the evil days, and that he may not be desolate upon earth.

I (saith the Lord) have taught the Prophets from the beginning, and even till now I cease not to speak to all.

But many are deaf and hardened to My voice.

The greater number listen more willingly to the world than to God ; and are readier to follow the desires of their flesh, than the good pleasure of God.

The world promiseth things temporal and of small value, and is served with great eagerness ; I promise things most excellent and everlasting, and yet men's hearts remain torpid.

3. Who is there that serveth and obeyeth Me in all things, with that great care with which the world and its lords are served ? Be ashamed, O Sidon, saith the sea.

And if thou ask the cause, hear wherefore.

For a scanty sustenance, men run a great way ; for eternal life, many will scarce lift foot once from the ground.

A petty gain is sought after ; for a single coin sometimes men shamefully quarrel : for men will brave toil day and night, yea, for some mere trifle or a slight promise.

4. But alas, for an unchangeable good, for an inestimable reward, for the highest honor and never-ending glory, they are loath to undergo a little fatigue.

Blush, then, thou slothful, querulous servant, that they are actually more ready to labor for death than thou for life.

They rejoice more in vanity than thou in the truth.

Sometimes, indeed, they are disappointed of their hopes ; but My promise deceiveth no man, nor sendeth away empty him that trusteth in Me.

What I have promised, I will give ; what I have said, I will make good ; if only a man continue to the end faithful in My love.

I am the Rewarder of all the good, and the mighty Prover of all the devout.

5. Write My words in thy heart, and think diligently on them ; for they will be very necessary in the time of temptation.

What thou understandest not when thou readest, thou shalt know in the day of visitation.

I am accustomed to visit My elect in two manner of ways, namely, by trial and by consolation.

And I daily read to them two lessons ; one to rebuke their vices, and the other to exhort them to the increase of virtue.

He that hath My words, and slightest them, hath One who shall judge him at the last day.

A PRAYER.

TO IMPORE THE GRACE OF DEVOTION.

6. O Lord, my God, Thou art all my good ; and who am I, that I should dare to speak to Thee ?

I am Thy most poor servant, and a wretched little worm, much more poor and contemptible than I can conceive or dare express.

Yet remember, O Lord, that I am nothing ; I have nothing, and can do nothing.

Thou alone art good, just and holy ; Thou canst do all things ; Thou givest all things ; Thou fillest all things ; leaving only the sinner empty.

Remember thy tender mercies, and fill my heart with Thy grace, Thou who wilt not that Thy works should be void.

7. How can I support myself in this wretched life, unless Thy mercy and grace strengthen me ?

Turn not away Thy face from me, delay not Thy visitation, withdraw not Thy comfort, lest my soul become as earth without water to Thee.

O Lord, teach me to do Thy will ; teach me to converse worthily and humbly in Thy sight, for Thou art my wisdom ; Thou knowest me in the Truth, and didst know me before the world was made, and before I was born in the world.

PRACTICAL REFLECTIONS.

It is astonishing to witness how much men undertake, urged on by vain and deceitful hope, to obtain temporal and perishable goods, and how very little they do to obtain spiritual and eternal rewards, though encouraged by a solid and certain hope founded upon the word of God, which never fails. The prospect of interest, or the uncertain hope of riches, animates every heart, enhances every pleasure, dries up every tear, lightens every labor ; and we think ourselves well repaid for our trouble when we have acquired the honor, the pleasure, or the advantage we had in view. The hope of heaven alone, the prospect of eternal happiness, which may be obtained by patience and good works, animates us not, it neither supports nor consoles us ; and we are as much cast down and discouraged at the thought of gaining heaven by patient suffering, as though we esteemed it of no value. Whence comes this ? It is because we are too much attached to things present, and too indifferent about the things to come. Our hope is faint because our faith is weak.

PRAYER.

WHAT confusion for me, O Lord, that I should give myself so much trouble to please the world and to gratify my passions, and take so little pains to satisfy Thy justice by works of penance, or Thy goodness by punctuality in the discharge of my duties ! Alas ! Why do I not undergo as much for Thee as for myself ? Why is not my ardor to please Thee as fervent as my eagerness to gratify myself ? Change, O Lord, change the object and inclinations of my heart. Take Thou place of self within me, and grant that my love for Thee may be as ardent to please Thee as my self-love is to satisfy myself. Give me such a love of Thee as may be called a love of reparation, that is, such as may, by its ardor and constancy, make amends for the languor and inconstancy of mine. Amen.

CHAPTER IV.

THAT WE OUGHT TO WALK BEFORE GOD IN TRUTH AND HUMILITY.

SON! walk before Me in truth; and always seek Me in the simplicity of thy heart.

He that walketh before Me in truth shall be secured from evil incursions, and the Truth shall deliver him from seducers, and from the detractions of the wicked.

If the Truth shall have made Thee free, thou shalt be indeed free, and shalt make no account of the vain words of men.

Lord, it is true as Thou sayest; so, I beseech Thee, let it be done unto me. Let Thy Truth teach me, let it guard me, and preserve me unto a saving end.

Let it deliver me from all evil affection and inordinate love, and I shall walk with Thee in great freedom of heart.

2. I will teach thee, saith the Truth, those things that are right and pleasing in My sight.

Think on thy sins with great displeasure and sorrow; and never esteem thyself to be anything on account of thy good works.

Of a truth thou art a sinner, subject to and entangled with many passions.

Of thyself thou always tendest to nothing, speedily dost thou fail, speedily art thou overcome, speedily disturbed, speedily dissolved.

Thou hast not anything in which thou canst glory, but many things for which thou oughtest to abase thyself; for thou art much weaker than thou canst comprehend.

3. Let nothing, then, seem much to thee of all that thou doest.

Let nothing appear great, nothing valuable or admirable, nothing worthy of esteem, nothing high, nothing truly praiseworthy or desirable, but that which is eternal.

Let the eternal Truth please thee above all things, and thy own exceeding great vileness ever displease thee.

Fear nothing so much, blame and flee nothing so much, as thy vices and sins, which ought to displease thee more than the loss of any thing whatsoever.

Some persons walk not sincerely before Me; but led by a certain curiosity and arrogance, desire to know My secrets, and to understand the high things of God, neglecting themselves and their own salvation.

These often, when I resist them, fall into great temptations and sins through their pride and curiosity.

4. Fear the judgments of God, dread the anger of the Almighty; yet presume not to examine the works of the Most High, but search diligently

thine own iniquities, in how great things thou hast offended, and how much good thou hast neglected.

Some only carry their devotions in their books, some in pictures, and some in outward signs and figures.

Some have Me in their mouths, while there is little of Me in their hearts.

Others there are, who, enlightened in their understanding, and purified in their affection, always pant after the things eternal; are unwilling to hear of earthly things, and grieve to be subject to the necessities of nature; and such as these perceive what the Spirit of Truth speaketh in them; for it teacheth them to despise the things of the earth, and to love the heavenly things; to disregard the world, and day and night to aspire after heaven.

PRACTICAL REFLECTIONS.

NOTHING can more effectually teach thee what thou art, than the consideration of thy many miseries. As thou becomest convinced of thy evil inclinations, so wilt thou not elevate thyself by thoughts of vanity or self-complacency. Happy then the soul that knows itself, that knows and bewails its own miseries, weakness, and evil inclinations! It is this which subjects it to God, and obliges it to have frequent recourse to Him, and to humble itself under His all-powerful hand. The continual danger it apprehends of yielding to temptation keeps it in a state of perpetual dependence upon Him, and of sincere and constant deprivation for His sake. Be determined, then, willingly to receive from the hand of God whatever trials He is pleased to send thee, to enter into His designs, and to submit to His good pleasure.

PRAYER.

As I am sensible, O God, that nothing is more pleasing to Thee than the disposition of a soul which depends upon Thee in all things, and which applies itself to know and to do Thy will, so the grace which I now ask of Thee is that I may be docile to Thy inspirations, and faithful in following them. I well know that Thou requirest of me a sincere and constant adherence to Thy service, an exact fidelity to my duties, and an absolute conformity to Thy blessed will. I know that Thou requirest me to direct all my actions by an interior spirit, and a real desire of pleasing Thee. This, above all things, I ask of Thee, my God, to be employed only on Thee and for Thee, to esteem nothing but what is eternal, and to reckon as nothing all that passes away with time. When, O God, shall an interior life, a life of death to all things, a life hidden with Jesus Christ in Thee, become my portion, as it is now my desire? Unite my soul intimately to Thyself, captivate and confirm my heart in Thy love, both for time and eternity. Amen.

CHAPTER V.

OF THE WONDERFUL EFFECT OF DIVINE LOVE.



BLESS Thee, O heavenly Father, Father of my Lord Jesus Christ because Thou hast vouchsafed to be mindful of me, poor as I am.

O Father of mercies, and God of all consolation, I give thanks to Thee, that sometimes Thou art pleased to cherish with Thy consolations me, who am unworthy of any consolation.

I bless and glorify Thee evermore, together with Thy only-begotten Son and the Holy Ghost the Comforter, for ever and ever.



The Ascension.

LUKE XXIV, 51.

O Lord God, my holy Lover, when Thou shalt come into my heart, all that is within me shall be filled with joy.

Thou art my glory and the exultation of my heart.

Thou art my hope and my refuge in the day of my tribulation.

2. But because I am as yet weak in love and imperfect in virtue, therefore do I stand in need of being strengthened and comforted by Thee. Wherefore do Thou visit me often, and instruct me in Thy holy discipline.

Free me from evil passions, and cure my heart of all disorderly affections; so that inwardly healed and well purified, I may become apt to love, courageous to suffer, and steadfast to persevere.

3. A great thing is love, a great good every way; which alone lighteneth all that is burthensome, and beareth equally all that is unequal:

For it carrieth a burden without being burdened, and maketh all else that is bitter sweet and savory.

The noble love of Jesus impelleth us to do great things, and exciteth us always to desire that which is the more perfect.

Love will tend upwards, and not be detained by things beneath.

Love will be at liberty, and free from all worldly affection, that its interior vision be not hindered; that it suffer itself not to be entangled with any temporal interest, or cast down by misfortune.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven or in earth: for love is born of God, and cannot rest but in God, above all created things.

4. The lover flieth, runneth, and rejoiceth; he is free and cannot be restrained.

He giveth all for all, and hath all in all; because he resteth in one sovereign Good above all, from whom all good floweth and proceedeth.

He looketh not at the gifts, but turneth himself, above all goods, to the Giver.

Love often knoweth no measure, but grows fervent above all measure.

Love feeleth no burthen, thinketh nothing of labors, would willingly do more than it can, complaineth not of impossibility, because it conceiveth that it may and can do all things.

It can achieve any thing; and it doth perform and effect many things, where he that loveth not fainteth and falleth prostrate.

5. Love watcheth, and sleeping slumbereth not.

When weary it is not tired; when straitened is not constrained; when frightened is not disturbed; but like a vivid flame and a burning torch, it mounteth upwards, and securely passeth through all.

Whosoever loveth knoweth the cry of this voice.

A loud cry in the ears of God is that ardent affection of the soul which saith, O my God, my Love, Thou art all mine, and I am all Thine.

6. Enlarge Thou me in love, that I may learn to taste with the interior mouth of the heart how sweet it is to love, and to be dissolved and to bathe in love.

Let me be possessed by love, mounting up above myself through excess of fervor and ecstasy.

Let me sing the canticle of love, let me follow Thee my Beloved on high, let my soul quite lose herself in Thy praises, jubilant in Thy love.

Let me love Thee more than myself, and myself only for Thee, and all others in Thee, who truly love Thee, as the law of love commandeth, which shineth forth from Thee.

7. Love is swift, sincere, pious, pleasant, and delightful; strong, patient, faithful, prudent, long-suffering, courageous, and never seeking itself.

For where a man seeketh himself, there he falleth from love.

Love is circumspect, humble, upright; not soft, not light, not intent upon vain things; is sober, chaste, steadfast, quiet, and keepeth a guard over all the senses.

Love is submissive and obedient to Superiors; in its own eyes mean and contemptible, devout and thankful to God, always trusting and hoping in Him, even when it tasteth not the relish of God's sweetness; for there is no living in love without some sorrow.

8. Whosoever is not ready to suffer all things, and to stand resigned to the will of his Beloved, is not worthy to be called a lover.

He that loveth must willingly embrace all that is hard and bitter for the sake of his Beloved, and never suffer himself to be turned away from Him by any contrary occurrences whatsoever.

PRACTICAL REFLECTIONS.

Who shall ever conceive or explain the wonderful effects of the love of God in a soul that is faithful to its impressions, and firm in the time of trial? It is much better to feel them than to speak of them; and it is more perfect to practise them than to feel them. What does not the love of God effect when it is active, solid, and constant, in a soul that is captivated with the beauty and goodness of its God, and inflamed with the ardor of His holy charity? It often thinks of him, for we cannot forget what we love; it does all to please Him; it suffers all for His sake; it carefully avoids the slightest faults! for how can we love God and be willing to offend Him? It desires for God all the good which He is and possesses; it would that all the hearts of men were but one, and this the heart of a seraph; it rejoices in all the glory that is given to Him in heaven and on earth; it invites all creatures to love and praise Him; it would procure for Him, at the expense of its very life and being, if it were possible, any addition of happiness and delight; it cannot be consoled for His absence; it sighs incessantly for the happiness of seeing Him; it considers this life an exile, which the will of God alone makes supportable; it looks upon death with joy, as being the only means of coming to the possession of Him, and of no more offending Him; it burns with a secret fire, which with lively ardor consumes it before God, in God, and for God; it lives no longer for itself, but for Him whom it loves more than itself; it seeks, it finds, it beholds every where its God. Its joy and its felicity in this world is to suffer, to renounce, and to annihilate itself; and to die to all sensible objects in order to gain the love of Jesus. It believes, it hopes, it loves with a sovereign love, through the respect, esteem, and attachment which it has for the Author of its faith, hope, and charity. God exists, it says, and that is enough for my happiness, my consolation, and my joy. God deserves to be served; He wills that I should do or suffer this for Him; Jesus Christ was

most willing to do and to suffer for me. It is not satisfied with submitting itself in every thing to the orders of its God ; it seeks but to know His inclinations, and His good pleasure is its law. In a word, a soul that loves its God no longer lives by its own life, but it is God who lives within it.

PRAYER.

Is it possible, O Lord, that Thou who art infinitely amiable, and who lovest us with an infinite love, shouldst find in us so little love for Thee ? Revive in our hearts that fire of divine charity which Thou, my Saviour, didst bring from heaven upon the earth, and which Thou desirest should glow within us. Grant that, becoming insensible and indifferent to all creatures, we may feel neither ardor nor attachment but for Thee alone ; and that, being ever disposed to suffer all, and to lose all, rather than Thy love but for one moment, we may love Thee in preference to all things else, and esteem our whole self of infinitely less consideration than Thee. Preserve us in that habitual love of Thee which is sanctifying grace ; inspire us with an active love to animate us in all our actions. Give us that perpetual love which, causing us to do all for and by Thee, may procure for us the happiness of dying in the exercise of Thy love, to continue it throughout a blessed eternity. Amen.

CHAPTER VI.

OF THE PROOF OF A TRUE LOVER.

MY son, thou art not yet a valiant and a prudent lover.

Why, O Lord ?

Because thou fallest off from what thou hast begun upon meeting with a little adversity, and too eagerly seekest after consolation.

A valiant lover standeth his ground in temptations, and yieldeth not to the crafty persuasions of the enemy.

As I please him when in prosperity, so I displease him not in adversity.

2. A prudent lover considereth not so much the gift of the lover as the love of the giver.

He looketh more at the good-will than the value, and setteth every gift beneath the Beloved.

A generous lover resteth not in the gift, but in Me, above every gift.

All therefore is not lost, if sometimes thou hast not that feeling [of devotion] towards Me or My Saints which thou wouldst have.

That good and delightful affection which thou sometimes perceivest is the effect of present grace, and a certain foretaste of thy heavenly country, upon which thou oughtest not to lean too much, because it goeth and cometh.

But to fight against the evil motions of the mind which arise, and to despise the suggestions of the devil, is a sign of virtue and of great merit.

3. Let not, therefore, strange phantasies of whatever kind suggested trouble thee.

Keep thy resolution firm, and thy intention upright, towards God.

Neither is it an illusion, because sometimes thou art rapt in ecstasy, and presently returnest to the accustomed fooleries of thy heart.

For these thou rather unwillingly bearest with than occasionest; and as long as they displease thee, and thou resistest them, it is merit, and not loss.

4. Know that the old enemy striveth by all means to hinder thy desire after good, and to draw thee from every devout exercise; namely, from the veneration of the Saints, from the pious remembrance of My Passion, from the profitable calling to mind of thy sins, from watchfulness over thy own heart, and from a firm purpose of advancing in virtue.

He suggesteth many evil thoughts, that he may cause thee tediousness and horror, that he may call thee away from prayer and holy reading.

He is displeased with humble confession; and if he could he would cause thee to cease from Communion.

Give no credit to him, care not for him although he often set for thee a snare of deception.

Charge him with it when he suggests wicked and unclean things, and say to him:

Begone, unclean spirit; be ashamed, miserable wretch; most unclean art thou to suggest such things in my ears.

Depart from me, thou most wicked seducer; thou shalt have no part in me; but Jesus will be with me as a valiant warrior, and thou shalt stand confounded.

I prefer to die, and to undergo any torment whatsoever, rather than consent to thee.

Hold thy peace, and be silent; I will hear thee no further, although thou many times molest me.

The Lord is my light and my salvation, whom shall I fear?

If whole armies should stand together against me, my heart shall not fear. The Lord is my helper and my Redeemer.

5. Fight like a good soldier; and if sometimes thou fall through frailty, resume greater courage than before, confiding in My more abundant grace. But take very great care against vain complacency and pride.

Through this many are led into error, and sometimes fall into almost incurable blindness.

Let this fall of the proud, foolishly presuming on themselves, serve thee as a warning, and keep thee always humble.

PRACTICAL REFLECTIONS.

I know that the true love of God may consist more in suffering, for His sake, dryness, disgust and the most grievous temptations, without yielding to them, than in the enjoyment of interior delights, sweetnesss and consolations; for in the one instance we receive much from God, in the other we give much to Him. In the one we love the gifts of God, in the other we love Himself and His holy will preferably to all His gifts; and the love by which we love God for what He is, is much more perfect than that by which we love Him for what He bestows upon us. Ah! how pleasing to Almighty God to behold a soul ever watchful over itself to keep its heart free from the least faults, ever attentive to its duties, in obedience to His orders, and in resignation to His holy will, and ever willing generously to resist the

demands of nature and the temptations of the devil. A soul which neither allows nor pardons itself anything, but endeavors to correspond with the holy designs of God in its regard, to destroy in itself everything human, and to overthrow self-love, takes for the rule of its conduct that rule of true love: *All to please God, and nothing to gratify myself.* But what most pleases God is to see that this soul, really clothed with the strength and grace of His Spirit in all its contests with itself and its passions, can endure nothing contrary to His good pleasure; to see that it neither asks nor seeks, nor finds any consolation or sensible support, its delight being the delight which God takes in seeing it suffer, even without being sensibly assured that He takes pleasure in it. Its submission and its self-renunciation are its consolation and support, happy in becoming a victim of immolation to the love of God.

PRAYER.

ABANDON me not, O Lord, to the sensitiveness of self-love, which will suffer nothing; nor to the inefficacy of my desires, by which I ever will what I never perform. Penetrate my heart with a conviction of the happiness and obligation of suffering all for Thee, and as Thou didst suffer. Grant that, having no other interest but Thine, and willing only what Thou wilt, I may receive pains of mind as cheerfully as consolations of spirit; and hoping that, punishing me here, Thou wilt spare me hereafter, I may often say to Thee, in the time of suffering, may Thy justice be satisfied whatever I may have to endure in this life. The less I enjoy Thee, the more will I love Thee; the more will I resist the irregular desires of my heart, that I may ultimately deserve the more to possess Thee. O my God! my Saviour! I am willing to be deprived of all consolation here below, provided I never offend Thee. What a happiness to become a victim of Calvary, a martyr of Thy crucified heart, and entirely devoted to Thy good pleasure. Amen.

CHAPTER VII.

OF CONCEALING GRACE UNDER THE GUARDIANSHIP OF HUMILITY.



Y son, it is both more advantageous and more secure for thee, to keep secret the grace of devotion, and not, therefore, to extol thyself, not to talk much about it, nor to ponder it overmuch; but rather to despise thyself the more, and to tremble as if given to one unworthy.

Thou must not tenaciously cleave to such affection as may quickly be changed contrariwise.

Think with thyself, when thou hast grace, how miserable and poor thou art wont to be when deprived of it.

Nor doth progress in spiritual life consist so much in having the grace of consolation, but in bearing the withdrawal of it with humility, self-abnegation, and patience; so as not then to grow remiss in the exercise of prayer, nor to suffer thyself to relax from any of thy accustomed good works, but to the best of thy ability and understanding do willingly what lieth in thee, and do not, through any dryness or anxiety of mind which thou feelest, wholly neglect thyself.

2. For many there are who, when things succeed not well with them, presently grow impatient or slothful.

Now the way of man is not always in his own power, but it belongeth to

God to give and to console when He willeth, as much as He willeth, and whom He will, just as it shall please Him, and no more.

Some, wanting caution, have ruined themselves by reason of the grace of devotion; because they were for doing more than they could, not weighing well the measure of their own littleness, but following rather the affection of the heart than the judgment of reason.

And as they presumptuously undertook greater things than were pleasing to God, therefore they quickly lost grace.

Needy did they become, and miserably abandoned, who had built themselves a nest in heaven; to the end that, thus humbled and impoverished, they might learn not to fly with their own pinions but to trust under My wings.

Such as are yet but novices, and inexperienced in the way of the Lord, unless they govern themselves by the counsel of the discreet, may easily be deceived and lost.

3. And if they will rather follow their own judgment than believe others who have more experience, their end will be perilous, should they still refuse to be withdrawn from their own conceits.

The self-wise rarely endure humbly to be ruled by others.

Better is it to have but little knowledge with humility and a weak capacity, than great stores of learning with vain complacency.

Better it is to have little than much, whereof thou mightest be proud.

He acts not with sufficient discretion who giveth himself up wholly to joy, forgetting his former poverty, and the chaste fear of the Lord which feareth to lose grace that is proffered.

Neither is he virtuously enough wise who, in time of adversity or any tribulation whatsoever, conducteth himself too despairingly, and thinketh of and reposeth less confidingly in Me than he ought.

4. He who would be too secure in time of peace will often be found too much dejected and fearful in time of war.

If thou couldst always continue humble and little in thine own eyes, and keep thy spirit in due order and subjection, thou wouldst not fall so easily into danger and offence.

It is good counsel, that when thou hast conceived the spirit of fervor, thou shouldst meditate how it will be with thee when that light shall be withdrawn.

And when this shall happen, remember that the light may return again, which, for a caution to thee and for My glory, I have withdrawn for a time.

5. Such a trial is oftentimes more profitable than if thou wert always to have prosperity according to thy will.

For a man's merits are not to be estimated by his having many visions or consolations, or by his knowledge of Scripture, or by his being placed in a more elevated station.

But by his being grounded in true humility and replenished with divine charity ; by his seeking always, purely and entirely, the honor of God ; by his esteeming himself to be nothing, and by his sincerely despising himself ; and being better pleased to be despised and humbled by others than to be honored by them.

PRACTICAL REFLECTIONS.

MAN in the state of innocence would have perfect love because all within him would have submitted without difficulty to His orders ; but in the state of sin in which we now are we cannot serve Him without continually fighting against ourselves, nor can we love Him without hating ourselves ; we can do but little for Him but what we do against ourselves. Hence we should humbly submit to the dryness, disgust and irksomeness which we frequently experience in our exercises of piety ; we should enter into the designs of Almighty God, make a merit of seeking to please Him without gratifying ourselves ; and willingly consent to become victims of His love, and to sacrifice all for His honor. Did the truly Christian soul know how far a state of suffering may be made a holy and sanctifying state, a state of proved and purified love for God, in a word, a state in which we neither seek nor find ourselves in any thing but purely God, how would that soul esteem it ! What care would it not take to profit by it, that is, to suffer patiently, to support the Lord with courage, and to neglect nothing, whatever uneasiness might arise. Were we thoroughly persuaded of, and deeply impressed with a conviction of the continual merit of a life of dryness when supported without dejection, we should without doubt endeavor to correspond with the designs of God, who would thus oblige us not to seek ourselves in any thing, but to endeavor only to please Him, and to make a real merit of His good pleasure. We should esteem ourselves happy in sacrificing to God the gratifications of our hearts in yielding ourselves up to Him, and in doing our duty, even without the satisfaction of knowing that we please Him.

PRAYER.

PURIFY my heart, O Lord, from the pursuits of self-love, which is never satisfied with what is done for Thee unless it also be gratified by it. Grant that, in all my exercises of piety, I may seek rather to please Thee than to gratify myself : that dying daily to the natural life of my soul, in which consists true satisfaction, I may seek no other pleasure than fidelity in Thy service and exactness in following Thy holy will in all things ; that so, approaching to Thee, my God, more by faith than by sense, I may do and suffer all for Thy love, notwithstanding my natural aversion and the deprivation of all the sweetness and sensible charms of piety, persuaded of the truth of what Thou didst once say to St. Gertrude, that Thou reservest until death the consolation of all we perform, without consolation during life. Grant, therefore, that my whole employment and all my happiness may be to serve and to love Thee much more for Thyself than for my own gratification. Amen.

CHAPTER VIII.

OF THE MEAN ESTIMATION OF ONESELF IN THE EYES OF GOD.



I WILL speak to my Lord, whereas I am but dust and ashes.

If I repute myself greater than this, behold, thou standest against me ; and my sins bear a true testimony, and I cannot contradict it.

But if I abase myself, and bring myself down to very nothingness, and divest myself of all self-esteem, and reduce myself (as I really am) to mere dust, Thy grace will be favorable to me, and Thy light will draw nigh to my heart ;

and all self-estimation, how small soever, will be sunk in the depth of my own nothingness, and there lose itself forever.

It is there Thou showest me to myself, what I am, what I have been, and to what I am come; for I am nothing, and I knew it not.

If I am left to myself, behold I am nothing, and all weakness; but if Thou suddenly look upon me, I presently become strong, and am replenished with new joy.

And truly wonderful it is that I am so quickly raised up and so graciously embraced by Thee; I who, by my own weight, am always sinking down to the lowest depths.

2. It is Thy love that effects this, gratuitously preventing and assisting me in so many necessities, preserving me also from grievous dangers, and, as I may truly say, rescuing me from innumerable evils.

For, by a perverse loving of myself, I have lost myself, and by seeking Thee alone, and purely loving Thee, I have found both myself and Thee; and by this love have more profoundly annihilated myself.

Because Thou, O most sweet Lord, dost deal with me above all desert, and above all that I dare hope or ask for.

3. Blessed be Thou, O my God; for though I am unworthy of all good, yet Thy generosity and infinite goodness never cease to do good even to those that are ungrateful, and that are turned far away from Thee.

Oh, convert us unto Thee, that we may be humble, thankful, and devout; for Thou art our salvation, our courage, and our strength.

PRACTICAL REFLECTIONS.

WHEN we perceive within ourselves any feelings of vanity or self-complacency, we need but consider, for one moment, the unfathomable depth of our corruption, and descend into the abyss of our miseries, to stifle them in their very birth. For how can we represent to ourselves that universal incapacity which we experience for supernatural good, our inclination for evil, how violently we are carried towards wickedness, the blindness of our understandings, the malice of our hearts and the fury of our passions, which are always revolting against reason; in a word, how can we consider what we really are, and not despise and humble ourselves beneath all creatures? And if we consider ourselves with reference to God; if we reflect what He is, and what we are in His sight, a mere nothing, sinners, but sinners loaded with the numberless crimes we have committed, not knowing whether they have ever been pardoned; creatures so weak and feeble, so inconstant in good and so constant in evil; alas! perhaps in the sight of God, living and dying in the state of sin, and worthy only of His eternal hatred; how, in the midst of such reflections, can we possibly consent to the least thought of vanity? How true it is that to esteem ourselves is not to know, but to forget what we are.

PRAYER.

SUFFER not pride, O Lord, to deprive us of the sight and conviction of our manifold miseries. Oblige us to do justice to ourselves and to Thee, by referring the glory of all things to Thee, to whom alone it belongs; and by giving to ourselves nothing but contempt, which is truly our desert and appropriate portion. How does a Christian who knows that he is all Thine, my Saviour, and that he carries within himself an inexhaustible source of malice and corruption, give Thee alone the honor of all the good he may do by the help of Thy grace, and attribute nothing to himself but the evil which he commits, since without Thee he is incapable of doing any thing but sin! Fill my heart with this true humility, without which it is impossible ever to become worthy of Thy love. Amen.

CHAPTER IX.

THAT ALL THINGS ARE TO BE REFERRED TO GOD, AS TO OUR LAST END.



ON, I must be thy supreme and ultimate end, if thou desirest to be truly happy.

By this intention shall thy affections be purified, which too often are irregularly bent upon thyself and things created.

For if in any thing thou seekest thyself, thou presently faintest away within thyself, and groweth dry.

Principally, therefore, refer all things to Me; for it is I that have given thee all.

Consider each thing as flowing from the sovereign Good; and therefore all must be returned to Me, as to their origin.

2. Out of Me both little and great, poor and rich, as out of a living fountain, draw living water; and they who freely and willingly serve Me shall receive grace for grace.

But he who would glory in any thing else beside me, or delight in any good as his own, shall not be established in true joy, nor enlarged in his heart; but in many ways shall be impeded and straitened.

Therefore thou must not ascribe any good to thyself, nor attribute virtue to any man; but give all to God, without whom man has nothing.

I have given all, I will also have all again; and with great strictness do I require a return of thanks.

3. This is that truth by which all vain-glory is put to flight.

And if heavenly grace and true charity come in, there shall be no envy nor narrowness of heart, nor shall self-love keep possession.

For divine charity overcometh all, and enlargeth all the powers of the soul.

If thou art truly wise, thou wilt rejoice in Me alone, thou wilt hope in Me alone; for none is good but God alone, who is to be praised above all, and to be blessed in all.

PRACTICAL REFLECTIONS.

LET an upright and pure intention of pleasing God direct all thy actions, and endeavor to give Him the whole glory of all the good thou performest, for He is the plenitude and source of all good. Glory only in thy infirmities, and turn them to thy advantage by frequently offering them to the God of all mercy, who is ever well pleased in a soul that is penetrated with a sense of its own nothingness. Dwell not upon thoughts of vanity and self-complacency, and do not desire to be praised and esteemed by men; for God confounds and despises those who seek to please men and to obtain their praises. The only means by which thou canst please God, and gain His love, is to despise and hate thyself.

PRAYER.

PERMIT me not, O Lord, to attribute the least good to myself, but to refer all to Thee, who alone art the Author of every good work. Glory is Thy portion, and I will give it wholly and entirely to Thee; confusion is mine, and I will accept it from Thy hand; happy if, by joyfully resigning myself to contempt, I become worthy of Thy favors, and if, by living an humble and concealed life, I die to myself and to the world, and live only to Thee. Amen.

CHAPTER X.

THAT IT IS SWEET TO DESPISE THE WORLD, AND TO SERVE GOD.

NOW will I speak again, O Lord, and will not be silent; I will say in the hearing of my God and my King who is on high,
 Oh, how great is the abundance of Thy sweetness, O Lord, which Thou hast hidden for those that fear Thee!

But what art Thou to those that love Thee? what to those that serve Thee with their whole heart?

Unspeakable, indeed, is the sweetness of Thy contemplation, which Thou bestowest on those that love Thee.

In this most of all hast Thou showed me the sweetness of Thy love, that when I had no being, Thou didst make me; and when I was straying far from Thee, Thou broughtest me back again, that I might serve Thee; and Thou hast commanded me to love Thee.

2. O Fountain of everlasting love, what shall I say of Thee?

How can I ever forget Thee, who hast vouchsafed to remember me even after that I was corrupted and was lost?

Beyond all hope hast Thou shown mercy to Thy servant; and beyond all desert hast Thou manifested Thy grace and friendship.

What return shall I make to Thee for this favor? for it is not granted to all to forsake all things, to renounce the world, and to assume the monastic life.

Is it much that I should serve Thee, whom the whole creation is bound to serve?

It ought not to seem much to me to serve Thee; but this rather doth appear great and wonderful to me, that Thou vouchsafest to receive one so wretched and unworthy for Thy servant, and to unite him to Thy Beloved.

3. Behold all things are Thine which I have, and with which I serve Thee.

And yet contrariwise Thou rather servest me than I Thee.

Lo, heaven and earth, which Thou hast created for the service of man, stand prepared, and daily perform whatsoever Thou hast commanded.

And this is but little; for Thou hast also created and appointed angels for the service of man.

But what transcendeth all this is, that Thou Thyself hast vouchsafed to serve man, and hast promised that Thou wilt give him Thyself.

4. What shall I give Thee for all these thousand favors? Would that I could serve Thee all the days of my life!

Would that I were able, were it but for one day, to render Thee worthy homage!

Verily Thou art worthy of all service, of all honor, and of eternal praise.

Thou art truly my Lord, and I am Thy poor servant, who am bound with all my strength to serve Thee, and ought never to grow weary of praising Thee.

This is my will, this is my desire; and whatever is wanting in me do Thou vouchsafe to supply.

5. It is a great honor, a great glory to serve Thee, and to despise all things for Thee.

For they who willingly subject themselves to Thy most holy service shall have great grace.

They shall experience the most sweet consolation of the Holy Spirit, who for the love of Thee have cast away all carnal delight.

They shall gain great freedom of mind who for Thy name enter upon the narrow way and relinquish all worldly care.

6. O pleasant and delightful service of God, which maketh a man truly free and holy.

O sacred state of religious servitude, which maketh men equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful!

O servitude lovely and ever to be desired, in which we are rewarded with the greatest good, and joy is acquired that will never end!

PRACTICAL REFLECTIONS.

To judge ourselves unworthy of every grace; to correspond with those we receive; to refer to God all the glory of our fidelity in His service; often to thank Him for His goodness in seeking us when we go astray, and receiving us again after we have sinned; to hope all things from His mercy, and to place ourselves entirely in His hands, is what should be done by every Christian soul who knows what Jesus Christ is to him, and what he ought to be to Jesus Christ.

How fortunate are we in not being able to find in ourselves any real cause for feelings of vanity or self-complacency, for this obliges us to forsake ourselves, and abide only in God! Ah! how does the sense of our miseries establish us in the heart of the God of mercy! and how does the experience of our inability to do good, and our inclination for evil, oblige us to adhere to God, and to have continual recourse to Him.

PRAYER.

How can I forget Thee, O Lord, who hast so often preserved me from hell, into which I might have precipitated myself by my irregular or useless life? Cure me of that vain complacency and swelling pride which would persuade me that there is something of good in me. It is in Thee, O Lord, it is all from Thee; for without Thee I can do nothing but offend Thee. Suffer me not to exalt myself before Thee by voluntary pride, lest I draw upon myself the same chastisement with which Thou didst visit the first angels. I would rather be despised by men and loved by Thee, than be esteemed by them and reproved by Thee. Grant that I may do Thee justice by referring all that is good to Thee, and to myself naught but the evil I have committed, that I may thus obtain thy merciful pardon. Amen.



CHAPTER XI.

THAT THE DESIRES OF OUR HEART ARE TO BE EXAMINED AND MODERATED.



ON, it behooves thee still to learn many things, which thou hast not yet well learned.

2. What are these, Lord?

3. That thou conform in all things thy desire to My good pleasure; and that thou be not a lover of thyself, but earnestly zealous that My will may be done.

Desires often inflame thee, and vehemently impel thee: but consider whether it be for My honor or thy own interest that thou art most moved.

If I am the cause, thou wilt be well contented with whatever I shall ordain; but if there lurk in thee any self-seeking, behold, this it is that hindereth thee and weigheth thee down.

4. Take care, then, not to rely too much upon any preconceived desire before thou hast consulted Me; lest perhaps afterwards thou repent, or be displeased with that which at first pleased thee, and which thou wast zealous for as the best.

For not every inclination which appeareth good is therefore at once to be followed; nor is every contrary affection at once to be rejected.

Even in good intentions and desires it is expedient sometimes to use some restraint; lest by too much eagerness thou incur distraction of mind; lest for want of discipline thou generate scandal to others; or by opposition from others thou be suddenly disturbed and fall.

5. Sometimes, indeed, we must use violence, and manfully resist the sensual appetite, and not regard what the flesh liketh or disliketh, but rather endeavor that, even against its will, it may be subject to the spirit.

And so long must it be chastised and kept under servitude, till it readily obey in all things, and learn to be content with a little, and to be pleased with simplicity, and not to murmur at any inconvenience.

PRACTICAL REFLECTIONS.

OUR desires should be regulated by the will of God, moderated by the influence of His grace, and referred to His glory. True mortification of the heart consists in repressing the ardor of our desires, in turning their earnestness against self, and in directing them all to their proper object, which is God. The holy practice of self-renunciation, which is absolutely necessary for salvation, and which is included in the spirit of the Gospel and the engagements of our baptism, consists entirely in repressing our irregular desires, in raising our indifferent or natural inclinations to a supernatural end, and in grounding our hopes of salvation, through the merits of Christ, on the fulfilment of our good resolutions.

PRAYER.

WHEN, O Lord, shall I become so wearied with my irregular and fruitless desires as to be induced to regulate them by Thy holy will, and to practise the good which I desire to perform? Shall I be satisfied with continually saying I desire earnestly to be all Thine, and to serve Thee faithfully, without doing it

with constancy, or desiring it effectually ! Alas ! my God, I know that hell is filled with good desires and resolutions, yet still it is hell. Can I be converted and gain salvation by only desiring it, as so many condemned Christians have desired and do still desire it ? Root out, O Lord, this inefficacy of my desires, which may lead me to perdition ; and grant that I may ever unite to the desire the use of those means thou affordest me of pleasing Thee and of saving my soul. Amen.

CHAPTER XII.

OF ACQUIRING PATIENCE, AND OF STRIVING AGAINST CONCUPISCENCE.



LORD GOD, patience, as I perceive, is very necessary for me, for many adverse things happen to us in this life.

For in whatsoever way I may arrange for my peace, my life cannot be without war and sorrow.

2. My son, so it is ; for I would not have thee seek for such a peace as to have no temptations, or to feel no adversity ; but then, indeed, think thou hast found peace, when thou shalt be exercised in divers tribulations, and tried in much adversity.

If thou shalt say thou art not able to suffer much, how then wilt thou endure the fire of purgatory ?

Of two evils, one ought always to choose the less.

That thou mayest, therefore, escape the future eternal punishment, endeavor patiently to endure present evils for God's sake.

Thinkest thou that men of the world suffer nothing or but little ? Thou shalt not find it so, though thou seek out the most voluptuous.

3. But sayest thou, they follow after many delights and withal their own will, and therefore make small account of their tribulations ?

4. Be it so, that they have all they desire ; but how long thinkest thou this will last ?

Behold, as smoke shall they vanish that abound in this world, and there shall be no remembrance of their past joys.

Nay, even whilst they live, they rest not in the possession of them without bitterness, weariness, and fear.

From the very same thing whence they conceive delight, thence frequently do they derive the penalty of anguish.

It is just with them it should be so that since they seek and follow inordinately their pleasures, they should not enjoy them without confusion and bitterness.

Oh, how short, how deceitful, how inordinate and shameful, are all these pleasures !

Yet, through sottishness and blindness, men understand this not, but, like

dumb animals, for the poor pleasure of this mortal life they incur the death of the soul.

But thou, my son, go not after thy concupiscence, but turn away from thy own will.

Delight in the Lord, and He will give thee the desires of thy heart.

5. For if thou wouldst in truth taste of delight, and be abundantly comforted by Me, behold, in the contempt of all things worldly, and in the cutting off of every sordid gratification, shall thy blessing be, and consolation most abundant be rendered to thee.

And the more thou withdrawest thyself from all solace of creatures, the sweeter and the more powerful consolations wilt thou find in Me.

But thou shalt not attain to these at first without some sorrow and labor of conflict.

Long-standing custom will make resistance, but by a better habit shall it be subdued.

The flesh will complain, but by fervor of spirit shall it be reined in.

The old serpent will instigate thee, and trouble thee anew; but by prayer he shall be put to flight; moreover, by useful employment his greater access to thee shall be prevented.

PRACTICAL REFLECTIONS.

TRUE peace of soul consists in an humble and constant submission to the will of God under the severest pains and the most violent temptations. When thou findest within thyself nothing but repugnance, trouble, and despondency, it is then that by renouncing thyself, and giving thyself entirely into the hands of God, thou wilt obtain true peace of soul. To separate thyself from every thing pleasing, to accept every thing that is disagreeable as coming from the hand of God, to conquer on all occasions thy repugnance, is the surest way to arrive at true peace.

PRAYER.

THOU alone, O Jesus, canst impart to us this interior peace, this peace of God, this ineffable peace, and this humble submission. We ask it of Thee, and we hope it from Thee. Give us this precious gift, we beseech Thee, which may keep our minds and our hearts in Thy faith and love. Amen.

CHAPTER XIII.

OF THE OBEDIENCE OF AN HUMBLE SUBJECT, AFTER THE EXAMPLE OF JESUS CHRIST.



ON, he who striveth to withdraw himself from obedience withdraweth himself from grace; and he that seeketh particular privileges loseth such as are in common.

He who doth not freely and willingly submit himself to his Superior, it is a sign that his flesh is not as yet perfectly obedient to him, but oftentimes rebelleth and murmureth.

Learn, then, to submit thyself readily to thy Superior, if thou desire to subdue thy own flesh.

For sooner is the exterior enemy overcome, if the inward man be not laid waste.

There is not a more troublesome or worse enemy to the soul than thou thyself art when not well agreeing with the spirit.

Thou must in good earnest conceive a true contempt of thyself, if thou wilt prevail against flesh and blood.

Because as yet thou lovest thyself too inordinately, therefore dost thou fear to resign thyself entirely to the will of others.

2. But what great matter is it, if thou who art but dust and a mere nothing, submit thyself to man for God's sake, when I, the Almighty and the Most High, who created all things out of nothing, have for thy sake humbly subjected Myself to man?

I became the most humble and most abject of all men, that thou mightest overcome thy pride by My humility.

Learn, O dust, to obey; learn to humble thyself, earth and clay, and to bow under the feet of all.

Learn to break thy own will, and to yield thyself up to all subjection.

3. Kindle wrath against thyself, suffer not the swelling of pride to live in thee; but show thyself so submissive and little that all may trample on thee, and tread thee under their feet as the dirt of the streets.

What hast thou, vain man, to complain of?

What answer, wretched sinner, canst thou make to those that reproach thee, thou who hast so often offended God, and so very many times deserved hell?

But Mine eye hath spared thee, because thy soul was precious in My sight; that thou mightest know My love, and mightest always live thankful for My favors; and that thou mightest continually give thyself to true subjection and humility, and bear patiently thy own contempt.

PRACTICAL REFLECTIONS.

WE must not be satisfied with exteriorly submitting to obedience and in things that are easy, but we must obey with our whole heart, and in things the most difficult. For the greater the difficulty, the greater also is the merit of obedience. Can we refuse to submit to man for God's sake, when God, for love of us, submits to man, even to His very executioners?

Jesus Christ was willingly obedient during his whole life, and even unto the death of the cross! and am I unwilling to spend my life in the exercise of obedience, and to make it my cross and my merit? Independence belongs to God, who has made man dependent upon others, that his subordination may be to him the means of his sanctification. I will therefore form myself upon the model of my submissive, dependent, and obedient Saviour, and dispose of nothing in myself, not even of my own will.

PRAYER.

O MY Saviour, who, in obedience to Thy Father, wast conceived in the womb of Mary, who didst go down to Nazareth, and wast subject to Thy parents for thirty years, who wouldst be born, and live, and

die in obedience, induce us to follow Thy example, to obey Thee in all things, in the persons of our superiors, who hold Thy place in our regard. Grant that, doing willingly what is ordained us, and endeavoring to believe it best, we may spend our whole lives in continual obedience, and thus secure for ourselves Thy grace in time, and Thy glory for all eternity. Amen.

CHAPTER XIV.

OF CONSIDERING THE SECRET JUDGMENTS OF GOD, THAT WE BE NOT PUFFED UP
WITH OUR OWN GOOD WORKS.

THOU thunderest forth over my head Thy judgments, O Lord, and Thou shakest all my bones with fear and trembling, and my soul is terrified exceedingly.

I stand astonished, and consider that the heavens are not pure in Thy sight.

If in the Angels Thou hast found depravity, and hast not spared them, what will become of me?

Stars have fallen from heaven; and I, dust as I am, how can I presume?

They whose works seemed praiseworthy have fallen to the very lowest; and those that did eat the bread of Angels I have seen delighted with the husks of swine.

2. There is no sanctity, if Thou, O Lord, withdraw Thy hand.

No wisdom avails, if Thou cease to govern us.

No strength is of any help, if Thou cease to preserve us.

No chastity is secure without Thy protection.

No self-custody profits us, if Thy holy vigilance be not nigh unto us.

For left to ourselves, we sink and perish; but by Thee visited, we are raised up and live.

For we are unsteadfast, but by Thee we are strengthened; we are tepid, but by Thee we are inflamed.

3. Oh, how humbly and lowly ought I to think of myself; of how little worth, whatever good I may seem to have!

Oh, how profoundly ought I to abase myself under Thy unfathomable judgments, O Lord, where I find myself to be nothing else but nothing, and altogether nothing!

O weight immense! O sea that cannot be passed over, where I find nothing of myself but only and wholly nothing!

Where, then, is there any lurking-place for glorying? where any confidence conceived of my own virtue?

All vain-glory is swallowed up in the profundity of Thy judgments over me.

4. What is all flesh in Thy sight?

Shall the clay glory against Him that formed it?

How can he be puffed up with vain talk whose heart is subjected to God in truth?

All the world will not lift him up whom the Truth hath subjected to itself.

Neither will he be moved with the tongues of all that praise him, who hath settled his whole hope in God.

For even they who speak, behold, they are all nothing, for they shall pass away with the sound of their words; but the Truth of the Lord remaineth for ever.

PRACTICAL REFLECTIONS.

THE contemplation of the holiness and purity of God, in whose sight the heavens are not clean, and the conviction of our own sinfulness and corruption, should stifle in us every rising sentiment of pride. An Angel sins, and God cannot endure him; He rejects him, and casts him off for ever. Man sins, and He bears with him; He offers him His mercy, and opens to him the gates of Heaven. In the fallen angels we behold the horrid nature of sin, and the awful character of God's justice; in the redeeming love of Jesus we are invited to confide entirely in His tender mercy; from both we derive motives of a speedy conversion from sin, to awaken our gratitude, and to animate us to a life of holiness.

PRAYER.

O GOD of sanctity, who canst not endure iniquity, how canst Thou endure me, an unworthy sinner, who am committing iniquity without ceasing, and am continually displeasing Thee? O God of purity, before whom the heavens are not clean, and who didst discover corruption even in the angels, why dost Thou not reject me, who am naught but defilement and sin? *Lord, if Thou wilt, Thou canst make me clean.* I cast myself upon Thy mercy, and conjure Thee to enable me to correct and to punish all my sins, and to destroy within me everything that is contrary to Thy infinite sanctity. *Amen.*

CHAPTER XV.

HOW WE ARE TO BE DISPOSED, AND WHAT WE ARE TO SAY, WHEN WE DESIRE ANY THING.



Y son, say this on every occasion: Lord, if it be pleasing to Thee, so let it be.

Lord, if it be to Thy honor, let this be done in Thy name.

Lord, if Thou seest that this is expedient, and approvest it as profitable for me, then grant that I may use it to Thy honor.

But if Thou knowest that it will be hurtful to me, and not profitable for the salvation of my soul, take away from me such a desire.

For not every desire is from the Holy Ghost, though to man it seem right and good.

It is difficult to judge truly whether it be a good or evil spirit that impelleth thee to desire this or that, or whether thou art not moved to it by thy own spirit.

Many in the end have been deceived, who at first seemed to be led by a good spirit.

2. Whatsoever, therefore, occurreth to thy mind as worthy to be desired, it must be always with the fear of God and humility of heart that thou desire and ask for it.

And above all thou oughtest, with self-resignation, to commit all to Me, and to say :

Lord, Thou knowest what is best ; let this or that be done as Thou wilt.

Give what Thou wilt, and as much as Thou wilt, and at what time Thou wilt.

Do with me as Thou knowest, and as best pleaseth Thee, and is most for Thy honor.

Put me where Thou wilt, and do with me in all things according to Thy will.

I am in Thy hand ; turn me hither and thither as Thou choosest.

Lo, I am Thy servant, ready for all things ; for I do not desire to live for myself, but for Thee ; oh, that I could do so in a worthy and perfect manner !

A PRAYER,

FOR FULFILLING THE WILL OF GOD.

3. Grant me Thy grace, most merciful Jesus, that it may be with me, and labor with me, and continue with me unto the end.

Grant me always to will and desire that which is most acceptable to Thee, and which pleaseth Thee best.

Let Thy will be mine, and let my will always follow Thine, and agree perfectly with it.

Let me always will or not will the same with Thee : and let me not be able to will or not to will otherwise than as Thou wiltest or wiltest not.

4. Grant that I may die to all things that are in the world, and for Thy sake love to be despised, and to be unknown in this world.

Grant unto me, above all things to be desired, that I may rest in Thee, and that my heart may be at peace in Thee.

Thou art the true peace of the heart ; Thou art its only rest ; out of Thee all things are hard and restless.

In this peace, in the selfsame, that is, in Thee, the one sovereign eternal Good I will sleep and take my rest. Amen.

PRACTICAL REFLECTIONS.

As it is God who wills all that happens to us, and wills it for our good, for our salvation, so we ought in all things to resign ourselves to His holy appointments, that is, we should, first, will only what God wills, and when He wills it ; secondly, we should never separate our will from His by any voluntary transgression, and never say or do any thing contrary to it ; thirdly, we should never knowingly sin, or resist God in what He requires from us.

A firm and constant resolution to do, to renounce, and to suffer whatever He at present requires, or may in future demand of our fidelity, is all that is necessary to make us victims of His love and good pleasure, and to commence here upon earth what we hope to continue in heaven. Wherefore let us often pray that the will of God may be accomplished in us in time as it will be in eternity.

PRAYER.

O MY God, whose holy will is the rule and principle of all good, mayest Thou be the soul of all my actions, and the object of all the motions of my heart. Grant that in my whole conduct, and in all trials, I may seek only to do and to suffer whatever Thou willest, because it is Thy will, and as Thou pleasest; that I may renounce my own will in everything; that I may make Thee the sole proprietor of my heart, that in all things it may be submissive to Thy will, and never depart from it. Amen.

CHAPTER XVI.

THAT THE TRUE CONSOLATION IS TO BE SOUGHT IN GOD ALONE.

WHATSOEVER I can desire or imagine for my comfort I look not for here, but hereafter.

For if I alone should have all the comfort of this world, and might enjoy all its delights, certain it is they could not last long.

Wherefore thou canst not, O my soul, be fully comforted nor perfectly refreshed, except in God, the Comforter of the poor and the receiver of the humble.

Wait a little while, my soul, wait for the divine promise, and thou wilt have abundance of all good things in heaven.

If thou desirest too inordinately these present things, thou wilt lose those that are heavenly and eternal.

Use temporal things, but desire eternal.

Thou canst not be satisfied with any temporal goods, because thou wast not created for their enjoyment.

2. Although thou shouldst have all created goods, thou couldst not be happy and blessed; but in God, who created all things, consists all thy beatitude and happiness.

Not such as is seen or cried up by the foolish lovers of the world, but such as the good faithful of Christ await, and of which they that are spiritual and clean of heart, whose conversation is in heaven, have sometimes a foretaste.

All human comfort is vain and short.

Blessed and true is that comfort which is derived inwardly from Truth.

A devout man every where carrieth about with him Jesus his Consoler, and saith to Him, Be with me, O Lord Jesus, in all places and at all times.

Let this be my consolation, to be freely willing to forego all human comfort.

And if Thy comfort be withdrawn, let Thy will and just trial be to me as the greatest of comforts.

For Thou wilt not always be angry, nor wilt Thou threaten for ever.

PRACTICAL REFLECTIONS.

GOD is the centre of our hearts, says St. Augustine, and we cannot rest till we rest in God ; that is, so long as we are attached to ourselves and to creatures, we seek happiness where it is not to be found, out of God. We should therefore withdraw our hearts from all that is not God, and die to all things else, if we would enjoy true happiness, which can only result from an entire dedication of our souls to God. Wherefore let us not say, with those of the world, Happy they who possess abundance of all things they desire, and want none of the goods and pleasures of the earth ! Rather let us say, Blessed is the heart for which God sufficeth ! happy the Christian who loves that only now which he shall love for ever.

PRAYER.

WHEN, O God, shall I become so detached from created objects as to sigh only for the happiness of pleasing and loving Thee ? When wilt Thou become more to me than all things else, all in all, even as Thou art to the blessed in heaven ? Grant that I may deny myself every gratification, and delight only in pleasing Thee. Pains, crosses and afflictions shall be from henceforth the joy of my soul, or at least the subjects of my patience, because they have been consecrated by Thee, my Jesus ! and it is Thy blessed will I should endure them. And if, as I deserve, Thou deprivest me of consolation, grant that humble submission may support me, whilst Thou hidest the light of Thy countenance. Amen.

CHAPTER XVII.

THAT ALL SOLICITUDE MUST BE PLACED IN GOD.



ON, suffer Me to do with thee what I will ; I know what is expedient for thee.

Thou thinkest as man ; thou judgest in many things as human affection suggesteth.

Lord, what Thou sayest is true. Greater is Thy care for me than all the care I can take of myself.

For at too great a hazard doth he stand who casteth not his whole care on Thee.

Lord, provided that my will remain true and firm towards Thee, do with me whatsoever it shall please Thee.

For it cannot but be good, whatever Thou shalt do with me.

2. If Thou wilt have me to be in darkness, be Thou blessed ; and if Thou wilt have me to be in light, be Thou again blessed ; if Thou vouchsafe to comfort me, be Thou blessed ; and if it be Thy will I should be afflicted, be Thou still equally blessed.

3. Son, thus must thou stand affected, if thou desire to walk with Me :

Thou must be as ready to suffer as to rejoice ; thou must be as glad to be poor and needy as to be full and rich.

4. Lord, I will suffer willingly for Thee whatsoever Thou art pleased should befall me.

I am willing indifferently to receive from Thy hand good and evil, sweet and bitter, joy and sorrow, and to give Thee thanks for all that happeneth to me.

Keep me from all sin, and I will fear neither death nor hell.

So that Thou cast me not off forever, nor blot me out of the book of life, what tribulation soever befall me shall not hurt me.

PRACTICAL REFLECTIONS.

To preserve peace in time of trouble, our will must remain firm in God, and be ever directed towards Him, that is, we should be disposed to receive all things from the hand of God, from His justice, and from His bounty, with humble submission to His blessed will. Good and evil, health and sickness, prosperity and adversity, consolation and dryness, temptation and tranquillity, interior sweetness, trials, and chastisements, all should be received by the soul with humility, patience and resignation as coming to us by the appointment of God. This is the only means of finding peace in the midst of great troubles and adversities.


PRAYER.

GRANT, O God, that I may rely entirely on Thy power and goodness. Thou canst and wilt assist me: this shall be my support and confidence in the midst of the most grievous afflictions. Keep me from sin, and I am content to suffer all things else. When assailed by violent temptations, and, as it were, in the midst of the shadow of death, I will place my trust in Thee, and fear no evil, because Thou wilt be with me. All I ask, O God, is that my trials may be as pleasing to Thee as they are painful to me, that by patient endurance they may become to me the way of penance, and conduct me to salvation. Amen.



CHAPTER XVIII.

THE TEMPORAL MISERIES ARE TO BE BORNE WITH EQUANIMITY AFTER THE EXAMPLE OF CHRIST.

ON, I came down from heaven for thy salvation; I took upon Me thy miseries, not of necessity, but moved thereto by charity; that thou mightest learn patience, and bear without repining temporal miseries.

For from the hour of my birth until I expired upon the cross, I was not without the endurance of grief; moreover, I suffered great want of all earthly things.

I frequently heard many complaints against Me; I meekly bore disgrace and reproaches; for benefits I received ingratitude; for miracles, blasphemies; for heavenly doctrine, reproofs.

2. Lord, because Thou wast patient in Thy lifetime, herein especially fulfilling the commandment of Thy Father, it is fitting that I, a wretched sinner, should, according to Thy will, bear myself patiently, and, as long as Thou pleasest, support the burden of this corruptible life, in order to my salvation.

For though this present life is felt to be burdensome, yet it is now rendered, through Thy grace, very meritorious; and by Thy example and the footsteps of Thy saints, more bright and supportable to the weak.

It is also much more full of consolation than it was formerly under the law, when the gate of heaven remained shut; and even the way to heaven seemed more obscure, when so few concerned themselves to seek the kingdom of heaven.

Moreover, too, they who were then just, and to be saved, could not enter into Thy heavenly kingdom before Thy Passion, and the payment of our debt by Thy sacred death.

3. Oh, what great thanks am I bound to render unto Thee, for having vouchsafed to show me and all the faithful a right and good way to Thine everlasting kingdom!

For thy life is our way; and by holy patience we walk on to Thee, who art our crown.

If Thou hadst not gone before and instructed us, who would have cared to follow?

Alas, how many would have stayed afar off and a great way behind, had they not before their eyes Thy glorious example!

Behold, we are still tepid, notwithstanding all Thy miracles and instructions which we have heard; what, then, would it be if we had not so great light to follow Thee?

PRACTICAL REFLECTIONS.

To animate ourselves to suffer in a proper manner, we should often think of the passion of Jesus Christ, who suffered the punishment due to our sins. The afflictions which God sends us are intended either to prove our fidelity or to punish us for our offences. We should therefore receive them with humble submission, and in a truly penitential spirit; happy in being allowed to satisfy the justice of God in time, that we may contemplate His bounty for eternity. Our greatest trials are from ourselves. The rebellions of our passions, the bitterness of our hearts, our constitutional fretfulness, the wanderings of our imagination, and the whole man so opposite to God, would be insupportable did we not frequently think of the patience with which God waits for us, and endeavor to imitate Him who bears with our infirmities. Let us, then, be patient under sufferings, that so, at the last hour, we may enjoy the consolation of having sanctified the evils of this life by a spirit of patience, and thus rendered them most available to salvation.

PRAYER.

CAN we behold Thee, O Jesus, suffer so much for us, and yet be unwilling to suffer any thing for Thee? Can we believe that we must suffer with Thee on earth, if we would reign with Thee in heaven, and yet resist Thy chastisements or bear them with impatience? Dearest Saviour, give us strength to suffer, and grant that the patience which Thou impartest to us may make us worthy of those eternal rewards which Thou hast promised us in the kingdom of heaven. Amen.



CHAPTER XIX.

OF SUPPORTING INJURIES; AND WHO IS PROVED TO BE TRULY PATIENT.



HAT is it thou sayest, My son? Cease to complain, and consider My passion, and that of the other Saints.

Thou hast not yet resisted unto blood.

Little is it that thou sufferest, in comparison of those who have suffered so much; who have been so strongly tempted, so grievously afflicted, so many ways tried and exercised.

Thou oughtest, then, to call to mind the heavier sufferings of others, that thou mayest the easier bear the very little things thou sufferest.

And if to thee they seem not little, take heed lest this also proceed from thy impatience.

But whether they be little or great, strive to bear them all with patience.

2. The better thou disposest thyself for suffering, the more wisely dost thou act, and the more dost thou merit; and thou wilt bear it more easily if both in mind and by habit thou art diligently prepared thereto.

Do not say, I cannot endure these things from such a man, and things of this kind are not to be suffered by me, for he hath done me a great injury and he upbraideth me with things I never thought of; but I will suffer willingly from another, and as far as I shall judge fitting for me to suffer.

Such a thought is foolish, which considereth not the virtue of patience nor by whom it shall be crowned, but rather weigheth the persons, and the offences committed.

He is not a truly patient man who will suffer nothing, only so much as he shall think fit, and from whom he pleaseth.

The truly patient man mindeth not by what manner of man it is he is exercised, whether by his own Superior, whether by an equal, or an inferior; whether by a good and holy man, or by one that is perverse and unworthy.

But how much soever and how often soever any adversity happeneth to him from any creature, he taketh it all equally with thanksgiving as from the hand of God, and esteemeth it a great gain.

For with God not any thing, how trifling soever, suffered for God's sake, shall go unrewarded.

4. Be thou, therefore, prepared to fight, if thou desirest to gain the victory.

Without conflict thou canst not attain the crown of patience.

If thou wilt not suffer, thou refusest to be crowned; but if thou desirest to be crowned, fight manfully, and endure patiently.

Without labor there is no coming to rest, nor without fighting do we arrive at victory.

5. Make, O Lord, that possible to me by grace, which seemeth impossible to me by nature.

Thou knowest how little I can bear, and that I am soon dejected when a small adversity ariseth.

Let all exercises of tribulation become lovely and most desirable to me for Thy Name's sake; for to suffer and to be afflicted for Thee is very healthful for my soul.

PRACTICAL REFLECTIONS.

THE practice of patience consists, first, in receiving all misfortune as coming from the hand of God; 2dly, in bearing all things with resignation; 3dly, in never murmuring under contradictions; 4thly, in believing that, having deserved hell, no one can do us wrong or injustice; 5thly, in complaining only of ourselves; 6thly, in not speaking when the heart is full; 7thly, in thanking God for evil as well as for good; in a word, in frequently saying with holy Job: *The Lord gave and the Lord hath taken away; blessed be His holy Name.* Such is the practice of patience, which is so necessary for salvation, and yet so rare among Christians; for although there is no one but who suffers much, yet very few suffer as they ought.

Long and constant patience in our trials and difficulties is a penitential and powerful means of effacing sin, which, when God punishes in this life, we may hope He will not punish in the next.

PRAYER.

GRANT, O my Saviour, that Thy patience in bearing with me and suffering for me may be the model and principle of my patience in suffering for Thee; and that entering into Thy designs for my salvation, which Thou wouldst secure for me by the good use I make of afflictions, I may receive all things with humble submission to Thy holy will. Amen.

CHAPTER XX.

OF THE CONFESSION OF OUR OWN INFIRMITY, AND OF THE MISERIES OF THIS LIFE.



I WILL confess against myself my injustice; I will confess to Thee, O Lord, my infirmity.

It is oftentimes a small thing which casteth me down and troubleth me.

I purpose to behave myself valiantly; but when a small temptation cometh, I am brought into great straits.

It is sometimes a very trifling thing whence a grievous temptation proceedeth.

And when I think myself somewhat safe, when I least apprehend it, I find myself sometimes almost overcome by a light blast.

2. Behold, then, O Lord, my abjection and frailty, every way known to Thee.

Have pity on me, and draw me out of the mire, that I stick not fast therein, that I may not be utterly cast down for ever.

This it is which often drives me back, and confounds me in 'Thy sight, that I am so subject to fall, and so powerless to resist my passions.

And although I do not altogether consent, yet their assaults are troublesome and grievous to me ; and I am weary of thus always living in conflict.

Hence my infirmity is made known to me ; because abominable imaginations much more easily rush in upon me than they forsake me.

3. Oh, that Thou, most mighty God of Israel, zealous Lover of faithful souls, wouldst regard the labor and sorrow of Thy servant, and stand by him in all his undertakings !

Strengthen me with heavenly fortitude lest the old man, the miserable flesh not fully subdued to the spirit, prevail and get the upper hand ; against which we must battle so long as we breathe in this most wretched life.

Alas, what kind of life is this, where afflictions and miseries are never wanting, where all things are full of snares and enemies !

For when one tribulation or temptation is gone, another approacheth ; yea, and whilst the first conflict still lasteth, many others come on, and those unexpected.

4. And how is it possible that the life of man can be loved, which hath so great bitterness, and is subject to so many calamities and miseries ?

How even can it be called life, which generateth so many deaths and plagues ?

And yet it is loved, and many seek their delight in it.

The world is censured as deceitful and vain ; and yet it is with reluctance abandoned, because the concupiscence of the flesh too much prevails.

But some things draw us to love the world ; others to despise it.

The lust of the flesh, the lust of the eyes, and pride of life, draw us to the love of the world ; but the pains and miseries which justly follow these things breed a hatred and loathing of the world.

5. But, alas, evil delights prevail over a mind that is given to the world, and under thorns she imagineth there are delights ; because she hath neither seen nor tasted the sweetness of God, nor the internal pleasure of virtue.

But such as perfectly despise the world, and study to live to God under holy discipline, they are not unconscious of that divine sweetness promised to those who forsake all ; and they clearly see both how grievously the world is mistaken, and in how many ways it is deceived.

PRACTICAL REFLECTIONS.

It is not sufficient to know and to feel our weaknesses and miseries, and our continual danger of perishing eternally by yielding to our passions ; we should also at the sight of them humble ourselves before God and place our whole confidence in Him. We should incessantly bewail our exile, and cast and support ourselves upon the bounty of God. We should never remain in the state of sin, tepidity, or infidelity in which our weakness too often engages us, but immediately arise after we have fallen, and speedily return to our heavenly Father when we find we have gone astray.

This life is so replete with temptations, pains, and miseries, that it becomes insupportable to a soul

that loves God, and is afraid of offending Him. How shall I live, does it exclaim, and not sin? yet how shall I sin and still live? to be ever falling, and then rising again; ever resisting my passions and fighting against the irregular desires of my heart, is this life? It is continual death. But let us not grow weary of repressing, of fighting, and conquering our predominant passions, for in this consists the merit of a supernatural life, of a life conducting to eternal happiness.

PRAYER.

I ACKNOWLEDGE, O God, that life would be unsatisfactory had I no trial of suffering for Thy sake. Grant, therefore, that, when weary of myself, and fatigued with the miseries of this life, I may commit them all to Thy most merciful providence. Support me by Thy bounty, and give me patience and fidelity to endure myself, and to suffer whatever Thou shalt appoint. Amen.

CHAPTER XXI.

THAT WE ARE TO REST IN GOD ABOVE ALL GOODS AND GIFTS.



BOVE all things, and in all things, do thou, my soul, rest always in the Lord, for He is the eternal rest of the Saints.

Give me, O most sweet and loving Jesus, to repose in Thee above all things created; above all health and beauty; above all glory and honor; above all power and dignity; above all knowledge and subtlety; above all riches and arts; above all joy and gladness; above all fame and praise; above all sweetness and consolation; above all hope and promise; above all merit and desire; above all gifts and presents that Thou canst give and infuse; above all joy and jubilation that the mind can contain or feel; in fine, above all Angels and Archangels, and all the host of heaven; above all things visible and invisible; and above all that is not Thee, my God, for Thou, O Lord my God, art supremely good above all things.

2. Thou alone art most high; Thou alone most powerful; Thou alone most full and most sufficient; Thou alone most sweet and most full of consolation. Thou alone most beautiful and most loving; Thou alone most noble and most glorious above all things; in whom are all that are both good and perfect, and always have been and always will be.

And therefore all is too little and insufficient, whatever Thou bestowest upon me, that is not Thyself; and whatever Thou revealest to me concerning Thyself, or promisest, as long as I see Thee not, nor fully possess Thee; because indeed my heart cannot truly rest, nor be entirely contented, till it rest in Thee, and transcend every gift and every creature.

3. O my most beloved Spouse, Christ Jesus, most pure Lover, Lord of the whole creation! who will give me the wings of true liberty, to fly and repose in Thee?

Oh, when shall it be fully granted me to be free, and to see how sweet Thou art, O Lord my God?

When shall I fully collect myself in Thee, that through Thy love I may not feel myself, but Thee alone, above all feeling and measure, in a manner not known to all?

But now I often lament, and bear with grief, my unhappiness.

Because many evils happen in this vale of miseries, which frequently disturb me, afflict me, and cast a cloud over me; often do they hinder and distract me, allure and entangle me, so that I can neither have free access to Thee nor enjoy Thy sweet embraces, which are ever present to blessed spirits.

Oh, let my sighs move Thee, and this my manifold desolation upon earth.

4. O Jesus, Brightness of eternal glory, Comfort of the pilgrim soul, with Thee is my mouth without voice, and my silence speaketh to Thee.

How long doth my Lord delay to come? Let Him come to me, His poor servant, and make me joyful. Let Him stretch forth His hand, and deliver me, wretched from all anguish.

Come, oh, come, for without Thee I can never have one joyful day nor hour; for Thou art my joy, and without Thee my table is empty.

I am miserable, and in a manner imprisoned, and weighed down with fetters, till with the light of Thy presence Thou comfortest me, givest me liberty, and showest me Thy friendly countenance.

5. Let others seek, instead of Thee, whatever else they please; but nothing else meanwhile doth or shall please me, but Thou my God, my hope, my eternal salvation.

I will not hold my peace, nor will I cease to pray, till Thy grace return, and Thou sayest interiorly to me:

6. Behold, here I am; behold I come to thee, because thou hast called Me.

Thy tears, and the desire of thy soul, thy humiliation and contrition of heart, have inclined and brought Me to thee.

7. And I said, O Lord, I have called upon Thee, and have desired to enjoy Thee, and am prepared to reject all things for Thy sake.

For thou didst first stir me up that I should seek Thee.

Be Thou therefore blessed, O Lord, who hath showed this goodness to Thy servant, according to the multitude of Thy mercies.

What more hath Thy servant to say in Thy presence, but to humble himself exceedingly before Thee, mindful always of his own iniquity and vileness?

For there is none like unto Thee amongst all the wonders of heaven and earth.

Thy works are exceedingly good, Thy judgments true, and by Thy providence the universe is ruled.

Praise, therefore, and glory be to Thee, O Wisdom of the Father; let my tongue, my soul, and all things created, join in praising and blessing Thee.

PRACTICAL REFLECTIONS.

WE should prefer God before all things; that is, we should labor to forsake and renounce ourselves in all things, die to all self-satisfaction and deny ourselves many lawful pleasures, to punish ourselves for having indulged in those which are criminal. We should submit, give up, and immolate ourselves to God, rise superior to all created things, direct our hearts towards Him, and lose ourselves in His perfections; keep ourselves in a state of sovereign and interior adoration, to which all should yield; and by our actions, by the sacrifice of every thing that is dear to us, establish Him the absolute master and God of our hearts. To love God so as to delight only in Him, is indeed a heaven upon earth, and, as it were, a foretaste of a happy eternity; but to arrive at this, we must disengage ourselves from those amusements of the mind which dissipate and withdraw it from God, and from those attachments of the heart which bind it to creatures; that so the soul, being free from itself and from the servitude of the passions, may take the wings of the dove, fly away towards God, and repose in Him alone.

PRAYER.

MY God, my sovereign good, and only consolation, how dare I raise myself towards Thee, draw Thee to myself, and firmly unite myself to Thee, I who am filled, penetrated, and loaded with so many miseries, irregular inclinations towards evil, and continual repugnance to good; I who am every moment falling from Thee to myself, and from myself into sin; in a word, I who meet with so many obstacles within myself, which, like a wall of separation, would hinder me from being united to Thee? But what, O Lord, is impossible to me, is easy to Thee; in Thy power and bounty I place all my hopes. Thou knowest my condition, and if Thou wilt Thou canst assist me. I groan incessantly under the load of my infirmities. I address myself to Thee to be delivered from them by Thy mercy. I find no rest nor content nor happiness but in and by Thee. Come then, O God, give consolation and support to my soul, which desires only Thee, to live only by and for its God. I languish and am on fire with the desire of possessing Thee without the fear of ever losing Thee. Reject me not, O infinitely amiable God! for I can no longer live separated and removed at a distance from Thee. Amen.

CHAPTER XXII.

OF THE REMEMBRANCE OF THE MANIFOLD BENEFITS OF GOD.



OPEN, O Lord, my heart in Thy law, and teach me to walk in Thy commandments.

Give me to understand Thy will, and to commemorate with great reverence and diligent consideration all Thy benefits, as well in general as in particular, that so henceforward I may be able worthily to return thanks for them.

I know, and confess, indeed, that I am not able to return Thee due thanks of praise, not even for the least.

I am less than any of Thy benefits bestowed upon me; and when I consider Thy excellency, my spirit fainteth before the greatness thereof.

2. All things that we have in soul and body, and whatsoever outwardly or inwardly, naturally or supernaturally, we possess, are Thy benefits, and celebrate Thy bounty, mercy, and goodness, from whom we have received all good.

Although one hath received more, another less, yet all are Thine, and without Thee even the least cannot be had.

He who hath received greater things cannot glory of his own merit, not

extol himself above others, nor insult over the lesser; because he is indeed greater and better, who attributeth less to himself, and is more humble and devout in returning thanks.

And he who esteemeth himself the vilest of all men, and judgeth himself the most unworthy, is fitted to receive still greater blessings.

3. But he who hath received fewer ought not to be saddened, nor take it ill, nor envy him that is more enriched; but attend rather to Thee, and very much praise Thy goodness, for that Thou bestowest Thy gifts so plentifully, so freely and willingly, without acceptance of persons.

All things are from Thee, and therefore Thou art to be praised in all.

Thou knowest what is expedient to be given to each; and why this one hath less, and the other more, is not ours to decide, but Thine, with whom are determined the merits of each.

4. Wherefore, O Lord God, I deem it a great benefit not to have much which outwardly and according to men might appear praiseworthy and glorious; so that a person, considering his own poverty and meanness, ought to be so far from conceiving thereat despondency, or sadness, or dejection, that he should rather take consolation and great joy.

For Thou, O God, hast chosen the poor and the humble, and those that are despised by this world, for Thy familiar friends and domestics.

Thy Apostles themselves are witnesses, whom Thou hast appointed rulers over the whole earth.

And yet they lived in this world without complaint, so humble and simple, without any malice or guile, that they even rejoiced to suffer reproaches for Thy Name; and what things the world flies from, those they embraced with great affection.

5. Nothing, therefore, ought to give so great a joy to one that loveth Thee and knoweth Thy benefits as the accomplishment of Thy will in himself and the good pleasure of thy eternal appointment.

With which he ought to be so far contented and comforted as to be as willing to be the least as any one would wish to be the greatest; to enjoy as much peace and content in the lowest place as in the highest; and to be as willing to be despicable and mean, and of no name and repute, as to be more honorable and of greater rank in the world than others.

For Thy will and the love of Thy honor ought to take precedence of all things, and to comfort and please one more than any benefits whatsoever which have been or can be given.

PRACTICAL REFLECTIONS.

HAPPY the soul that is little in its own eyes, and is as content to be below all men, as others are desirous to be above them; that makes its merit and delight consist in being unknown, abject, and despised, and longs as ardently to become the reproach and the outcast of the world, as others do to be esteemed and honored by it. Such a soul is after God's own heart; it is great in the eyes of His majesty, and by

its humility renders itself worthy of His greatest graces. To arrive at this degree of perfection, we must love an abject and hidden life, do nothing for the sake of esteem or praise, cheerfully receive contempt and adversity as our due; accept with humble submission, blame, contradiction, and calumny, and nourish ourselves with reproaches in imitation of Jesus Christ; esteeming it our greatest honor thus to resemble Him.

PRAYER.

WHEN, O my Saviour, shall the esteem of men, and the honor of the world, become as they ought to be, the disdain and the dread of my soul; humiliation and contempt, its joy and delight? Grant that the love which Thou hadst for contempt, Thou who art the adoration of the Angels, may be the motive and the rule of my patience in bearing with it, who have deserved to become the eternal object of Thy hatred and malediction. Amen.

CHAPTER XXIII.

OF FOUR THINGS WHICH BRING MUCH PEACE.



ON, now will I teach thee the way of peace and of true liberty.

2. Do, Lord, as Thou sayest, for I shall be very glad to hear it.
 3. Study, My son, to do rather the will of another than thy own.
- Ever choose rather to have less than more.

Always seek the lowest place, and to be subject to every one.

Desire always and pray that the will of God may be entirely fulfilled in thee.

Behold, such a one entereth within the borders of peace and rest.

4. Lord, this Thy short address containeth in itself much perfection.

It is short in words, but full in meaning and abounding in fruit.

If I could but faithfully observe it, I should not be so easily troubled.

For as often as I find myself disquieted and disturbed, I am sensible it is because I have gone back from this doctrine.

But thou, O Lord, who canst do all things, and always lovest the profit of the soul, increase in me a greater grace, that I may fulfil this Thy word and accomplish my salvation.

A PRAYER,

AGAINST EVIL THOUGHTS.

5. O Lord my God, depart not far from me; O my God, have regard to help me; for divers evil thoughts have risen up against me, and great fears afflict my soul.

How shall I pass through them without hurt? how shall I break them in pieces?

6. I, saith He, will go before thee, and will humble the great ones of the earth.

I will open the gates of the prison, and will reveal to thee hidden secrets.

7. Do, Lord, as Thou sayest, and let all wicked thoughts fly from before Thy face.

This is my hope and my only comfort, to fly to Thee in all tribulations, to confide in Thee, to call on Thee from my inmost heart, and patiently to expect Thy consolation.

A PRAYER,

FOR THE ENLIGHTENING OF THE MIND.

8. Enlighten me, O good Jesus, with the brightness of internal light, and draw off all darkness from the dwelling of my heart.

Restrain my many wandering thoughts, and destroy the temptations that violently assault me.

Fight strongly for me, and overcome these evil beasts—I mean these alluring concupiscences—that peace may be made in Thy power, and the abundance of Thy praise may resound in Thy holy court, that is, in a clean conscience.

Command the winds and storms; say to the sea, Be still; to the north wind, Blow thou not; and there shall be a great calm.

9. Send forth Thy light and Thy truth, that they may shine upon the earth; for I am an earth that is empty and void, till Thou enlightenest me.

Pour forth Thy grace from above; water my heart with the dew of heaven; supply fresh waters of devotion, to irrigate the face of the earth, to bring forth good and perfect fruit.

Lift up my mind, oppressed with the load of sins, and raise my whole desires towards heavenly things; that having tasted the sweetness of supernal happiness, I may have no pleasure in thinking of the things of earth.

10. Snatch me away, and rescue me from all unstable comfort of creatures; for no created thing can fully quiet and satisfy my desire.

Join me to Thyself with an inseparable bond of love; for Thou alone art sufficient for the soul that loveth Thee, and without Thee all other things are frivolous.

PRACTICAL REFLECTIONS.

As no one can escape the sight or the justice of God, so we should in the first place keep a continual watch over ourselves; 2dly, we should never allow ourselves any thing that may displease God; 3dly, we should walk always in His presence and do all things with an intention of pleasing Him, follow on all occasions the motions of His grace, never resist His holy will, nor defer its accomplishment for one moment; so that there may be no interval between our knowing, willing, and performing what He requires of us. Nothing is so agreeable to God as to confide in Him, to trust in all things to Him, to abandon ourselves entirely to Him, and to depend completely upon Him. Happy the soul which, receiving all from His hands, resigns itself in all things to His holy will, wills only what He wills, and wills all that happens to it, because He so ordains it.

PRAYER.

EACH day do I ask of Thee, O Lord, that Thy will may be done on earth as it is in heaven. Harken to my prayer, I beseech Thee, and grant that I may perform all my actions in compliance with Thy holy will, and ever make it the sole rule of my conduct. Deliver my soul from the slavery of its passions. Grant that they may all yield to Thy empire, and that to please and love Thee may ever be the predominant desire of my soul. Amen.

CHAPTER XXIV.

OF AVOIDING CURIOUS INQUIRY RESPECTING THE LIFE OF OTHERS.



ON, be not curious, and give not way to useless cares.

What is this or that to thee? follow thou Me.

For what is it to thee whether that man be such or such, or whether this man do or speak this or that?

Thou dost not need to answer for others, but thou shalt for thyself give an account; why, therefore, dost thou meddle with them?

Behold, I know all men, and see all things that are done under the sun; and I know how it is with every one, what he thinks, what he would have, and at what his intention aims.

To Me, therefore, are all things to be committed; but do thou keep thyself in good peace; and let the unquiet be as unquiet as he will.

Whatsoever he shall do or say, will come upon himself, because he cannot deceive Me.

Be not solicitous for the shadow of a great name, nor for acquaintance with many, nor for the particular love of individuals.

For these things generate distractions and great darkness in the heart.

I would gladly speak My word to thee, and reveal My secrets, if thou wouldst diligently observe My coming, and open to Me the door of thy heart.

Be circumspect and watch in prayers, and humble thyself in all things.

PRACTICAL REFLECTIONS.

IN order to enjoy true peace, we must, in the first place, avoid all curiosity as to what regards our neighbor; 2dly, we must receive with patience all the afflictions which arise either from the justice of God, or the injustice of man; 3dly, we must suffer and accustom ourselves to the privation of all joy and consolation; sacrifice to God all the pleasures of our mind, heart, and senses; and thank Him for not permitting us to find any real satisfaction but in Him.

PRAYER.

I ACKNOWLEDGE, O God, that my only desire and the only curiosity of my mind is to know whether I am at present in the state of grace, and whether I shall so continue until death; whether Thou hast pardoned me my sins, and whether Thou wilt grant me that greatest of all Thy mercies, final perseverance. But I will resign this desire to Thee, I will sacrifice this security, and will hope from Thy pure bounty this greatest of all graces. Amen.



CHAPTER XXV.

IN WHAT FIRM PEACE OF THE HEART AND TRUE PROGRESS DOTH CONSIST.



ON, I have said, Peace I leave to you, My peace I give to you; not as the world giveth do I give to you.

Peace all desire; but all care not for those things which appertain to true peace.

My peace is with the humble and meek of heart: thy peace shall be in much patience.

If thou wilt hear Me, and follow My voice, thou mayest enjoy much peace.

2. What, then, shall I do, Lord?

3. In every thing attend to thyself, what thou art doing, and what thou art saying; and direct thy whole attention to this, that thou mayest please Me alone, and neither desire nor seek any thing out of Me.

And as for the sayings or doings of others, judge nothing rashly, neither busy thyself with things not committed to thy care; and thus may it be brought about that thou shalt be little or seldom disturbed.

But never to feel any grief at all, nor to suffer any trouble of heart or body: is not the state of this present life, but of everlasting rest.

Think not, therefore, that thou hast found true peace, if thou feel no burden; nor that then all is well, if thou have no adversary; nor that thou hast attained to perfection, if all things be done according to thy inclination.

Neither do thou conceive a great notion of thyself, or imagine thyself to be especially beloved, if thou experience great devotion and sweetness: for it is not in such things as these that a true lover of virtue is known; nor doth the progress and perfection of a man consist in these things.

4. In what, then, O Lord?

5. In offering thyself with thy whole heart to the Divine will; not seeking the things that are thine either in little or great, either in time or in eternity.

So that with the same equal countenance thou continue giving thanks both in prosperity and adversity, weighing all things in an equal balance.

If thou come to be so valiant and long-suffering in hope, that when interior comfort is withdrawn, thou canst prepare thy heart to suffer still more; and dost not justify thyself, as if thou oughtest not to suffer such and so great things, but acknowledgest Me to be just in all My appointments, and praisest My holy name; then thou walkest in the true and right way of peace, and mayest entertain an undoubting hope to see My face again with great joy.

And if thou arrive at an entire contempt of thyself, know that then thou shalt enjoy an abundance of peace, as much as is possible in this thy earthly sojourn.

PRACTICAL REFLECTIONS.

WE should sacrifice ourselves entirely to the will of God, and meet with equanimity whatever He decrees for us ; that is, we should, first, desire nothing which is not the will of God ; 2dly, we should not refuse any of the adversities He sends us ; 3dly, we should bring ourselves to a state of perfect self-contempt, so as to receive humiliations and contradictions as our due ; 4thly, we should remain firm, constant, and faithful to what God desires of us, although we experience neither consolation nor delight nor security ; 5thly, we should, in a word, make our delight the delight of God's own heart, that is, we should accomplish His holy will.

PRAYER.

YES, O Jesus, in all things I resign myself entirely to Thy dominion, I will confide in Thee, and abandon myself wholly to Thee, persuaded that my salvation can never be more secure than when entrusted to Thee, my Saviour.

Grant, therefore, that I may live under Thine eyes and in Thy hands, in a reverential and continual remembrance of Thy presence, and an exact dependence upon Thy holy will, being assured that Thou wilt promote my salvation in proportion as I endeavor to please and love Thee, and to mortify and hate myself. Amen.

CHAPTER XXVI.

OF THE EXCELLENCE OF A FREE MIND, WHICH DEVOUT PRAYER RATHER MERITETH THAN READING.

WORD, this is the work of a perfect man, never to let the mind slacken from attending to heavenly things, and amidst many cares to pass on as it were without care ; not after the manner of an indolent person, but by a certain prerogative of a free mind, not cleaving with an inordinate affection to any thing created.

2. Preserve me, I beseech Thee, O most merciful Lord God, from the cares of this life, that I be not too much entangled by them ; from the many necessities of the body, that I be not ensnared by pleasure, and from all obstruction of mind, lest, overcome by molestations, I be quite cast down.

I do not say from those things which worldly vanity covets with so much eagerness ; but from those miseries, which, by the common curse of our mortality, penally weigh down and keep back the soul of Thy servant from entering as often as it pleaseth into liberty of spirit.

3. O my God, unspeakable sweetness, turn for me into bitterness all carnal consolation, which withdraweth me from the love of things eternal, and wickedly allureth me to itself, by setting before me some delightful present good.

Let not flesh and blood, O my God, prevail over me ; let it not overcome me ; let not the world and its transitory glory deceive me ; let not the devil supplant me by his craftiness.

Give me courage to resist, patience to endure, and constancy to persevere.

Give me, instead of all worldly consolation, the most sweet unction of Thy Spirit ; and instead of carnal love, infuse into me the love of Thy Name.

4. Behold ! eating, drinking, clothing, and other necessities appertaining to the support of the body, are burdensome to the fervent spirit.

Grant that I may use such necessary supports with moderation, and not be entangled with any inordinate affection.

It is not lawful to cast them all away, for nature must be sustained ; but to require superfluities, and such things as are rather for delight, Thy holy law forbiddeth ; for otherwise the flesh would grow insolent against the spirit.

In all this, I beseech Thee, let Thy hand govern and teach me that I may in no way exceed.

PRACTICAL REFLECTIONS.

THE mortification of the senses, and the victory over our own humors, are so essential for salvation, that, in truth, the soul which gives itself to exterior objects, and is often more engaged upon itself than upon God, is totally unworthy of Him; because, when it gives itself to its passions, it can have no desire to please God. Ah ! how will it change its ideas and sentiments at the hour of death ! when alone with God it shall hear from Him this reproach : I have not been thine in time, I will not be thine for eternity ! Thou hast preferred the pleasures of sense to the happiness of pleasing Me ; it is just thou shouldst now be consigned to all the horrors of a miserable eternity ! *Thou didst receive good things in thy life-time*, was it said to the rich man when he complained in hell of the rigor of his torments ; and so will it one day be said to those sensual souls who will not now restrain nor mortify themselves in any thing, unless they endeavor to prefer the happiness of eternity to the pleasures of time, and to merit heaven by self-control.

PRAYER.

GRANT me, O God, strength and courage to restrain the desires of my heart, that I may be free to possess Thee ; grant that, renouncing all sensual gratifications, I may become pleasing and acceptable to Thee : happy in sacrificing all that can give me pleasure, for the sake of pleasing Thee, and in spending my life in repairing Thy past displeasure by penance, and in preventing it for the future by fidelity. O penance, what charms hast thou for a soul that is penetrated with the love of God, and is resolved to avenge Him, and to punish itself. Amen.

CHAPTER XXVII.

THAT SELF-LOVE CHIEFLY KEEPETH US BACK FROM THE SOVEREIGN GOOD.



Y son, thou must give all for all, and be nothing of thy own.

Know that the love of thyself is more hurtful to thee than any thing of the world.

Every thing, according to the love and inclination which thou hast to it, cleaveth to thee more or less.

If thy love be pure, simple, and well-ordered, thou shalt not be in captivity to anything.

Covet not that which thou mayest not have.

Seek not to have that which may embarrass thee and deprive thee of thy inward liberty.

It is wonderful that thou wilt not, from the very bottom of thy heart, commit thyself wholly to Me, with all things that thou canst desire to have.

2. Why dost thou pine away with vain grief? why art thou so worn with superfluous cares?

Be resigned to My good pleasure, and thou shalt suffer no loss.

If thou seekest this or that, or wouldst be here or there for thy own interests' sake, and the more to indulge thy own will, thou wilt never be at rest, nor free from solicitude; for in every thing there will be found some defect, and in every place there will be some one that will cross thee.

3. Thy welfare, therefore, lies not in obtaining and multiplying any external things, but rather in contemning them, and utterly rooting them out of thy heart: which I would not have thee to understand only with regard to money and riches, but also with regard to the ambition of honor, and the desire of empty praise; all which things pass away with the world.

The place avails little, if the spirit of fervor be wanting; neither shall that peace stand long which is sought from without, if the state of thy heart want the true foundation, that is, if thou stand not in Me: thou mayest change, but shalt not better thyself.

For, when occasion offers and is laid hold of, thou shalt find that which thou didst fly from, and more.

A PRAYER,

FOR THE CLEANSING OF THE HEART, AND FOR HEAVENLY WISDOM.

4. Confirm me, O God, by the grace of Thy Holy Spirit. Grant me power to be strengthened in the inner man, and to cast out of my heart all unprofitable care and trouble; not to be drawn away with various desires of any thing whatsoever, be it vile or precious, but to view all things as passing away, and myself also as passing with them.

For nothing is lasting under the sun, where all is vanity and affliction of spirit. Oh, how wise is he who thus judgeth!

5. Grant me, O Lord, celestial wisdom, that I may learn above all things to seek Thee and to find Thee; above all things to relish Thee and to love Thee, and to understand all other things as they are, according to the order of Thy wisdom.

Grant that I may prudently avoid him that flattereth me, and patiently bear with him that contradicteth me.

For this is great wisdom, not to be moved with every wind of words, nor to give ear to the wicked, flattering siren; for thus shall we go on securely in the way we have begun.

PRACTICAL REFLECTIONS.

If we would give ourselves unreservedly to God, we must, 1st, seek ourselves in nothing we present to Him; 2dly, we must yield ourselves to Him on all occasions, and prefer His will to the suggestions of self-love; 3dly, we must not allow nor forgive ourselves anything we know to be displeasing to Him;

4thly, we must make Him the absolute master and proprietor of our whole hearts, so that He may dispose of all that we have and are according to His holy will; 5thly, we must live in a state of dependence and constant docility to the motions of His grace.

To give ourselves thus to God without reserve is the true means of possessing Him and living in peace. But, alas! how few give themselves thus to Him! and how many are His only by halves, divide their hearts between Him and creatures, and love themselves while they pretend to love Him, although they are well aware that all division is injurious to Him, and hinders Him from reigning absolutely in their hearts, of which He cannot be the master if He be not the sole possessor; nor reign as God within them, if He reign not alone and be preferred before all things else.

PRAYER.

SUFFER not my heart, O Lord, which was made only for Thee, which is entirely the work of Thy hands, and the price of Thy blood, to belong to any other but Thee, or to love anything equally or in preference to Thee. Thy delight is to be with the children of men, and why is not Thy presence my felicity? Why art Thou not more to me than all things else, Thou who art my only and sovereign good? I am resolved henceforth absolutely to love Thee alone. I will be all Thine, seek to please Thee in all things, and breathe only Thy love. Amen.

CHAPTER XXVIII.

AGAINST THE TONGUES OF DETRACTORS.

SON, take it not to heart if some people think ill of thee, and say of thee what thou art not willing to hear.

Thou oughtest to think worse things of thyself, and to believe no one weaker than thyself.

If thou walkest interiorly, thou wilt make small account of flying words from without.

It is no small prudence to be silent in the evil time, and to turn within to Me, and not to be disturbed with the judgment of man.

2. Let not thy peace depend on the tongues of men: for whether they put a good or bad construction on what thou dost, thou art still what thou art.

Where is true peace or true glory? is it not in Me?

And he who neither desireth to please nor feareth to displease men shall enjoy much peace.

From inordinate love and vain fear ariseth all disquiet of heart and distraction of the senses.

PRACTICAL REFLECTIONS.

NOTHING is so apt to give us uneasiness and trouble as the judgment and observations of others concerning us. We consider it a happiness to please men, and a misfortune to meet with their contempt; and yet what is the esteem or the frown of the world but a shadow, a smoke, a vapor which passes away, and adds nothing to what we really are or ought to be? Whatever we are in the eyes of God, so much are we and no more, and therefore we should make no account of the favorable or mean opinions of others.

O human respect! when wilt thou give place to the reverence which we owe to God? Alas! how do human considerations destroy in us all that is pleasing to Him! Instead of inquiring what will be most pleasing to Jesus Christ, we think only of what others will say of us. But is it not better to obey God rather than men, to please Him rather than to please the world? Why then do we not endeavor to do so?

PRAYER.

SUFFER not, O Lord, human respect ever to take place of the reverence which I owe to Thee ; but grant that a respectful predominant sense of Thy presence and of Thy will may induce me to perform all my actions, to quit and to suffer all things, for Thy love. O my Saviour and my Judge, unite my heart to Thyself by a dread of displeasing Thee, and a desire of being always agreeable in Thy sight. Grant that, dying incessantly to myself, I may live only to Thee, and by often renewing my intention of pleasing Thee, succeed in gaining Thy love. Grant that I may so accustom myself to love Thee during life, that the last motion of my heart may be a fervent act of my love for Thee. Amen.

 CHAPTER XXIX.

HOW, WHEN TRIBULATION PRESSETH, WE MUST CALL UPON AND BLESS GOD.



BLESSED, O Lord, be Thy Name for ever, who hast been pleased that this trial and tribulation should come upon me.

I cannot escape it, but must of necessity fly to Thee ; that Thou mayest help me, and turn it to my good.

Lord, I am now in tribulation, and my heart is not at ease ; but I am much afflicted with my present suffering.

And now, beloved Father, what shall I say ? I am taken, Lord, in these straits ; O save me from this hour.

But for this reason I came unto this hour, that Thou mightest be glorified, when I shall have been exceedingly humbled, and delivered by Thee.

May it please Thee, O Lord, to deliver me ; for, poor wretch that I am ! what can I do and whither shall I go without Thee ?

Give me patience, O Lord, even at this time.

Help me, O my God, and I will not fear, how much soever I may be distressed.

2. And now, in the midst of these things, what shall I say ? Lord, Thy will be done : I have well deserved to be afflicted and distressed.

It behooves me to bear it ; and would that it were with patience, till the storm pass over, and it grow better.

But Thy almighty hand is able to take away from me this temptation also, and to moderate its violence, that I sink not altogether under it ; as Thou hast often done heretofore for me, O my God, my mercy !

And how much the more difficult this is to me, so much the easier to Thee is this change of the right hand of the Most High.

PRACTICAL REFLECTIONS.

TEMPTATION must ever be resisted with firmness and constancy ; and, that we may be able to overcome them, we must go with confidence to the throne of God. He often permits us to be so hard pressed, and so weighed down by the load of our miseries, as to leave us no other means of making resistance and maintaining our ground, but that of keeping ourselves closely united to Him, and relying upon Him for the assistance of his grace. The fewer resources we find within ourselves, the more

should we be induced to seek for them in God; and when temptation has nearly overcome us, and we are in danger of yielding, cry out with the Apostles, *Lord, save us, or we perish*; our eyes are raised up to Thee, who art our Father and our God, able and willing to assist us, our Saviour and Redeemer, engaged to rescue and to save us. The more I experience my own weakness and inability, the more do I hope for strength from Thee. It is Thy glory and Thy delight to defend me, for my soul is the work of Thy hands, and the price of Thy precious blood.

PRAYER.

WE are sensible, O Lord, that without Thee, of ourselves, in the time of temptation, we should lose courage, yield to sin, and be vanquished; but we know also that Thou canst do all things, and art willing to assist and to save us. Penetrated with a sense of our own miseries, yet full of confidence in Thy mercy, we place ourselves in Thy hands, repose all of our hopes in Thee, trust in Thy bounty, renounce whatever is displeasing to Thee, and desire only the accomplishments of Thy will. Grant us the grace of living and dying in these holy dispositions; and may they ever induce Thee to show us Thy mercy. Amen.

 CHAPTER XXX.

OF ASKING THE DIVINE ASSISTANCE, AND OF CONFIDENCE OF RECOVERING GRACE.



ON, I am the Lord, who giveth strength in the day of tribulation.

Come to Me when it is not well with thee.

This is that which most of all hindereth heavenly comfort, that thou art too slow in betaking thyself to prayer.

For before thou earnestly prayest to Me, thou seekest in the mean time many comforts, and delightest thyself in outward things.

And hence it comes that all things avail thee little, till thou consider well that I am He who delivereth those that trust in Me; nor is there out of Me any powerful help, nor profitable counsel, nor lasting remedy.

But now having recovered thy spirit after the storm, grow thou strong again, in the light of My mercies; for I am at hand, saith the Lord, to repair all not only to the full, but even with abundance and above measure.

2. Is any thing difficult to Me? Or shall I be like to one promising and not performing?

Where is thy faith? Stand firmly and perseveringly; practise endurance and manly courage; comfort will come to thee in due season.

Wait for Me, wait; I will come and cure thee.

It is a temptation that troubleth thee, and a vain fear that affrighteth thee.

What doth the solicitude about future contingencies bring thee, but only sorrow upon sorrow? sufficient for the day is the evil thereof.

It is vain and useless to conceive either grief or joy for future things, which perhaps shall never come to pass.

3. But it is in human nature to be deluded with such imaginations; and it is the sign of a soul as yet weak to be so easily drawn away by the suggestions of the enemy.

For he careth not whether it be with things true or false that he abuseth and deceiveth thee ; whether he overthrow thee with the love of things present or the fear of things to come.

Let not therefore thy heart be troubled, neither let it be afraid.

Believe thou in Me, and trust in My mercy.

When thou thinkest I am far from thee, I am often nearest to thee.

When thou judgest that almost all is lost, then oftentimes it is that thou art in the way of the greatest gain of merit.

All is not lost when any thing falls out contrary to what thou wouldst have it.

Thou must not judge according to thy present feeling, nor give thyself up in such manner to any trouble, whencesoever it comes, nor take it so as if all hope of deliverance were gone.

4. Think not thyself wholly forsaken, though for a time I have sent thee some tribulation, or withdrawn from thee thy wished-for consolation ; for this is the way to the kingdom of heaven.

And without doubt it is more expedient for thee and for the rest of My servants, that you be exercised in adversity, than that you should have all things according to your inclination.

I know thy most hidden thoughts, and that it is very expedient for thy salvation that thou sometimes be left without any savor of sweetness, lest perchance thou be puffed up with good success, and take complacence in thyself, imagining thyself to be what thou art not.

What I have given, I have the power to take away, and restore as it pleaseth Me.

5. When I have given it, it is still Mine ; when I withdraw it again, I take not any thing that is thine ; for every best gift and perfect gift is Mine.

If I send thee affliction or any adversity, repine not, neither let thy heart be cast down.

I can quickly raise thee up again, and turn all thy burden into joy.

Nevertheless, I am just, and greatly to be praised, when I thus deal with thee.

6. If thou thinkest rightly, and considerest things in truth, thou oughtest never to be so much dejected and troubled at adversity.

But thou shouldst rather rejoice and give thanks, yea, account this as a special subject of joy, that afflicting thee with sorrows I do not spare thee.

“As the Father hath loved Me, I also love you,” said I to My beloved disciples ; whom certainly I did not send to temporal joys, but to great conflicts ; not to honors, but to contempt ; not to idleness, but to labors ; not to rest, but to bring forth much fruit in patience. Remember thou these words, O my son.

PRACTICAL REFLECTIONS.

I AM the Lord, saith the Almighty, by the mouth of one of His Prophets, who give strength to souls in the day of trouble, and deliver those from danger who put their trust in Me. How consoling, how encouraging and supporting, are these words to a soul that, in the time of temptation and adversity, is faithful and constant to what God requires of it! This is what the Scriptures calls to wait for and to support the Lord.

Believe in Me, says our blessed Saviour, and thy heart shall not be troubled nor fear. Wherefore, upon occasion of interior or exterior affliction, we should, in the first place, have recourse to God with confidence; 2dly, we should resign ourselves to His blessed will; 3dly, we should not neglect any of our spiritual exercises; 4thly, we should subdue ourselves, restrain and renounce ourselves in all things, that we may act in concert with God; 5thly, we should consider it our welfare and our merit to be afflicted, tormented, and, as it were, annihilated for the honor of God's majesty; 6thly, we should be content to carry a crucified heart, a heart suffering and penetrated with bitterness and sorrow, in imitation of our crucified Jesus.

PRAYER.

No, Lord, I will not give up all as lost, when Thou seemest to withdraw Thyself from me; but, on the contrary, I will believe all gained when my soul, though sinking under fatigue, and withered with bitterness, shall resign itself to Thy holy will, and live only in Thee, saying with the Prophet, I commit to Thee all my strength, for my soul is in Thy hands, and Thy mercy supports and encourages my heart to profit by the sense of Thy miseries. Abandon me not, O God, to the disorder of my passions, but be Thou their master by Thy grace, and keep me always in the possession of Thy love. Amen.

CHAPTER XXXI.

OF THE CONTEMPT OF EVERY THING CREATED, IN ORDER TO FIND THE CREATOR.



DISCIPLE. Lord, I stand much in need of a grace yet greater, if I must arrive so far that it may not be in the power of any man nor any thing created to hinder me.

For as long as any thing holds me back, I cannot freely fly to Thee.

He was desirous to fly freely to Thee who said, "Who will give me wings like a dove, and I will fly and be at rest?"

What can be more at rest than a simple eye?

And what can be more free than he who desires nothing upon earth?

A man ought, therefore, to soar over above every thing created, and perfectly to forsake himself, and in ecstasy of mind to stand and see that Thou, the Creator of all, hast nothing like to Thee among creatures.

And unless a man be disengaged from all things created, he cannot freely attend to things divine.

And this is the reason why there are found so few contemplative persons, because there are few that know how to sequester themselves entirely from perishable creatures.

2. For this a great grace is required, such as may elevate the soul, and lift her up above herself.

And unless a man be elevated in spirit, and freed from attachment to all creatures, and wholly united to God, whatever he knows, and whatever he has, is of no great importance.

For a long time shall he be little, and lie grovelling beneath, who esteems any thing great but only the one, immense, eternal Good.

And whatsoever is not God is nothing, and ought to be accounted as nothing.

There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious cleric.

Far more noble is that learning which flows from above from the divine influence, than that which is laboriously acquired by the industry of man.

3. Many are found to desire contemplation, but they are not careful to practise those things which are required for its attainment.

It is also a great impediment, that we rest so much upon signs and sensible things, and have but little of perfect mortification.

I know not what it is, by what spirit we are led, or what we pretend to, who seem to be called spiritual persons, that we take so much pains and are so full of anxiety for transitory and mean things, and seldom or never think with full recollection of mind on our own inward concernments.

4. Alas, after a slight recollection, we presently break forth again; neither do we weigh well our works by a strict examination.

Where our affections lie, we take no notice; and how impure is our every action, we do not deplore.

Because all flesh had corrupted its way, therefore the great deluge followed.

Since, therefore, our interior affection is much corrupted, it must needs be that the action which follows, which is a testimony of the want of inward vigor, should also be corrupted.

From a pure heart proceedeth the fruit of a good life.

5. How much a man hath done is inquired into; but with how much virtue he hath acted is not so studiously weighed.

We ask whether he be strong, rich, handsome, clever, a good writer, a good singer, or a good workman; but how poor he is in spirit, how patient and meek, how devout and internal, is what few speak of.

Nature looketh upon the exterior of a man; but grace turneth itself to the interior.

Nature is often in error; but grace hath her trust in God, that so she may not be deceived.

PRACTICAL REFLECTIONS.

NOTHING is worthy of a Christian's affections but what is eternal: he should never love anything but what he may love forever. Wherefore let us endeavor in the first place to prefer the will of God to all other satisfactions; 2dly, to seek in all things to please Him; 3dly, to receive, as coming from His hands, with humble submission, whatever He is pleased to send us; 4thly, to recollect ourselves frequently in His presence, and to depend upon Him in all things.

Why should we be busied about trifles, with vain reflections upon ourselves, and disquieted about others, while God is residing within us, and expecting from us the homage of our hearts, and the dedication of our whole selves to Him? We know how dangerous it is to neglect the grace of God, yet we make small account of the losses we sustain by yielding to a spirit of dissipation, paying but little attention to what God requires of us.

PRAYER.

O MY God and my all! O amiable and most loving God! how little attention do I pay to Thy presence, how unfaithful am I to Thy grace, and how little courage do I evince for the sacrifice of all satisfaction to Thee! And yet Thou art the God of my heart, and, as I hope, my portion forever. To become worthy of this happiness, I desire to keep my mind constantly fixed on Thee, to sacrifice to Thy love every thing which may divert me from Thee, and neither to say nor do anything but in order to gain heaven.

Grant, O Lord, that I may avoid whatever is offensive to Thee, and love and practise that only which is well pleasing in Thy sight; and that, frequently recollecting myself in Thee, I may apply my whole self to Thy presence, and do Thy holy will in all things. Amen.

 CHAPTER XXXII.

OF SELF-ABNEGATION, AND THE RENUNCIATION OF ALL CUPIDITY.

SON, thou canst not possess perfect liberty, unless thou wholly deny thyself.

All self-seekers and self-lovers are bound in fetters; full of desires, full of cares, ever unsettled, and seeking always their own ease, not the things of Jesus Christ; but oftentimes devising and framing that which shall not stand.

For all shall perish that cometh not of God.

Hold fast this short and perfect word, "Forsake all, and thou shalt find all; relinquish desire, and thou shalt find rest."

Consider this well, and when thou hast put it in practice, thou shalt understand all things.

2. Lord, this is not the work of one day, nor children's sport; yea, in this short sentence is included all the perfection of Religious.

Son, thou oughtest not to be turned back, nor presently cast down, when thou hearest what is the way of the perfect; but be drawn the more onwards towards its lofty heights, or at least aspire ardently for their attainment.

I would it were so with thee, and that thou wert come so far that thou wert no longer a lover of thyself, but didst simply wait My bidding, and his whom I have appointed father over thee; then wouldst thou exceedingly please Me, and all thy life would pass in joy and peace.

Thou hast yet many things to forsake, which unless thou give them up to Me without reserve, thou shalt not obtain that for which thou prayest.

I counsel thee to buy of Me gold tried in the fire, that thou mayest become rich, that is, heavenly wisdom, which treadeth under foot all things below.

Lay aside earthly wisdom, that is, all human and self-complacency.

3. I have said, buy for thyself things most contemptible for such as are precious and most valued in human estimation.

For very mean and contemptible, and almost forgotten amongst men, seems that wisdom which is true and heavenly, not teaching high notions of self, nor seeking to be magnified upon earth; which many praise in words, while in their life they are far from it: yet this same is that precious pearl which is hidden from many.

PRACTICAL REFLECTIONS.

WHAT is it to quit all things? It is, 1st, to renounce and to die to ourselves; 2dly, to mortify the senses, the mind, and the heart; 3dly, to detach ourselves from everything that affords us pleasure, and to receive with willingness and submission whatever gives us pain; 4thly, to love our friends in God, our enemies for God, and to hate only ourselves; 5thly, to attach ourselves only to God, to our duties, and to our salvation; 6thly, to direct all the energies of our hearts towards God and against ourselves; 7thly, to desire nothing but to please Him, and to fear nothing but to offend Him; 8thly, to make it our happiness and our merit to gain the light of His countenance, and to become worthy of His love.

How easy to say, I desire to quit all and to belong entirely to God! But how difficult to perform, unless we withdraw ourselves with fixed determination from everything which does not lead us to Him! A small degree of divine love makes this dedication and sacrifice of ourselves to God possible and easy. We should constantly desire it, ask for it, and practise it.

PRAYER.

SUFFER not my heart, O Lord, which was created to love and to possess Thee, to be attached to creatures or to itself, preferably to Thee. Thou alone canst satisfy it, and make it happy; to Thee, therefore, should it solely and constantly adhere. O my God, I can indeed sin without Thee; but I cannot rise again without Thee, nor withdraw myself from anything that would seduce my mind and corrupt my unsteady heart. Succor, support, and strengthen me in the combats which I am obliged to sustain with myself, in my endeavors to renounce all, that in all I may seek and find Thee. How it distresses me to behold myself the slave of my passions, and the victim of my wayward humors! Break asunder my chains, O Lord, and grant that, detaching myself from all things else, I may adhere only to Thee. Amen.

CHAPTER XXXIII.

OF THE INCONSTANCY OF OUR HEART, AND OF DIRECTING OUR FINAL INTENTION TO GOD.



ON, trust not to thy feeling; whatever it may be now, it will quickly be changed into another.

As long as thou livest thou art subject to change, even against thy will; so as to be sometimes joyful, at other times sad; now at peace, again troubled; at one time devout, at another indevout; sometimes fervent, at other times sluggish; one day heavy, another elated.

But he that is wise and well instructed in spirit stands above all these changes, not minding what he feels in himself, nor on what side the wind of instability bloweth; but that the whole bent of his soul may be made conducive towards the due and wished-for end.

For thus one and the same and unshaken can he stand, directing, through all this variety of events, the single eye of his intention unflinchingly towards Me.

2. And the purer the eye of thy intention is, with so much greater constancy wilt thou pass through these diverse storms.

But in many the eye of pure intention is dark; for men quickly look towards something delightful as it comes in their way; and seldom will you find any one altogether free from all blemish of self-seeking.

So of old the Jews came into Bethania, to Martha and Mary, not for Jesus' sake only, but that they might see Lazarus also.

The eye of the intention must therefore be purified, that it may be single and right; and it must be directed unto Me beyond all various objects that come between.

PRACTICAL REFLECTIONS.

IN order to fix the instability of our hearts in what regards the service of God, and the care of our salvation, we should, 1st, mistrust ourselves and confide in God; 2dly, we should have recourse to Him and implore His assistance on all occasions; 3dly, we should often renew our intention of pleasing Him, without wishing to please ourselves; 4thly, we should fight without ceasing against our natural repugnances; 5thly, we should desire only what God wills, and endeavor to execute it; 6thly, we should habituate our hearts to love God, and, as it were, contract those holy bonds by which He desires to be united with us forever; and, 7thly, we should punctually attend to the inspirations and motions of His grace.

PRAYER.

WHEN shall Thy grace, O God, inspire me with some degree of that firmness and faithful adherence to Thee which Thy glory imparts to the blessed? Suffer not my heart to be overcome by that inconstancy which is so natural to it, nor my life to be a perpetual succession of good desires and evil practices, of promises and infidelities. Not to love Thee at all times, is to love Thee not as God; Thy reign over our hearts, to be worthy of Thee, should be constant and invariable.

Grant, then, O God, that my soul may be all Thine, at all times, and forever; and that, by my perpetual fidelity, I may merit eternal happiness. Amen.

CHAPTER XXXIV.

THAT HE THAT LOVETH GOD RELISHETH HIM ABOVE ALL THINGS AND IN ALL THINGS.

BEHOLD my God and my all! What would I more, and what greater happiness can I desire?

O sweet and savory word! but to him that loveth the Word, not the world nor the things that are in the world.

My God and my all! To one that understandeth sufficient is said; to one that loveth, to repeat it often is delightful.

For when Thou art present, all things yield delight; but when Thou art absent, all things grow loathsome.

Thou makest a tranquil heart, great peace and festive joy.

Thou makest us to think well of all things, and in all things to praise Thee; nor can any thing without Thee afford any lasting pleasure; but if it is to be agreeable and well-pleasing to us, Thy grace must be present, and it must be seasoned with the savor of Thy wisdom.

2. To whom Thou impartest a relish, what will not be rightly agreeable to him?

And to him that relisheth Thee not, what can ever yield any true delight?

But the wise of the world and the wise according to the flesh are destitute of Thy wisdom; for in the former is found much vanity, and in the latter death.

But they that follow Thee, by the contempt of worldly things and the mortification of the flesh, are found to be wise indeed; for they are translated from vanity to truth, from the flesh to the spirit.

Such as these have a relish of God; and whatever good is found in creatures, they refer it all to the praise of their Maker.

But great, yea, very great, is the difference between the relish of the Creator and the creature of eternity and of time, of light uncreated and of light enlightened.

3. O Light perpetual! transcending all created lights, dart forth that light from above, which may penetrate all the secret recesses of my heart.

Cleanse, cheer, enlighten and enliven my spirit with its powers, that with joyful ecstasy it may cleave to Thee.

Oh, when will this blessed and desirable hour come, that Thou mayest fill me with Thy presence, and become to me all in all?

So long as this is not granted, my joy will not be full.

As yet, alas, the old man is living in me; he is not wholly crucified, he is not perfectly dead.

He still lusteth strongly against the spirit, he wageth war with me, neither suffereth he the kingdom of the soul to be quiet.

But Thou, who rulest over the power of the sea, and assuageth the motion of its waves, arise and help me.

Scatter Thou the nations that delight in wars, crush them in Thy might.

Show forth, I beseech Thee, Thy wonderful works, and let Thy right hand be glorified.

For there is no hope nor refuge for me but in Thee, O Lord my God.

PRACTICAL REFLECTIONS.

To love God alone, to love Him above all things, is to delight only in Him, to seek only Him, and to renounce everything which by nature is pleasing to us, according to that of the royal Prophet: *My soul refused to be comforted: I remembered God, and was delighted, and was exercised, and my spirit swooned away.*—Ps. lxxvii.

Wherefore, if we would love only God, let us mortify the senses, captivate the mind, restrain the heart, subdue the flesh, and refuse ourselves numberless gratifications, in order to please God. Happy the soul that is willing to live a crucified life with Jesus upon the Cross, that so it may be able to say with the Apostle, Jesus Christ is my life, and it is my gain to die to all, that I may live for Him alone.

PRAYER.

How sweet, O Lord, to breathe only Thy love, and to say to Thee with my whole heart, "My God and my all! my Lord and my God!" Grant that these words may enter into my soul; do Thou impress them upon my mind and in my heart; grant me to understand and to practise them. O great God, *Thou* art, and this doth satisfy me, because I love Thee more for Thyself than for my own sake. But, O God! Thou art my Saviour: all that Thou art in this respect, Thou art for me, and this redoubles my confidence and love for Thee. O my God! how can I live without Thee? How can I not live for Thee? O my Lord! reign absolutely over me. O my God! may my whole self be Thine, and may I live only for Thee! My Lord and my God! mayest Thou be so in time, that Thou mayest be my porton for all eternity. Amen.

CHAPTER XXXV.

THAT THERE IS NO BEING SECURE FROM TEMPTATION IN THIS LIFE.



ON, thou art never secure in this life; but as long as thou livest spiritual weapons are always necessary for thee.

Thou art in the midst of enemies, and art assaulted on the right hand and on the left.

If, therefore, thou dost not make use of the buckler of patience on every occasion, thou wilt not be long without a wound.

Moreover, if thou dost not set thy heart fixedly on Me, with a sincere will of suffering all things for My sake, thou canst neither sustain the heat of this warfare, nor attain to the palm of the Blessed.

It behooveth thee, therefore, to go through all manfully, and to use a strong hand against whatsoever withstandeth thee.

For to him that overcometh is given manna, and to the sluggard is left much misery.

2. If in this life thou seekest rest, how then wilt thou come to the eternal rest?

Set not thyself for much rest, but for great patience.

Seek true peace not upon earth, but in heaven; not in men nor in other creatures, but in God alone.

Thou must be willing, for the love of God, to suffer all things, namely, labors and sorrows, temptations, vexations, anxieties, necessities, infirmities, injuries, detractions, reprehensions, humiliations, confusions, corrections, and contempts.

These help to virtue, these prove the novice of Christ, these things weave a celestial crown.

I will give thee back for this short labor a reward eternal, and for transitory confusion glory that is infinite.

3. Dost thou think always to have spiritual consolations when thou pleasest?

My Saints had not so; but they met with many troubles, and various temptations, and great desolations.

But they patiently supported themselves in all contingencies, and confided more in God than in themselves; knowing that the sufferings of this life are not worthy to merit the glory that is to come.

Wouldst thou have that immediately, which others, after many tears and great labors, have hardly obtained?

Expect the Lord, do manfully, and be of good heart; do not despond, do not fall off, but offer with constancy both soul and body for the glory of God.

I will reward thee most abundantly: I will be with thee in all thy tribulations.

PRACTICAL REFLECTIONS.

PREPARE thy soul for temptation, says the wise man; that is, 1st, let not thy happiness consist in being free from sufferings, but in bearing them patiently; 2dly, expose not thyself voluntarily to temptation, nor to the occasions of sin; but if thou shouldst be attacked by the one or engaged in the other, resist, fight, fly, and have recourse to God with all confidence; 3dly, watch, pray, humble thyself before God, and be penetrated with a reverential fear in His presence, a holy diffidence in thyself, and a firm confidence in Him who will support thee against all the attacks of thy spiritual enemies.

A truly Christian soul should dwell upon Calvary, in the wounds of Jesus, and there suffer with patience, fortitude, and fidelity, whatever He is pleased to appoint. For to be true Christians, and to fulfil the duties of our state, we must be ever resolved to suffer and to die for God; since, as St. Cyprian remarks, Christians are the heirs of a crucified Jesus.

PRAYER.

THOU knowest, O God, that nothing is so contrary to our natural inclinations as to suffer and die; but, to accomplish this, Thou canst and wilt assist us. Give us, therefore, courage to conquer our unwillingness to suffer ills and contradictions, and our repugnance to the discharge of our duties; and grant that neither the delight of pleasure, nor the fear of pain, may ever induce us to become wanting in fidelity or submission to Thee. Amen.

CHAPTER XXXVI.

AGAINST THE VAIN JUDGMENTS OF MAN.

SON, cast thy heart firmly on the Lord, and fear not human judgment, whensoever thy conscience gives testimony of thy piety and innocence.

It is a good and blessed thing to suffer in such manner; neither will this be grievous to an humble heart, nor to one that confideth in God more than in one's self.

Many say many things, and therefore little credit must be given to thee.

Neither is it possible to satisfy all.

Though Paul endeavored to please all in the Lord, and became all to all, yet he made little account of being judged by man's day.

2. He labored abundantly for the edification and salvation of others, as much as lay in him and as much as he could; but he could not prevent being sometimes judged and despised by others.

Therefore he committed all to God, who knoweth all, and defended himself by patience and humility against the tongues of those that spoke unjustly, as well as those who devised vain and lying deceits, and who, according to caprice, made accusation of whatever they wished.

However, he answered them sometimes, lest his silence might give occasion of scandal to the weak.

3. Who art thou, that thou shouldst be afraid of a mortal man? To-day he is, and to-morrow he is no more seen.

Fear God, and thou shalt not be afraid of the terrors of man.

What can any one do against thee by words or injuries?

He rather hurts himself than thee; nor will he be able, whoever he be, to escape the judgment of God.

Have God before thine eyes, and do not contend with querulous words.

So that if at present thou seem to be overcome, and to suffer a confusion which thou hast not deserved, do not repine at this, and do not lessen thy crown by impatience, but rather look up to Me in heaven, who am powerful to deliver thee from all confusion and injury, and to render to every one according to his works.

PRACTICAL REFLECTIONS.

A CHRISTIAN, when assailed by the shafts of calumny, should, in reality, regard these trials in a favorable point of view, because they subject him to the happy necessity of flying to God, and of appealing to Him as the secret witness of his conscience. Although we are fully convinced that, in reality, the esteem or contempt of men, their good or bad opinion respecting us, can neither make us more happy nor more miserable, yet do we strive to obtain their approbation. Why do we not rather endeavor to establish ourselves in the favor of God, who will decide our eternal doom?

PRAYER.

O LORD, who didst sacrifice Thy life by a cruel and disgraceful death, and didst give Thy heart to perpetual sorrow and bitterness for my sake, can I refuse to sacrifice to Thee the sensibilities of my heart, when troubled on account of the remarks and disadvantageous judgments of others concerning me? Grant, O divine Jesus, that at the sight of the outrages Thou didst endure for me, my heart may reproach itself for suffering so little, and that so unwillingly, for Thee. And, since the wounds which are inflicted upon the reputation of our neighbor fall always, either in this life or in the next, upon him who does the injury, for Thy glory, and not for mine, deliver my enemies from their blindness, forgive their malice, and inflame them with the fire of Thy charity. Amen.



CHAPTER XXXVII.

OF A PURE AND ENTIRE RESIGNATION OF OURSELVES, OR THE OBTAINING FREEDOM OF HEART.



ON, relinquish thyself, and thou shalt find Me.

Stand without choice or any self-seeking, and thou shalt always gain.

For greater grace shall be added to thee as soon as thou hast given up thyself, and dost not take thyself back.

2. Lord, how often shall I resign myself, and in what things shall I relinquish myself?

3. Always and at all times; as in little, so also in great: I make no exception, but will have thee to be found in all things divested of self.

Otherwise, how canst thou be Mine and I thine, unless thou be both interiorly and exteriorly stripped of thy own will?

The sooner thou effectest this, the better will it be with thee; and the more fully and sincerely thou dost it, the more wilt thou please Me, and the more shalt thou gain.

4. Some there are that resign themselves, but it is with some exception; for they do not wholly trust in God, and therefore are busy in providing for themselves.

Some also at first offer all; but afterwards, being assailed by temptation, they return again to what they had left, and therefore make no progress in virtue.

These shall neither attain to the true liberty of a pure heart, nor to the grace of a delightful familiarity with Me, unless they first entirely resign themselves up, and offer themselves a daily sacrifice to Me; without which, union of fruition neither is nor shall subsist.

5. I have often said to thee, and I repeat it now again, forsake thyself, resign thyself, and thou shalt enjoy a great inward peace.

Give all for all; seek nothing; call for nothing back; stand purely and with a full confidence before Me, and thou shalt possess Me.

Thou shalt be free in heart, and the darkness shall not weigh thee down.

Aim at this, pray for this, desire this, that thou mayest be divested of all self-seeking; and thus naked, follow Jesus naked, that thou mayest die to thyself, and eternally live to Me.

Then all vain imaginations shall vanish, all evil disturbances and superfluous cares.

Then also immoderate fear shall forsake thee, and inordinate love shall die.

PRACTICAL REFLECTIONS.

WHAT is it to quit, to renounce, to abandon ourselves entirely to God, without any reserve? It is, 1st, to act only from the influence of His grace, and an actual desire to please Him, a desire which should be kept up and oftentimes renewed; 2dly, it is to yield to Him on all occasions, and to prefer His pleasure to our own; 3dly, it is to renounce our own will in all things, and to follow only the will of God; 4thly, it is to make our pleasure consist in pleasing Him, and to have no other interest than His glory; 5thly, to be docile to the inspirations of the Holy Spirit, and the impressions of His love. But, alas! who is there that lives after this manner? Who is there that thus renounces himself and abandons himself unreservedly to God? We renounce ourselves on some occasions, and on others we adhere to self-love; we quit ourselves for a time, and then again we seek ourselves. The spirit of the Lord, says the royal Prophet, only passes by certain souls, but does not stay; and when He returns He knoweth His place no more; He finds them given more to themselves than to their God.

PRAYER.

How am I wearied, O Lord, with being so much given to myself, and so little devoted to Thee; with seeking myself so often, and Thee so seldom! Alas! it is because I am vehemently alive to self, and but very little sensible of Thee. O my God! take Thou place of self within me, and make Thy love reign in place of my self-love. When shall I become free and disengaged from myself, and seek only to love and to please Thee? Give me, in this respect, what Thou commandest, and command what Thou plearest. I desire that from this moment Thou mayest be the God of my heart, that Thou mayest be my portion for ever. Amen.

CHAPTER XXXVIII.

OF THE GOOD GOVERNMENT OF OURSELVES IN OUTWARD THINGS, AND OF HAVING RECOURSE TO GOD IN DANGERS.

SON, thou oughtest diligently to aim at this, that in every place, and in every action or external occupation, thou be inwardly free, and master of thyself; and that all things be under thee, and not thou under them.

That thou mayest be lord and ruler of thy actions, and not a slave or mercenary.

But rather a freeman and true Hebrew, transferred to the lot and to the liberty of the sons of God.

Who stand above things present, and contemplate the eternal; who with the left eye regard things passing, and with the right those of heaven.

Whom things temporal draw not away to adhere to them; but they rather draw these things to subserve well the end for which they were ordained by God, and appointed by that sovereign Artist, who has left nothing disordered in His whole creation.

2. If likewise, in all events, thou depend not upon things as they appear outwardly, nor regard with a carnal eye things seen and heard, but if instantly, on every occasion, thou enter, like Moses, into the tabernacle to consult the Lord, thou shalt sometimes hear the divine answer, and shalt return instructed about many things present and future.

For Moses always had recourse to the tabernacle for the deciding doubts

and questions, and fled to the aid of prayer for succor against the dangers and wickedness of men.

So must thou, in like manner, fly to the closet of thy heart, and there most earnestly implore the Divine assistance.

For therefore, as thou readest, were Josue and the children of Israel deceived by the Gabaonites, because they did not first consult the Lord; but too easily giving credit to pleasant words, were deluded with counterfeit piety.

PRACTICAL REFLECTIONS.

EXTERIOR occupations oftentimes withdraw the soul from within, and hinder it from being recollected, and from keeping itself in the presence of God, particularly when we give ourselves wholly to them and reserve not for God the freedom of our hearts. But when we only lend ourselves to exterior employments, and give ourselves, while performing them, to the accomplishment of the will of God, who requires them of us, then we do not become dissipated, but in the diversity of our employments we do the *one thing*, which is to seek to please God. The desire to please God should include every other desire, and constitute our peace and happiness. No exterior actions can distract that soul which reduces all to unity, that is, which seeks only to please God, and finds its all in Him.

PRAYER.

I AM well aware, my God, that the peace of the soul in this life is not what it will be in the next; for in eternity we shall enjoy the certainty of pleasing Thee, and of possessing Thy love; but in time, we can be certain of neither. Ah! how hard and painful is this uncertainty to a soul that loves Thee, O God, and loves but Thee alone! If Thou wilt not assure me that I love Thee, grant at least that I may live as though I were sure I did love Thee, that thus Thou mayest have all the satisfaction of my love, and I all the merit of it. Amen.

CHAPTER XXXIX.

THAT A MAN MUST NOT BE TOO ANXIOUS ABOUT HIS AFFAIRS.



ON, commit thy cause to Me always; I will dispose of it well in its due season.

Await my appointment, and thence thou shalt experience success therefrom.

2. Lord, most willingly do I commit all things to Thee; for but little can my own device avail.

Would that I might not be too much set upon future events, but unhesitatingly offer myself to Thy good pleasure.

3. My son, oftentimes a man vehemently pursues something which he desires; but when he has obtained it, he begins to be of another mind.

For our affections are not enduring with regard to the same object, but we rather drive onwards from one to another.

It is therefore no small matter, even in things the most trifling, to relinquish self.

4. Man's true progress consists in denying himself, and the man of self-denial is very much at liberty, and secure likewise.

But the old enemy, opposed to all that is good, ceaseth not from tempting, but day and night plotteth deep snares, if perchance he may precipitate the unwary into the deceitful snare.

Watch and pray, that ye enter not into temptation, saith the Lord.

PRACTICAL REFLECTIONS.

IT is vain to trouble ourselves about the future, and to be discouraged at the sight of our infirmities ; all consists in relying entirely upon God ; in leaving ourselves in His hands, and in sparing no pains to please Him.

It often happens that God wills or permits our anxiety concerning salvation, to bring us into a state bordering on despair, in order to oblige us to place our whole confidence in Him. For the less we are supported by creatures, the more we are upheld by God, whose will and pleasure it is to assist us, when all others abandon us. Let us therefore endeavor to cast all our care upon Jesus, who will be mindful of us, and let us faithfully correspond with His holy designs.

PRAYER.

O MY God ! who art able and willing to assist me, what grounds have I not to place my whole confidence in Thee, to throw myself into the arms of Thy providence, and wait the effects of Thy bounty ? Thou hast care of all ; I will therefore give myself up entirely to Thee, live always in Thy presence, and ever guide myself by Thy fear and love. It is this grace I now ask of Thee, the God of my heart, and my portion for ever. Grant me to weigh well, and to follow Thy admonition : "*Be not solicitous ; for your heavenly Father knoweth that you have need of all these things.*" Amen.

 CHAPTER XL.

THAT MAN HATH NO GOOD OF HIMSELF, AND THAT HE CANNOT GLORY IN ANY THING.



ORD, what is man that thou art mindful of him ; or the son of man, that Thou visitest him ?

What hath man deserved, that Thou shouldst give him Thy grace ?

Lord, what cause have I to complain, if Thou forsake me ? or what can I justly allege, if what I petition Thou shalt not grant ?

This most assuredly I may truly think and say : "Lord, I am nothing, I can do nothing, I have nothing of myself that is good ; but I am in all things defective, and ever tend to nothing."

And unless I am assisted and interiorly instructed by Thee, I become wholly tepid and relaxed.

2. But Thou, O Lord, art always the same, and endurest unto eternity ; ever good, just, and holy ; doing all things well, justly, and holyly, and disposing them in wisdom.

But I, who am more inclined to go back than to go forward, continue not always in one state ; for seven different times are changed over me.

Yet it quickly cometh better when it pleaseth Thee, and Thou stretchest out Thy helping hand ; for Thou alone without man's aid canst assist and so

strengthen me, that my countenance shall be no more diversely changed ; but my heart be converted, and find its rest in Thee alone.

3. Wherefore, did I but know well how to cast from me all human comfort, either for the sake of devotion, or through the necessity by which I am compelled to seek Thee, because there is no man that can comfort me, then might I deservedly hope in Thy favor, and rejoice in the gift of new consolation.

4. Thanks be to Thee, from whom all proceedeth, as often as it happeneth well to me.

I, indeed, am but vanity, and nothing in Thy sight, an inconstant and weak man.

Whence, therefore, can I glory, or for what do I desire to be thought highly of ?

Forsooth, of my very nothingness ; and this is most vain.

Truly vain-glory is an evil plague, the greatest vanity ; because it draweth away from true glory, and robbeth us of heavenly grace.

For whilst a man taketh complacency in himself, he displeaseth Thee ; whilst he panteth after human applause, he is deprived of true virtues.

5. But true glory and holy exultation is to glory in Thee, and not in oneself ; to rejoice in Thy name, not in one's own strength ; to find pleasure in no creature, save only for Thy sake.

Let Thy Name be praised, not mine ; let Thy work be magnified, not mine ; let Thy holy Name be blessed, but let nothing be attributed to me of the praises of men.

Thou art my glory, Thou art the exultation of my heart.

In Thee will I glory and rejoice all the day ; but for myself, I will glory in nothing but in my infirmities.

6. Let the Jews seek glory of another ; I will seek that which is from God alone.

All human glory, all temporal honor, all worldly grandeur, compared to Thy eternal glory, is but vanity and folly.

O my truth and my mercy ! My God ! O blessed Trinity ! to Thee alone be all praise, honor, power, and glory, for endless ages of ages.

PRACTICAL REFLECTIONS.

I AM sensible of my natural corruption, which renders me incapable of all supernatural good, and prone to all evil : but I cast myself on the mercies of a God who can bring much out of little, as He produced all things out of nothing ; since it is not sufficient for me to know my own nothingness, and that I ought to glory in nothing, save only in my infirmities ; I should also (for this is most important) be guided by an humble diffidence in myself, and a firm confidence in God, to whom nothing is impossible. When I find no consolation in man, then it is I feel indeed the happy necessity of having recourse to God, and of depending upon Him ; happy that, all being wanting to me without Thee, O Lord, I should find all in Thee ! Well might holy Job thus express himself : *thine eyes are upon me and I shall be no more*. For when I think of Thee, my God ! I feel within me an ardent desire of pleasing Thee ; and everything disappears from before me, when Thou dost present Thyself to my soul.

PRAYER.

Do Thou, O God, reign absolutely over my soul, and may all that it contains yield and be immolated to Thee ! Grant that, by corresponding with Thy holy grace, I may be enabled to suffer the loss of all human and natural satisfaction, to seek in Thee alone my consolation, and to sacrifice my whole self to Thee.

O great God ! who knowest my condition, who art able and willing to assist me, have compassion on the excess of my miseries ! withdraw me from myself, raise me above all visible things ; grant that, quitting and renouncing myself, I may desire and seek only Thee. Amen.

CHAPTER XLI.

OF THE CONTEMPT OF ALL TEMPORAL HONOR.



Y son, take it not to heart, if thou seest others honored and advanced, and thyself despised and debased.

Lift up thy heart to Me in heaven, and the contempt of men on earth shall not grieve thee.

2. Lord, we are in blindness, and by vanity are quickly seduced.

If I look well into myself, never was any injury done me by any creature, and therefore I can have no just complaint against Thee.

But since I have often and grievously sinned against Thee, every creature is deservedly armed against me.

To me therefore is justly due confusion and contempt ; but to Thee, praise, honor, and glory.

And unless I put myself in this disposition, to be willing to be despised and forsaken by all creatures, and to be esteemed altogether nothing, I can neither be interiorly at peace and stand firm, nor be spiritually enlightened, nor fully united to Thee.

PRACTICAL REFLECTIONS.

THE eye of God being always upon us, should impress us with a profound respect for Him, and the sight of Him in our souls should inspire us with a perfect confidence in Him. God beholds me : when I think of this, how can I offend Him ? I behold God : how then can I be discouraged ? God exists : that suffices to console the true Christian in all his disappointments ; because he loves God more for His infinite perfections than for the favors he receives from Him. But God is my father : what more can I have to allay all my uneasiness ? And is it not sufficient to reflect that He is goodness itself, to induce me to confide with certainty in Him, and to feel secure of His care and protection ? He knows, conducts, and disposes all for my salvation ; and where can I be so secure as under the wings of my beloved Saviour ?

PRAYER.

IN Thy loving embraces, O Jesus, I desire to live, in them I wish to die ; into the abyss of Thy mercies I cast all my miseries, there to obtain forgiveness for my sins, though enormous, by sincerely renouncing them. Yes, for Thy Name's sake, O Lord, my Saviour and Father, Thou wilt pardon me my sins because they are great, and because the more enormous they are, the more wilt Thou display the magnitude of Thy mercy in their forgiveness. Be propitious therefore to me a miserable sinner, who desires no longer to remain so ; and grant that I may love Thee the more as my fears yield to the reflection that though Thou hast power to destroy me, Thou desirest to save me. Amen.

CHAPTER XLII.

THAT PEACE IS NOT TO BE PLACED IN MEN.

SON, if thou placest thy peace in any person, for thy own gratification, and for the sake of his society, thou shalt be unsettled and entangled.

But if thou hast recourse to the ever-living and abiding Truth, thou wilt not be greatly grieved if a friend forsake thee or die.

In Me the love of thy friend ought to stand; and for Me is he to be loved, whoever he be, that appeareth to thee good and much to be loved in this life.

Without Me friendship can neither profit nor endure; nor is that love true and pure which I do not bind together.

Thou oughtest to be so dead towards persons beloved, as to wish, as far as thou art concerned, to be altogether without any human fellowship.

So much the nearer doth man approach to God as he withdraweth himself the farther from all earthly consolation.

So much the higher also doth he ascend to God, as he descendeth the lower into himself, and becometh the viler in his own estimation.

2. But he that attributeth any thing of good to himself hinders God's grace from coming into him; for the grace of the Holy Spirit ever seeketh a humble heart.

If thou knewest perfectly how to annihilate thyself, and empty thyself of all created love, then would I flow into thee with great grace.

When thou lookest towards creatures, the sight of the Creator is withdrawn from thee.

Learn, for the sake of the Creator, to overcome thyself in all things; and then shalt thou be able to attain divine knowledge.

How little soever it be, if any thing be inordinately loved and regarded, it keepeth thee back from the Sovereign Good, and corrupteth the soul.

PRACTICAL REFLECTIONS.

THE more we descend into the abyss of our own nothingness, the more do we become exalted before God. We should therefore, in the first place, be little and humble, dependent upon the Almighty, and abide only in Him; 2dly, the more we experience our own weakness and misery, the more earnestly should we apply to the mercy of God; 3dly, the less we find of good in ourselves, the more should we debase ourselves before Him, hoping all things from His bounty; 4thly, we should never suffer our hearts to become attached to anything but God, our duties and salvation, love only that which we shall love for ever, and thus commence in time what we may hope to continue throughout eternity. All friendship which is not in God and for God, is faulty, because we should love God alone, with our whole heart. The heart therefore should be kept free and disengaged from all things, that it may belong only to Him who is the centre of our hearts, and who alone can satisfy our desires.

PRAYER.

GRANT, O God, that my heart, which was made for Thee alone, may be ever wholly Thine ; that free from all undue affection to creatures, it may refer all to Thee, and seek Thee alone in all things. Yes, my God, I know, with St. Augustin, that Thou art the centre of our hearts, because Thou art their last end and sovereign good, and that they cannot rest until they rest in Thee. Grant me therefore what I now ask, a faithful, sovereign, and constant adherence to Thee. Amen.

CHAPTER XLIII.

AGAINST VAIN AND WORLDLY LEARNING.



ON, let not the beautiful and subtle sayings of men affect thee ; for the kingdom of God consisteth not in speech, but in virtue.

Attend to My words, which inflame hearts and enlighten minds, which excite to compunction and afford manifold consolations.

Never read any thing in order that thou mayest appear more learned or more wise.

Study the mortification of thy vices ; for this will more avail thee than the knowledge of many difficult questions.

2. When thou shalt have read and shalt know many things, thou must always revert to the one beginning.

I am He who teacheth men knowledge, and who giveth a more clear understanding to little ones than can be taught by man.

He to whom I speak will quickly be wise, and will profit greatly in spirit.

Woe to them that inquire after many curious things of men, and are little curious of the way to serve Me.

The time will come, when Christ, the Master of masters, the Lord of Angels, shall appear to hear the lessons of all men, that is, to examine the conscience of every one.

And then will He search Jerusalem with lamps, and the hidden things of darkness shall be brought to light, and the argument of tongues shall be silent.

3. I am He that in an instant elevateth the humble mind to comprehend more reasons of the eternal truth than if any one had studied ten years in the schools.

I teach without noise of words, without confusion of opinions, without ambition of honor, without strife of arguments.

I am He who teacheth to despise earthly things, to loathe things present, to seek the things eternal, to relish the things eternal, to fly honors, to endure scandals, to repose all hope in Me, to desire nothing out of Me, and above all things ardently to love Me.

4. For a certain person, by loving Me intimately, learned things divine and spoke wonders.

He profited more by forsaking all things than by studying subtleties.

But to some I speak things common, to others things more particular; to some I sweetly appear in signs and figures, to others in great light I reveal mysteries.

One is the voice of books, but it teacheth not all men alike, because I within am the Teacher of truth, the Searcher of the heart, the Understander of thoughts, the Mover of actions, distributing to every one as I judge fitting.

PRACTICAL REFLECTIONS.

GOD scarcely communicates Himself at all to proud and presumptuous souls who entertain a vain complacency in themselves; because they rob Him of that glory which belongs to Himself alone. But to the humble, He communicates His most enlivening and efficacious graces, because they confide not in themselves, but from a sense of their own misery and sinfulness, depend solely upon Him who alone can make them worthy of His love.

What will it avail a Christian to know the duties of religion unless he practise them? What will it avail him to dispute upon the efficacy and the operations of grace, if he be not faithful in corresponding with it, and in punctually following the inspirations of the Holy Spirit. *Not every one*, says Jesus Christ, *that saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father, who is in heaven, he shall enter into the kingdom of heaven.* We hear this declaration, and why does it not influence our conduct?


PRAYER.

COME, O Holy Spirit! enlighten the minds of all with Thy sacred light, and inflame their hearts with the fire of Thy love. Teach us what we are to believe, and engage us to practise it. For, alas! what will it avail us to know what is required of us, in order to be saved, if we do not endeavor to reduce it to practice?

Suffer not our faith to condemn us at the last day, by bearing witness to what we ought to have done to gain heaven, and to our having neglected to perform it; but grant that both our minds and our hearts by belief and practice may equally conspire to prepare us for eternal bliss. Amen.

CHAPTER XLIV.

OF NOT DRAWING TO OURSELVES EXTERIOR THINGS.

ON, in many things it behooveth thee to be ignorant, and to esteem thyself as dead upon earth, and as one to whom the whole world is crucified.

Many things also must thou pass by with a deaf ear, and think rather of the things that are for thy peace.

It is more profitable to turn away thy eyes from such things as displease thee, and leave to every one his own way of thinking, than to give loose to contentious discourses.

If thou standest well with God, and regardest His judgment, thou wilt more easily bear to be overcome.

2. O Lord, to what are we come? behold, a temporal loss is bewailed: for

a small gain men labor and run; but spiritual detriment is soon forgotten, and hardly ever returns to mind.

That which is of little or no profit taketh up our thoughts, and that which is necessary above all is negligently passed over; for the whole man sinketh down into outward things, and unless he quickly recovereth himself, he willingly continueth immersed in exterior things.

PRACTICAL REFLECTIONS.

To regard oneself as crucified and dead to the world, is, first, to entertain no attachment for anything but God, one's duty, and salvation; 2dly, to regard all things as passing away, and to say to oneself: I am here to-day, but shall be gone to-morrow: at the hour of death, what will honor, fortune, or pleasure avail me? Only in proportion as I have used them as though I used them not.

Happy the Christian who dies thus to the world in affection, before he quits it in reality, who endeavors meritoriously to die daily to some one of those things which he will be forced to relinquish in death! Thus by dying daily, he will best secure for himself a happy departure hence.

We bewail our temporal losses, we incessantly dwell upon them, we are scarcely to be consoled when they happen to us; but when the soul perishes, its loss is soon forgotten, we soon become insensible to it, though this alone should affect the Christian. We cannot suffer the loss of any earthly good without regret, but the loss of Thee, my God, we mourn not, though Thou alone art our sovereign good.

PRAYER.

ENLIGHTEN our minds, we beseech Thee, O Lord, and impress our hearts with the greatness of our loss when we withdraw ourselves from Thee. Grant that we may ever prefer Thee before all things else, and choose rather to lose all worldly goods than relinquish but for one moment Thy grace and love. When, O God, shall I resemble the dead within their graves? (that which, according to St. Paul, is the spirit, the character, and the duty of all true Christians.) When shall I think no more of the world, and be content for the world to think no more of me? From henceforth, O Jesus, I desire to die to all things else, that I may live only to Thee for time and eternity. Amen.

CHAPTER XLV.

THAT WE MAY NOT BELIEVE ALL, AND HOW EASILY WE ERR IN SPEECH.



RANT me help, O Lord, in my tribulation, for vain is the aid of man.

How often have I not found faithfulness there where I thought I might depend upon it.

And how often have I there found it where I the less expected it!

Vain therefore is hope in man; but the salvation of the just is in Thee, O God.

Blessed be Thou, O Lord my God, in all things that befall us.

We are weak and unsteadfast; we are easily deceived and changed.

2. Who is the man that is able to keep himself so warily and so circumspectly in all things, as not sometimes to fall into delusion or perplexity?

But he that trusteth in Thee, O Lord, and seeketh Thee with a simple heart, doth not so easily fall.

And should he perchance fall into some tribulation, how entangled soever

he be therewith, he will the sooner be rescued or comforted by Thee; for Thou wilt not finally forsake him that trusteth in Thee.

Rare indeed is a faithful friend who will persevere in all the pressing necessities of his friend.

Thou, O Lord, Thou alone art most faithful in all things, and besides Thee, there is no other such.

3. Oh, how wise was that holy soul that said, My mind is solidly established in and grounded upon Christ!*

Were it but so with me, human fear would not so easily give me anxiety, nor the arrows of men's words move me.

Who is sufficient to foresee all things? who to provide against future evils?

If things foreseen do yet often hurt us, how can things unlooked for otherwise than grievously wound us? But have I not better provided for my wretched self?

Why also have I so easily placed confidence in others?

But we are men; and no other indeed than frail men, although by many we are esteemed and called Angels.

To whom shall I give credit, O Lord?

Whom shall I believe but Thee? Thou art the Truth, which canst neither deceive nor be deceived.

And again; every man is a liar, weak, unstable, and subject to fall, especially in words; so that we ought not readily to believe even that which in appearance seemeth to sound well.

4. How wisely didst Thou forewarn us to take heed of men, and that a man's enemies are those of his own household; that we are not to believe if any one should say, Behold here, or behold there.

I have been taught to my cost, and I wish it may serve to make me more cautious, and not increase my folly.

Be wary, saith a certain one; be wary, keep to thyself what I tell thee.

And whilst I keep silence, and believe the matter to be secret, he himself cannot keep the secret which he desireth me to keep, but presently betrayeth both me and himself, and goeth his way.

From such foolish speech and such unwary people defend me, O Lord, that I may not fall into their hands, nor ever commit the like.

Give to my mouth truth and constancy in my words, and remove far from me a crafty tongue.

What I am not willing to suffer I ought by all means to shun.

5. Oh, how good and how peaceful is it to be silent about others, and not to believe all that is said, nor easily to report what one has heard:

To lay oneself open to few; always to seek Thee, the Beholder of the heart:

* Life of St. Agatha.

And not to be carried about with every wind of words; but to wish that all things, both within and without us, may be accomplished according to the pleasure of Thy will!

How secure is it for the preservation of heavenly grace, to fly the human appearance, not to seek those things that seem to cause admiration abroad; but with all diligence to follow those things which bring amendment of life and fervor!

To how many hath it been hurtful to have their virtue known, and overhastily praised!

How indeed hath grace profited when kept with silence during this frail life! the whole of which is declared to be a temptation and a warfare.

PRACTICAL REFLECTIONS.

WHAT is it to be "*strongly settled and grounded upon Christ?*" St. Agatha. It is, first, to rely only upon Him, and trust but little to the promises of men; 2dly, it is to prefer His grace and love before the friendship and consideration of all mankind besides; for there is no true good but in being well with God; 3dly, it is to treat with Him with all the earnestness of our souls, confidently to have recourse to Him in all our necessities, and to oblige our hearts to love Him, that at the moment of death, when we shall appear before Him, He may show Himself to us as a Father of mercy, and as a Saviour whom we have long known and loved, and not as a strange God, and terribly just Judge, saying to us, you would not endeavor to know Me and love Me in time: now will I not know you for eternity, you shall not be mine for ever.

PRAYER.

GRANT me, O Jesus, to know what Thou art in Thyself, and what Thou art to me, that my heart may be penetrated with Thy holy fear and love. Shall I be so ungrateful and so unjust as to give my heart to any other but Thee, my God, or rely on any creature in preference to Thee? Were I to act thus, how justly should I deserve to be miserable both for time and eternity. What, Lord! I suffice for Thee, and shouldst not Thou suffice for me? No, blessed Jesus, it shall not be thus; I desire only Thee and the accomplishment of Thy holy will, as my happiness for time and eternity. Amen.

 CHAPTER XLVI.

OF HAVING CONFIDENCE IN GOD, WHEN ARROWS OF WORDS ARE AIMED AGAINST US.



ON, stand firm, and trust in Me; for what are words but words?

They fly through the air, but hurt not a stone.

If thou art guilty, think that thou wilt willingly amend thyself; if thou art not conscious to thyself of any thing, think that thou wilt willingly suffer this for God's sake.

It is a small matter that thou shouldst sometimes bear with words, who art not able as yet to endure hard blows.

And why do such trifles go to thy heart, but because thou art yet carnal, and regardest men more than thou oughtest?

For because thou art afraid of being despised, thou art not willing to be reprehended for thy faults, and seekest shelter in excuses.

2. But look better into thyself, and thou shalt find that the world is still within thee, and a vain fondness for pleasing men.

For since thou refusest to be abased and confounded for thy defects, it is plain indeed that thou art neither truly humble nor dead to the world, nor the world crucified to thee.

But give ear to My word, and thou shalt not value ten thousand words of men.

Behold, if all were said against thee which with the utmost malice could possibly be invented, what hurt could they do thee, if thou wouldst let them all pass, and value them no more than a straw?

Could they even so much as pluck one hair from thee?

3. But he who keepeth not his heart interiorly, nor God before his eyes, is easily moved with a word of dispraise.

Whereas he that trusteth in Me, and desireth not to stand by his own judgment, will be void of human fear.

For I am the Judge and Discerner of all secrets; I know how the matter passeth; I know both him that inflicteth the injury and him that suffereth it.

From Me went forth this word, by My permission it happened, that the thoughts out of many hearts might be revealed.

I will judge the guilty and the innocent: but by a secret judgment I would try them both beforehand.

4. The testimony of men oftentimes deceiveth: My judgment is true; it shall stand and not be overthrown.

It is for the most part hidden, and to few laid open in every thing; yet it never erreth, nor can it err: though to the eyes of the unwise it may seem not right.

To Me, therefore, must thou run in every decision, and not depend upon thy own judgment.

For the just man will not be troubled, whatever happeneth to him from God.

And should even some unjust charge be preferred against him, he will not much care; yet neither will he vainly rejoice, if he be reasonably acquitted by others.

For he considereth that I am He who searcheth the heart and the reins; who judgeth not according to the face, nor according to human appearance.

For oftentimes that is found blameworthy in My eyes which in the judgment of men is esteemed commendable.

5. O Lord God, the just Judge, strong and patient, who knowest the frailty and depravity of men, be Thou my strength and my entire confidence, for my own conscience sufficeth me not.

Thou knowest that which I know not; and therefore under every reprehension I ought to humble myself, and bear it with meekness.

Pardon me, therefore, propitiously, as often as I have not done thus; and give me in future the grace of greater long-suffering.

For better to me is Thy abundant mercy, for the obtaining of pardon, than my own imaginary justice for the defending of my hidden conscience.

And although I am not conscious to myself of any thing, yet I cannot hereby justify myself: for Thy mercy apart, no man living shall in Thy sight be justified.

PRACTICAL REFLECTIONS.

It is difficult not to be troubled when we are blamed, reprimanded, or contemned. But true Christian humility consists in not entertaining nor expressing the resentment we at first experience; that is, it consists, first, in not indulging ill-natured and contemptuous reflections upon those who despise us; 2dly, in stifling the mortification they occasion us, and in offering it as a sacrifice to God; 3dly, in behaving kindly towards them, speaking to them and rendering them services as occasion may occur, and in doing them as much good as we think they have done us harm. But, alas, how few practise this true humility, and make good use of contradictions and contempt, although all believe without true humility it is impossible to be saved.

PRAYER.

How little, O God, is a true Christian affected, one who fears and loves Thee above all things, how little is he affected by the judgments of men, and how much concerned as to the judgment Thou wilt one day pass upon him! When present before Thee, in the most holy sacrament, I will ask, how do I stand with Thee? What am I in Thy sight? What will be my eternal lot? With such thoughts let me die to the desire of the esteem and to the fear of the contempt of men, that I may seek only to find favor with Thee. Amen.

CHAPTER XLVII.

THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING.

SON, let not the labors which thou hast undertaken for My sake crush thee, neither let tribulations, from whatever source, cast thee down; but in every occurrence let my promise strengthen and console thee.

I am sufficient to recompense thee beyond all bounds and measure.

It is not long thou hast to labor here, nor shalt thou be always oppressed with sorrows.

Wait a little, and thou shalt see a speedy end of suffering.

The hour cometh when all labor and trouble shall be no more.

All is little and short which passeth away with time.

2. Mind what thou art about: labor faithfully in my vineyard: I will be thy reward.

Write, read, sing, lament, keep silence, pray, bear adversities manfully; eternal life is worth all these, and greater combats.

Peace shall come on one day, which is known to the Lord.

And it will not be day or night, such as it is at present; but light everlasting, infinite brightness, steadfast peace, and safe repose.

Thou shalt not then say, Who shall deliver me from the body of this death?

Neither shalt thou cry out, Woe is me that my sojourning is prolonged; for death shall be no more, but never failing health; no anxiety, but blessed delight, and a society sweet and glorious.

3. O! if thou couldst see the everlasting crowns of the Saints in heaven, and in how great glory they now triumph, who appeared contemptible heretofore to this world, and as it were even unworthy of life, doubtless thou wouldst immediately cast thyself down to the very earth, and wouldst rather be ambitious to be in subjection to all, than to have precedence over so much as one.

Neither wouldst thou covet the pleasant days of this life, but wouldst rather be glad to suffer tribulation for God's sake; and esteem it the greatest gain to be reputed as nothing amongst men.

4. Oh, if thou didst but relish these things, did they penetrate deep into thy heart, how wouldst thou dare so much as once to complain?

Ought not all painful labors to be endured for everlasting life?

It is no small matter to lose or gain the kingdom of God.

Lift up, therefore, thy face to Heaven; behold I, and all My Saints with Me, who in this world have had a great conflict, now rejoice, are comforted now, are now secure, are now at rest; and they shall for all eternity abide with Me in the kingdom of My Father.

PRACTICAL REFLECTIONS.

How hard is this saying, that salvation is only to be obtained by a life of continual sufferings, by constantly fighting against and by ever renouncing and dying to ourselves! But how are we encouraged to submit to such a course, by the hope and assurance of eternal happiness, which will be the reward we shall receive in exchange for the disappointments and miseries of this present time! Nothing will afford us such great consolation at the hour of death, as the good use we have made of sufferings: then shall we find that we have done nothing purely for God, but what we have done contrary to ourselves, and that a truly Christian life must necessarily be a life of crosses and self-denials.

PRAYER.

As, O God, we believe and hope for the good things of eternity, grant that we may so use the transitory miseries of this life, as to obtain the permanent felicity of the next. At the hour of death, what shall we not wish to have done, to have suffered, and renounced for the sake of obtaining heaven! Instill, O Lord, into our hearts something of the desires we shall then entertain to no purpose, that we may now really renounce and die to ourselves. Grant we may never consider anything as great but what is eternal, and regard all that passes away with time, as little and contemptible. O happiness! O joy! O eternal felicity! console us under the afflictions of our mortal course. And since we must of necessity repent either in time or for all eternity, suffer either in this life or in the next, grant us, we beseech Thee, O Jesus, patiently to endure all present evils, in hopes of obtaining future bliss and happiness. Amen.





Christ Appears to Mary Magdalene.

JOHN XX, 14.

CHAPTER XLVIII.

OF THE DAY OF ETERNITY, AND OF THE DISTRESSES OF THIS LIFE.



H, most happy mansion of the supernal city!

Oh, most bright day of eternity! which no night ever obscureth,
but which the Sovereign Truth always enlighteneth.

A day always joyful, always secure, and never changing its state
for the contrary.

Oh, that this day would shine forth, and that all these temporal things would
come to an end!

It shineth, indeed, upon the Saints, resplendent with everlasting brightness;
but to us pilgrims upon earth it is seen only as afar off and through a glass.

2. The citizens of heaven know how joyful that day is; but we poor exiled
children of Eve mourn that this our day is bitter and tedious.

The days of this life are short and evil, full of griefs and distresses; where
man is defiled with many sins, ensnared by many passions, enslaved with many
fears, harassed with many snares, distracted with many curiosities, entangled
with many vanities, encompassed with many errors, worn with many labors,
troubled with temptation, enervated with pleasures, tormented with want.

3. Oh, when will there be an end of these evils?

When shall I be set at liberty from the wretched slavery of vice?

When, O Lord, shall I think of Thee alone?

When shall I fully rejoice in Thee?

When shall I be without any impediment in true liberty, without any
grievance of mind and body?

When shall there be solid peace, peace firm and undisturbed, peace within
and without, peace on every side secure?

O good Jesus! when shall I stand to behold Thee?

When shall I contemplate the glory of Thy kingdom? When wilt Thou
be all in all to me?

Oh, when shall I be with Thee in Thy kingdom, which Thou hast prepared
for Thy beloved from all eternity?

I am left poor and an exile in an enemy's country, where there are daily
wars and grievous misfortunes.

4. Solace my banishment, assuage my sorrow, for my every desire aspireth
unto Thee; for whatever this world offereth for my comfort is all burdensome
to me.

I long to enjoy Thee intimately, but cannot attain unto it.

I desire to cleave to heavenly things, but things temporal and my unmortified
passions weigh me down.

With my mind I wish to be above all things, but by the flesh I am forced against my will to be subject to them.

Thus, unhappy man that I am, I fight with myself, and am become burdensome to myself, whilst the spirit tendeth upwards, and the flesh downwards.

5. Oh! what do I suffer interiorly, whilst with my mind I consider heavenly things; and presently a crowd of carnal thoughts interrupt me as I pray.

Oh my God, remove not Thyself far from me, and depart not in anger from Thy servant.

Dart forth Thy lightning, and disperse them: shoot Thy arrows, and let all the phantoms of the enemy be put to flight.

Recollect my senses in Thee; make me forget all worldly things; grant me speedily to cast away and to despise all phantoms and vice.

Come to my aid, O Eternal Truth, that no vanity may move me.

Come, heavenly sweetness, and let all impurity fly from before Thy face.

Pardon me also, and mercifully forgive me, as often as in my prayer I think of aught else beside Thee.

For I truly confess that I am accustomed to be very much distracted.

For many a time I am not there where I am bodily standing or sitting, but am there rather where my thoughts carry me.

There am I where my thought is; and there oftentimes are my thoughts where that which I love is.

That thing most readily cometh to my mind which naturally delighteth me, or which through custom is pleasing to me.

6. Whence Thou, the Eternal Truth, hast plainly said: Where thy treasure is, there also is thy heart.

If I love heaven, I love to think on heavenly things.

If I love the world, I rejoice at the world's prosperity, and am troubled at its adversity.

If I love the flesh, my imagination is often on the things of the flesh.

If I love the spirit, I delight to think of spiritual things.

For whatsoever things I love, of the same I love to speak and hear, and I carry home with me the imaginative impressions of such.

But blessed is that man who for Thee, O Lord, abandoneth all things created; who offereth violence to nature, and through fervor of spirit crucifieth the concupiscence of the flesh; that so, with a serene conscience, he may offer to Thee pure prayer, and become worthy to be admitted among the choir of Angels, having excluded himself both exteriorly and interiorly from all the things of earth.

PRACTICAL REFLECTIONS.

WHAT will it avail us to suffer and to deplore the miseries of this life, and to sigh after the good things of the next, if we do not endeavor to receive our present tribulations with patience, as coming from the hand of God, and with humility, as corresponding with our deserts; if we strive not to obtain that eternal happiness, after which we sigh, by constant fidelity? O happy day! O eternal joy!

O infinite, unchangeable happiness ! O establishment ! O mansion ! O plenitude of God in us and of us in God ! O transformation of a blessed soul into its God and its all ! When shall I possess thee ? But when shall I deserve thee ? Weary of myself and of the inefficacy of my desires, I ardently long for thee, O Paradise ! and yet how little do I do to obtain thy eternal happiness ! Let us join, my soul, let us add to the esteem we have of Paradise, our exertions to obtain it. Let us regard it as a crown which can only be obtained by offering a holy violence to ourselves, and as a recompense to be earned only by a supernatural life.

PRAYER.

WHEN, O God, shall I withdraw my heart from all things visible and terrestrial, and give my whole self to Thee, my sovereign and invisible good ? When shalt Thou alone become my consolation and the only happiness of my soul ? When shall I see in Thee, my Saviour, what I now believe ? When shall I possess what I love ? When shall I find what I seek ? Comfort me in this my exile, support me in my sufferings, strengthen me in my weakness. Come, O Jesus, come into my soul, by Thy grace, Thy presence, and Thy love. Take possession of my heart, that it may never more be separated from Thee. I languish, I sigh, and burn with the desire of beholding Thee face to face in Thy glory. O when shall faith be lost in vision, and hope swallowed up in fruition ?

How burdensome is this life to a soul that loves only Thee, my Saviour ! and how cruel a martyrdom to support it ! No, Lord, I can no longer live without loving Thee, nor love Thee as I desire, without seeing Thee ! Terminate therefore my anguish, by closing my life. Speak, my soul, speak to thy God ; but rather, O God, do Thou speak to my heart, that it may die to itself, and live only to Thee. Amen.

 CHAPTER XLIX.

OF THE DESIRE OF ETERNAL LIFE, AND HOW GREAT ARE THE BENEFITS PROMISED TO THEM THAT FIGHT.



SON, when thou perceivest the desire of eternal bliss to be infused into thee from above, and thou wouldst fain go out of the tabernacle of this body, that thou mightest contemplate My brightness without any shadow of change ; enlarge thy heart, and receive this holy inspiration with thy whole desire.

Return the greatest thanks to the Supreme Goodness, which dealeth so condescendingly with thee, mercifully visiteth thee, ardently inciteth thee, and powerfully raiseth thee up, lest by thy own weight thou fall down to the things of earth.

For it is not by thy own thoughtfulness or endeavor that thou receivest this, but by the mere condescension of heavenly grace and divine regard ; that so thou mayest advance in virtues and greater humility, and prepare thyself for future conflicts, and labor with the whole affection of thy heart to keep close to Me, and serve Me with a fervent will.

2. Son, the fire often burneth, but the flame ascendeth not without smoke.

And so the desires of some are on fire after heavenly things, and yet they are not free from the temptation of carnal affection.

Therefore is it not altogether purely for God's honor that they act, when they so earnestly petition Him.

Such, also, is oftentimes thy desire, which thou hast professed to be so importunate.

For that is not pure and perfect which is alloyed with self-interest.

3. Ask not that which is pleasant and convenient, but that which is acceptable to Me and for My honor; for if thou judgest rightly, thou oughtest to prefer and to follow My appointment rather than thine own desire or any other desirable thing.

I know thy desire, and I have often heard thy groanings.

Thou wouldst wish to be already in the liberty of the glory of the children of God.

Now doth the eternal dwelling, and the heavenly country full of festivity, delight thee.

But that hour is not yet come; for there is yet another time, a time of war, a time of labor and of probation.

Thou desirest to be filled with the Sovereign Good, but thou canst not at present attain to it.

I am He: wait for Me, saith the Lord, until the kingdom of God come.

4. Thou hast yet to be tried upon earth, and exercised in many things.

Consolation shall sometimes be given thee, but abundant satiety shall not be granted thee.

Take courage, therefore, and be valiant, as well in doing as in suffering things repugnant to nature.

Thou must put on the new man, and be changed into another person.

That which thou wouldst not, thou must oftentimes do; and that which thou wouldst, thou must leave undone.

What pleaseth others shall prosper; what is pleasing to thee shall not succeed.

What others say shall be hearkened to; what thou sayest shall be reckoned as nought.

Others shall ask, and shall receive; thou shalt ask, and not obtain.

5. Others shall be great in the esteem of men; about thee nothing shall be said.

To others this or that shall be committed; but thou shalt be accounted as of no use.

At this nature will sometimes repine, and it will be a great matter if thou bear it with silence.

In these, and many such-like things, the faithful servant of the Lord is wont to be tried how far he can deny and break himself in all things.

There is scarce any thing in which thou standest so much in need of dying to thyself as in seeing and suffering things that are contrary to thy will, and more especially when those things are commanded which seem to thee inconvenient and of little use.

And because, being under authority, thou darest not resist the higher power, therefore it seemeth to thee hard to walk at the beck of another, and wholly to give up thy own opinion.

6. But consider, son, the fruit of these labors, their speedy termination, and their reward exceeding great; and thou wilt not hence derive affliction, but the most strengthening consolation in thy suffering.

For in regard to that little of thy will which thou now willingly forsakest, thou shalt for ever have thy will in heaven.

For there thou shalt find all that thou willest, all that thou canst desire.

There shall be to thee the possession of every good, without fear of losing it.

There thy will, always one with Me, shall not covet any extraneous or private thing.

There no one shall resist thee, no one complain of thee, no one obstruct thee, nothing shall stand in thy way; but every desirable good shall be present at the same moment, shall replenish all thy affections, and satiate them to the full.

There I will give thee glory for the contumely thou hast suffered; a garment of praise for thy sorrow; and for having been seated here in the lowest place, the throne of My kingdom for ever.

There will the fruit of obedience appear, there will the labor of penance rejoice, and humble subjection shall be gloriously crowned.

7. Now, therefore, bow thyself down humbly under the hands of all, and heed not who it was that said or commanded this.

But let it be thy great care, that whether thy superior, or inferior, or equal, require any thing of thee, or hint at any thing, thou take all in good part, and labor with a sincere will to perform it.

Let one seek this, another that; let this man glory in this thing, another in that, and be praised a thousand thousand times; but thou, for thy part, rejoice neither in this nor in that, but in the contempt of thyself, and in My good pleasure and honor alone.

This is what thou hast to wish for, that, whether in life or in death, God may be always glorified in thee.

PRACTICAL REFLECTIONS.

WE are unwilling to suffer the trials which God sends us, and would receive nothing from Him but continual consolations: these however are only given to support us under dryness and desolation of spirit; He imparts them to us to enable us to support His apparent rigor, which in reality is His goodness toward us, by which He spares not in time, that He may be merciful to us for eternity. Think not therefore that thou art rejected by God, when thou dost experience nothing but distrust in His service; but do faithfully whatever thou wouldst then do to please Him, if thou didst experience the greatest delight in serving Him, and it shall be well with thee. Humble thyself on such occasions, think thyself unworthy of the least consolation or support. The Lord is pleased that thou shouldst serve Him without any sensible comfort, and by this means conquer thy repugnance to good, and thy inclination for

evil, through a pure desire of pleasing Him, and a real dread of offending Him. Ah ! how abundantly will a happy eternity repay thee for the sufferings and fatigues of this life, if thou wilt but bear them now with confidence, fidelity, and patience ! Take courage, then, my soul, a moment's suffering is eternal joy.

PRAYER.

GRANT, O Lord, that my whole delight may be to please Thee, and to do and to suffer whatever Thou wilt. No, my God, I ask no other consolation than the happiness of being faithful to Thee, because I desire to love Thee more for Thyself than on my own account. May Thy love, O God, triumph over all the pursuits and repugnances of self-love ! Mayest Thou be all to me in time, that Thou mayest be my all for eternity. Amen.

CHAPTER L.

HOW A DESOLATE PERSON OUGHT TO OFFER HIMSELF INTO THE HANDS OF GOD.



LORD GOD, holy Father, be Thou now and for ever blessed ; for as Thou wilt, so is it done, and what Thou dost is always good.

Let Thy servant rejoice in Thee, not in himself nor in any other ; for Thou alone art true joy, Thou art my hope and my crown, Thou art my joy and my honor, O Lord.

What hath Thy servant but what he hath received from Thee, even without any merit on his part ?

All things are Thine, both what Thou hast given and what thou hast made.

I am poor, and in labors from my youth, and my soul is saddened sometimes even unto tears, and sometimes too my spirit is disturbed within herself by reason of impending suffering.

2. I desire the joy of peace ; I beg earnestly for the peace of Thy children, who are fed by Thee in the light of consolation.

If Thou give peace, if Thou infuse holy joy, the soul of Thy servant shall be full of melody, and devout in Thy praise.

But if Thou withdraw Thyself, as Thou art very often accustomed to do, he will not be able to run in the way of Thy commandments, but must rather bow down his knees, and strike his breast ; because it is not with him as yesterday and the day before, when Thy lamp shone over his head, and he was protected under the shadow of Thy wings from assaulting temptations.

3. O just Father, holy, and ever to be praised, the hour is come for Thy servant to be tried.

O Father worthy of all love, it is fitting that Thy servant should at this hour suffer something for Thee.

O Father always to be honored, the hour is come which from all eternity Thou didst foresee would arrive ; that Thy servant for a short time should be oppressed exteriorly, but interiorly should ever live unto Thee ; that he should be for a little slighted and humbled, and should fail in the sight of men.

That he should be severely afflicted with sufferings and languors, that so he may rise again with Thee in the dawning of a new light, and be glorified in heaven.

O holy Father, Thou hast so appointed, and such is Thy will; and that has come to pass which Thou hast ordained.

4. For this is a favor to Thy friend, that he should suffer and be afflicted in this world for the love of Thee, how often soever, by whomsoever, and in what manner soever, thou permittest it to befall him.

Without Thy design and providence and without cause, nothing happeneth in the world.

It is good for me, O Lord, that Thou hast humbled me, that I may learn Thy justifications, and that I may cast away all pride of heart and presumption.

It is profitable for me that shame hath covered my face, that I may rather seek my comfort from Thee than from men.

I have also hereby learned to fear Thy inscrutable judgment; who afflictest the just with the impious, but not without equity and justice.

5. I return Thee thanks that Thou hast not spared my evil ways, but hast bruised me with bitter stripes, inflicting anguish, and sending distress both within and without.

Of all things under heaven, there is none that can comfort me but Thou, O Lord my God, the heavenly Physician of souls, who woundest and healest, bringest down to hell and leadest back again.

Thy discipline is upon me, and Thy rod itself shall instruct me.

6. Behold, O beloved Father, I am in Thy hands; I bow myself down under the rod of thy correction.

Strike Thou my back and my neck, that I may bend my perversity to Thy will.

Make me a pious and humble disciple, as Thou in Thy goodness art wont to do, that I may walk according to every indication of Thy will.

Myself and all that are mine I commit to Thee for Thy correction; it is better to be chastised here than hereafter.

Thou knowest all and every thing, and nothing in man's conscience lieth hidden from Thee.

Coming events Thou knowest before they happen, and Thou hast no need to be taught or admonished by any one of what is being done on earth.

Thou knowest what is expedient for my progress, and how much tribulation serveth to cleanse away the rust of sin.

Do with me according to Thy desired good pleasure; and despise not my sinful life, to no one better or more clearly known than to myself alone.

7. Grant me, O Lord, to know what I ought to know; to love what I ought to love; to praise that which is most pleasing to Thee; to esteem

that which appeareth to Thee valuable; to abhor that which is filthy in Thy sight.

Suffer me not to judge according to the sight of the outward eyes, nor to give sentence according to the hearing of the ears of ignorant men; but to determine upon matters both visible and spiritual with true judgment; and, above all things, ever to seek Thy good will and pleasure.

8. The senses of men are often deceived in giving judgments; and the lovers of this world are deceived in loving only visible things.

How is a man a whit the better for being reputed greater by man?

The deceitful deceiveth the deceitful, the vain deceiveth the vain, the blind the blind, the weak the weak, as often as he extolleth him; and, in truth, doth rather confound him, whilst he vainly praiseth him.

For how much soever each one is in Thy eyes, so much is he and no more, saith the humble Saint Francis.

PRACTICAL REFLECTIONS.

As God is the sovereign purity and the essence of sanctity, so He is pleased to purify our souls by the most painful and humiliating sufferings in this life, or by torments the most acute and piercing in purgatory, to fit them for the possession of Himself in the kingdom of heaven. By these means He brings them to that degree of purity which is necessary to qualify them for the eternal and happy possession of His sanctity. Hence, that which constitutes the conformity of a faithful soul, with the designs of God for its sanctification and salvation is, first, to live in such purity of heart as to avoid all willful sin, all human attachments, and, above all, the pursuits of self-love, habitual faults, and self-will; 2dly, it is to be ready to receive from Jesus Christ, trials the most humiliating, and most contrary to its own inclinations; 3dly, it is to support and to fight without ceasing, against the most violent and importunate temptations, by having perpetual recourse to God, with a firm confidence in His goodness; 4thly, in all sufferings, it is to keep up a continual spirit of compunction, mortification, and of a horror for sin, which will preserve us from falling into it; 5thly, it is to be most diligent in keeping a guard over the senses and the heart, that no sensual or merely human satisfaction may enter in; 6thly, it is to be humble, dependent, little, and nothing before God, to desire nothing but His will, and to rejoice in its accomplishment, even under the pressure of the heaviest calamities.

PRAYER.

ALTHOUGH I am convinced, O God, of the necessity of being humble, faithful, resigned in afflictions, yet to excuse my impatience, how often do I pretend that it is the result of a religious fear and anxiety, lest these trials should end in sin, instead of victory. But dost Thou not know better than I do, O Father of mercies, and God of all consolation? dost Thou not see this danger? and is not this sufficient to induce Thee, the best of fathers, to assist me? Alas! O Lord, abandon me not, and deliver me not to the desires of my corrupt heart. Remember, O Jesus, how much I have cost Thee, and suffer not Thy torments and death to plead for me in vain. I ardently desire that peace which Thou givest to Thy children, and I find nothing within me but trouble and agitation. Why am I so averse to good, and so much inclined to evil? Why is my soul so frequently bewildered amidst the irregular demands of my passions, and carried by its first impulse towards everything that is contrary to Thy holy will? I mourn over the corruption of my heart, and from Thee alone do I hope for deliverance. It is just I should suffer, on account of my sins; but it is not just I should sin in my sufferings. May I never offend Thee and ruin myself by impatience under afflictions, but, O God, grant that by them I may sanctify my soul and secure my salvation. Amen.



CHAPTER LI.

THAT WE MUST EXERCISE OURSELVES IN HUMBLE WORKS WHEN WE CANNOT ATTAIN TO THE HIGHEST.



ON, thou canst not always continue in the more fervent desire of virtue, nor remain constantly in the higher degree of contemplation ; but it must needs be that thou sometimes, by reason of original corruption, descend to low things, and bear the burden of this corruptible life, even against thy will and with weariness.

As long as thou carriest about with thee thy mortal body, thou shalt feel weariness and heaviness of heart.

Thou oughtest, therefore, while in the flesh, oftentimes to bewail the burden of the flesh, for that thou canst not unceasingly give thyself up to spiritual exercises and divine contemplation.

2. On such occasions it is expedient for thee to betake thyself to humble and exterior works, and recreate thyself in good actions ; to await My coming and heavenly visitation with an assured hope ; to bear with patience thy banishment and the aridity of thy mind, until thou be again visited by Me and freed from all anxieties.

For I will cause thee to forget thy pains, and to enjoy internal quiet.

I will spread open before thee the pleasant fields of the Scriptures, that thy heart being enlarged, thou mayest begin to run in the way of My commandments.

And then shalt thou say : The sufferings of this time are not worthy to be compared with the future glory, which shall be revealed in us.

PRACTICAL REFLECTIONS.

How great is the difference between the sanctity of the blessed in heaven, and of men upon earth ! the one is exempt from pain and full of sweetness, the other is replete with bitterness and misery ; the one belongs to that delightful abode our true country, the other is our portion in this vale of tears.

In eternity, we shall love God in possessing Him, and enjoying His felicity ; in time, we must love Him by suffering for His sake, and patiently carrying the cross of Jesus Christ. There we shall be happy in God, and secure of His love for ever ; here we know not whether we be worthy of love or hatred. In the time of spiritual dryness and desolation, let us employ ourselves in doing something exteriorly for God, since we find nothing within that sensibly calls us to Him ; but at the same time let us not neglect any of the interior exercises of prayer, recollection, and continual recourse to God for His support and assistance.

PRAYER.

O MY God ! how long shall my sorrowful and rigorous exile keep me at a distance from Thee, uncertain as to my eternal happiness, and even in danger of losing it ? How am I ashamed of appearing in Thy presence, miserable, weak, and defiled with sin ! Turn not, O Lord, Thy face away from me ; for there is no consolation but in Thy presence. Recall me, O God, recall me to Thyself by interior recollection ; and may it supply the want of Thy glorious presence, and console me when I think of Thee, and of the misery of not being able to see and to possess Thee. Amen.

CHAPTER LII.

THAT A MAN OUGHT NOT TO ESTEEM HIMSELF WORTHY OF CONSOLATION, BUT RATHER DESERVING OF CHASTISEMENT.

LORD, I am not worthy of Thy consolation, nor of any spiritual visitation; and therefore justly dost Thou deal with me, when Thou leavest me poor and desolate.

For could I shed tears like a sea, yet should I not be worthy of Thy consolation.

Wherefore I deserve nothing else but to be scourged and punished, because I have grievously and often offended Thee, and in many things have very much sinned against Thee.

So that, according to just reason, I do not deserve the least consolation.

But Thou, O gracious and merciful God, who willest not that Thy works perish, to show the riches of Thy goodness towards the vessels of mercy, vouchsafest beyond all desert to comfort Thy servant above human measure.

For Thy consolations are not like the discourses of men.

2. What have I done, O Lord, that Thou shouldst impart to me some heavenly consolation?

I can remember nothing of good that I have ever done, that I was always prone to vice, and very slow towards amendment.

It is true, and I cannot deny it; if I should say otherwise, Thou wouldst stand against me, and there would be none to defend me.

What have I deserved for my sins but hell and everlasting fire?

In truth, I confess that I am worthy of all scorn and contempt; neither is it fitting that I should remain among Thy devout ones.

And although I hear this unwillingly, yet for truth's sake, I will, against myself, condemn my sins, that so I may the easier deserve to obtain Thy mercy.

3. What shall I say, guilty as I am and full of all confusion?

My mouth can utter nothing but only this one word: I have sinned, O Lord, I have sinned; have mercy on me and pardon me.

Suffer me a little that I may mourn out my grief, before I go to the darksome land that is covered with the dismal shade of death.

What dost Thou especially require of a guilty and wretched sinner, but that he should be contrite, and humble himself for his sins?

In true contrition and humility of heart is brought forth hope of forgiveness; the troubled conscience is reconciled; lost grace is recovered; man is secured from the wrath to come; and God and the penitent soul meet together with a holy kiss.

4. Humble contrition for sins is an acceptable sacrifice to Thee, O Lord, of far sweeter odor in Thy sight than the burning of frankincense.

This is also that pleasing ointment which Thou wouldst have to be poured upon Thy sacred feet: for Thou never hast despised a contrite and humble heart.

Here is a place of refuge from the face of the wrath of the enemy.

Here is amended and washed away whatever of defilement has been elsewhere contracted.

PRACTICAL REFLECTIONS.

ALTHOUGH we should consider ourselves, in all our sufferings, as most unworthy of receiving consolation from God, and as deserving of the heaviest chastisements, having so often merited hell, it is good, nevertheless, to bewail our exile, and to sigh, in the sense of our miseries, for the Father of mercy, and the God of all consolation; for a cry of lamentation from a soul penetrated with gratitude to God for His goodness, and with a deep sorrow for having offended Him, is capable of disarming His anger, and of inclining Him to mercy and pardon.

How is a soul when loaded with the weight of its iniquities, consoled by the certainty of meeting with mercy from God, when it returns to Him with sincere sorrow for sin, and a firm and effectual resolution of renouncing it, and leading a better life for the future! Then God, who is more desirous to pardon us than we are to crave His mercy, ceases to be our Judge, and becomes our Father. Forgetting what we were, He remembers only what we now are, and treats us with as much bounty, as though we had never offended Him.

PRAYER.

GIVE me, O God, that sincere sorrow and contrition which may purge away all my offences. I commit sin of myself, but I cannot repent nor free myself from it without Thy grace and assistance. Yes, Father, I have sinned, and have offended Thy Goodness; and this fills me with grief and confusion. Chastise me, but forgive me, and let my punishment be to hate myself that I may love Thee. I have sinned against heaven and before Thee: I am not worthy to be numbered amongst Thy children; receive me as one of Thy servants. Then, happy shall I be, if, feeding upon the bread of tears, living in labor, in a reverential fear of Thee, and in an exact obedience to Thy will, I pass my life in mourning and sighing, in punishing myself and avenging Thee, endeavoring never to pardon in myself what Thou art so willing to forgive me! Take away my life from me, O my Saviour, or keep me from sin, for I can no longer live to offend Thee. Grant that I may frequently recollect this my desire, and that the remembrance of it may ever withhold me from displeasing Thee. Amen.

CHAPTER LIII.

THAT THE GRACE OF GOD IS NOT COMMUNICATED TO THE EARTHLY-MINDED.



ON, My grace is precious; it suffereth not itself to be mingled with external things nor with earthly consolations.

Thou must, therefore, cast away every obstacle to grace, if thou desire to receive its infusion.

Choose for thyself a retired place; love to dwell with thyself alone; seek not to be talking with any one, but rather pour forth devout prayer to God, that thou mayest keep thy mind in compunction, and thy conscience pure.

Esteem the whole world as nothing; prefer attendance on God before all external occupations.

For thou canst not both attend to Me and at the same time delight thyself in transitory things.

Thou must be sequestered from thy acquaintance and from thy dearest friends, and keep thy mind disengaged from all temporal consolation.

So the blessed apostle Peter beseeches the faithful of Christ to keep themselves as strangers and pilgrims in this world.

2. Oh, what great confidence shall he have at death, who is not detained by an affection to any thing in the world !

But an infirm soul is not yet capable of having a heart thus perfectly disengaged from all things, neither doth the animal man understand the liberty of the interior man.

But if he will be truly spiritual, he must renounce as well those that are near as those that are afar off, and beware of none more than of himself.

If thou perfectly overcomest thyself, thou shalt more easily subdue all things else.

The perfect victory is to triumph over oneself.

For whosoever keepeth himself in subjection, so that sensuality obeyeth reason, and reason in all things is obedient to Me, he is indeed a conqueror of himself, and lord of the world.

3. If thou longest to climb this eminence, thou must begin manfully, and lay the axe to the root, in order to pluck out and destroy secret and inordinate inclination to thyself and to every private and material good.

From this vice, that man loveth self too inordinately, depends almost all, whatsoever must be radically overcome ; which being vanquished and brought under, a great peace and tranquillity will immediately ensue.

But because few labor to die perfectly to themselves, or fully to aim out of themselves, therefore do they remain entangled in themselves, nor can they be elevated in spirit above themselves.

But whoever desireth to walk freely with Me, it is necessary that he mortify all his perverse and inordinate affections, and not cleave with particular love or concupiscence to any thing created.

PRACTICAL REFLECTIONS.

To withdraw the heart from ourselves and all created things, we should, first, frequently raise our affections to God, and endeavor to love Him in and above all things ; 2dly, we should renounce all voluntary attachments to creatures and to self-seeking ; 3dly, we should separate and wean ourselves from all that is naturally pleasing to us, by regarding all things as passing away, and ourselves as pilgrims and strangers in a foreign land, who must allow themselves no delay in their journey, but pass forward on their way.

When thoroughly impressed with these words of the Apostle : *We have not a permanent dwelling-place here, but we look for one above*, how little does a Christian feel attached to the goods, the vanities, and pleasures of this world, knowing that all these things pass away, and must finally end in death ! It is easy, says St. Jerome, to despise all earthly things, when we reflect that we must die and leave them all behind us.

Why then does the figure of this world, which passes away and escapes from our sight, make so deep an impression upon our hearts; and the good things of eternity, which alone never fade, affect us so little? Why should we be so strongly attached to what we possess but for a moment, and hold only in trust, and so little attracted by that which is destined to be ours, and for ever, an eternity of happiness?


PRAYER.

GRANT, O Lord, that my heart may loathe all earthly things, and cleave to those alone which are eternal, which will be given to me in exchange for the little I renounce in this world for the love of Thee. Grant me, O God, to love only that which I shall love for ever, and to esteem every thing as unworthy of a Christian soul, which is not the Eternal and Sovereign Good.

"How little does this world appear," said St. Ignatius, "when I view the heavens! and how little do the material heavens and this immense universe appear, when I think of Thee, my God!" Grant that in like manner, when impressed with the idea of Thy immensity, I also may yield my whole soul to Thee. Amen.

CHAPTER LIV.

OF THE DIFFERENT MOTIONS OF NATURE AND GRACE.

ON, observe diligently the motions of nature and grace; for they move with great contrariety and subtlety, and can hardly be distinguished but by a spiritual man, and one that is inwardly illuminated.

All men indeed desire good, and pretend to something good in what they say and do; therefore, under the appearance of good, many are deceived.

2. Nature is crafty and draweth away many, ensnareth them and deceiveth them, and always proposeth self as her end.

But grace walketh in simplicity, turneth aside from all appearance of evil, offereth no deceits, and doth all things purely for God, in whom also it resteth as its last end.

3. Nature is neither willing to be mortified, to be restrained, to be overcome, nor to be subject, neither of its own accord to be brought under obedience.

But grace studieth the mortification of self, resisteth sensuality, seeketh to be subject, coveteth to be overcome, aimeth not at enjoying its own liberty, loveth to be kept under discipline, and desireth not to have the command over any one; but under God ever to live, stand, and be, and for God's sake is ever ready humbly to bow down unto every human creature.

4. Nature laboreth for its own interest, and considereth what gain it may derive from another.

But grace considereth not what may be advantageous and profitable to self, but rather what may be beneficial to many.

5. Nature willingly receiveth honor and respect.

But grace faithfully attributeth honor and glory to God.

6. Nature is afraid of shame and contempt.

But grace is glad to suffer reproach for the name of Jesus.

7. Nature loveth ease and bodily repose.

But grace cannot be idle, and willingly embraceth labor.

8. Nature seeketh to have things that are curious and beautiful, and abhorreth such as are cheap and coarse.

But grace delighteth in that which is plain and humble, rejecteth not coarse things, nor refuseth to be clad in old garments.

9. Nature hath regard to temporal things, rejoiceth at earthly gains, is troubled at losses, and is irritated at every slight injurious word.

But grace attendeth to things eternal, and cleaveth not to temporal things; neither is disturbed at the loss of things; nor exasperated with hard words, for it placeth its treasure and its joy in heaven, where nothing perisheth.

10. Nature is covetous, and liketh rather to take than to give, and loveth to have things exclusive and private.

But grace is kind and open-hearted, shunneth private interest, is contented with little, and judgeth it more blessed to give than to receive.

11. Nature inclineth a man to creatures, to his own body, to vanities, and to running to and fro.

But grace draweth to God and to all virtues, renounceth creatures, flieth the world, hateth the desires of the flesh, restraineth wanderings, blusheth to appear in public.

12. Nature willingly receiveth some exterior comfort, in which the senses may be gratified.

But grace seeketh to be comforted in God alone, and beyond all things visible to be delighted in the Sovereign Good.

13. Nature doth all for her own gain and interest; she can do nothing *gratis*; but hopeth to gain something equal or better for her good deeds, or else praise or favor; and coveteth to have her actions and gifts and sayings highly estimated.

But grace seeketh nothing temporal, nor requireth any other recompense but God alone for its reward; nor desireth any thing more of the necessities of this life than may serve her to obtain things eternal.

14. Nature rejoiceth in a multitude of friends and kindred, glorieth in noble place and descent, smileth on them that are in power, flattereth the rich, and applaudeth such as are like itself.

But grace loveth even enemies, and is not puffed up with having a great many friends, nor hath any value for rank or birth, unless when joined with greater virtue; rather favoreth the poor than the rich; sympathizeth more with the innocent than with the powerful; rejoiceth with him that loveth the truth, and not with the deceitful; ever exhorteth the good to be zealous for better gifts, and by the exercise of virtues to become like to the Son of God.

15. Nature easily complaineth of want and of trouble.

Grace beareth poverty with constancy.

16. Nature turneth all things to self, and contendeth and disputeth for self.

But grace referreth all things to God, from whom they originally proceed; attributeth no good to self, nor doth she arrogantly presume.

Grace doth not contend, nor prefer her own opinion to others; but in every feeling and understanding submitteth herself to the eternal Wisdom and to the Divine scrutiny.

17. Nature coveteth to know secrets, and to hear news; desireth to appear abroad, and to have experience of many things by the senses; longeth to be taken notice of, and to do those things which may procure praise and admiration.

But grace careth not for the hearing of things new or curious, because all this springeth from the old corruption, since nothing is new or lasting upon earth.

Grace teacheth, therefore, to restrain the senses, to avoid vain complacency and ostentation, humbly to hide those things which are worthy of praise and admiration; and from every thing, and in every knowledge, to seek the fruit of utility, and the praise and honor of God.

She desireth not to have self, or what belongeth to self, exalted; but wisheth that God may be blessed in His gifts, who bestoweth all things through mere love.

18. This grace is a supernatural light, and a certain special gift of God, the proper mark of the elect, and pledge of eternal salvation; which elevateth a man from earthly things to love such as are heavenly, and from carnal maketh him spiritual.

Wherefore, as nature is the more kept down and subdued, with so much the greater abundance is grace infused; and every day by new visitations the interior man is reformed according to the image of God.

PRACTICAL REFLECTIONS.

WHAT is it to repose in God as in our last end? It is to desire, to seek, and to love only Him; it is to do and to suffer all things for His sake; it is to acquiesce without any reserve in His holy designs; it is to will only what He wills; it is never to go astray, nor turn aside from the way of His ordinances; it is, in fine, to place our whole happiness in pleasing Him, and in not gratifying ourselves; but to do this, is contrary to nature; grace alone can accomplish it.

I. Nature has always for its object self-satisfaction; but grace leads us to do violence to ourselves, that is, to deny and renounce ourselves in all things.

II. Nature is unwilling to die, to captivate itself, or to be made subject; but grace captivates the soul, restrains and subjects it to what is most hard and contrary to its inclinations; so that it gives up its own liberty on all occasions, fights against its own humors, and yields itself to God; and to honor His sovereign dominion, it rejoices in humiliations, restraint, and subjection.

III. Nature ever wishes to rule over others; but grace humbles us under the all-powerful hand of God, and makes us obedient for His love to those whom He has appointed in His place over us.

IV. Nature labors always for its own interest, to please and to establish itself; but grace labors only for God's sake, and watches incessantly over the motions of the heart, to preserve it from sin, and to enable it to seek only its establishment in Jesus Christ.

V. Nature is pleased with the esteem and praises of men, presuming on its own deserts ; but grace makes us think ourselves unworthy of them, and refers all honor to God, and is so nice on this head, that it will not permit the humble and faithful soul to make the least voluntary reference of vanity towards itself, lest it should take some degree of complacency in the good which it performs.

VI. Nature is afraid of disappointments, and flies from contempt ; but grace receives these, and willingly endures them as justly inflicted upon us as sinners, and even makes us grateful to Jesus Christ for allowing us to share with Him what was wont to be the delight of His heart.

VII. Nature loves the repose of a soft, indolent, and useless life ; but grace seeks only labor ; she dreads and avoids all useless thoughts, words, and actions ; and not being able to endure indolence, either of the heart or mind, she leads the one to be impressed with a sense of the presence of God, and the other to live for His love.

VIII. Nature is attracted by every thing that is great, beautiful, splendid, or commodious ; but grace despises and shuns all these, and thinks nothing great but what is divine, supernatural, and eternal.

The more, however, nature is repressed, the more abundantly does grace communicate itself to the soul, renew it in the interior spirit, and establish it perfectly in God.

PRAYER.

It is time, O Lord, I should cast myself on Thy mercy, to obtain the pardon of my sins, and on Thy love, to follow all its attractions. Support me, O Lord, and strengthen me by Thy grace against the inclinations of nature and self-love ; for, of myself, it is impossible to resist and conquer the motions of corrupt nature, which is ever seeking its own gratification, in direct opposition to Thy holy will. Grant us Thy grace to rise superior to nature, to correspond faithfully with the inspirations of the Holy Spirit, to conquer and renounce ourselves, that we may be renewed and established in the possession of Thy love. Amen.

CHAPTER LV.

OF THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIVINE GRACE.



LORD, my God, who hast created me to Thine own image and likeness, grant me this grace, which Thou hast shown to be so great, and so necessary to salvation, that I may overcome my most corrupt nature, which draweth me to sin and to perdition.

For I perceive in my flesh the law of sin contradicting the law of my mind, and leading me captive to obey sensuality in many things.

Neither can I resist the passions thereof, unless Thy most holy grace, infused with fervor into my heart, assist me.

2. I stand in need of Thy grace and of great grace, in order to overcome nature, always prone to evil from its youth.

For fallen as it is through the first man Adam, and corrupted by sin, the punishment of that stain hath descended upon all mankind ; so that nature itself, which by Thee was created good and right, is now taken for vice and the infirmity of corrupt nature ; because the motion thereof, left to itself, draweth to evil and to things below.

For the little strength which remaineth is but as a little spark hidden under ashes.

This is the self-same natural reason, encompassed with much darkness, having

yet the judgment of good and evil, and the discernment of truth and falsehood ; though it be unable to fulfil all that it approves ; neither doth it now enjoy the full light of truth, nor the former healthfulness of its affections.

3. Hence it is, O my God, that according to the inward man, I am delighted with Thy law, knowing Thy command to be good, just, and holy, both for the reproof of all evil, and for the avoiding of sin.

And yet in the flesh I serve the law of sin, while I obey sensuality rather than reason.

Hence it is, that to will that which is good is present with me, but how to accomplish it I find not.

Hence I often make many good purposes, but because grace is wanting to help my weakness, through a light resistance I recoil and fall off.

Hence cometh it to pass, that I know the way of perfection, and see clearly enough what I ought to do ; but pressed down with the weight of my own corruption, I rise not to the things that are more perfect.

4. Oh, how supremely necessary for me, O Lord, is Thy grace, to begin that which is good, to go forward with it, and accomplish it !

For without it I can do nothing ; but I can do all things in Thee, when grace strengtheneth me.

Oh, grace, truly celestial, without which our own merits are nothing, neither are the gifts of nature to be esteemed !

No arts, nor riches, nor beauty nor strength, no genius, no eloquence avail aught in Thy sight, O Lord, without grace.

For the gifts of nature are common to the good and to the bad ; but grace or divine love is the proper gift of the elect, with which they that are adorned are esteemed worthy of eternal life.

This grace is so excellent, that neither the gift of prophecy, nor the working of miracles, nor any speculation, how sublime soever, is of any value without it.

No, not even faith, nor hope, nor any other virtues, are acceptable to Thee, without charity and grace.

5. Oh, most blessed grace, which maketh the poor in spirit rich in virtues, and renderest him who is rich in many good things humble of heart ; come, descend upon me, replenish me early with Thy consolation, lest my soul faint through weariness and dryness of mind.

I beseech Thee, O Lord, that I may find grace in Thine eyes ; for sufficient for me is Thy grace, though I obtain none of those things which nature desires.

If I be tempted and afflicted with many tribulations, I will fear no evils whilst Thy grace is with me.

This alone is my strength, this alone giveth counsel and help.

This is more mighty than all my enemies, and wiser than all the wise.

6. Thy grace is the mistress of truth, the teacher of discipline, the light of

the heart, the consoler of anguish, the banisher of sorrow, the expeller of fear, the nurse of devotion, the producer of tears.

What am I without this but a withered branch and a useless trunk, meet only to be cast away?

Therefore, O Lord, let Thy grace always go before and follow me, and make me ever intent upon good works, through Jesus Christ Thy Son. Amen.

PRACTICAL REFLECTIONS.

WE do justice to ourselves when we mistrust our own strength, and to God, when we confide in the assistance of His grace. This is never wanting to us; but we are often wanting in our correspondence with it, though the only means of insuring salvation, is to be faithful to its attractions, for they would lead us to the practice of every virtue.

Human nature having been corrupted by the first man's sin, the effect of this corruption, as well as the stain of sin, descended to all mankind; hence are we constrained to fight incessantly against the motions of nature, and to follow those of grace. Without offering this holy violence to ourselves, by which we subdue and renounce our own inclinations, it would be impossible to be saved. In the state of innocence, all in man being orderly and subject to God, on account of original justice, the passions did not revolt against reason; but in our present state of sin, concupiscence continually rebels against the soul: this we must never cease to resist, until we cease to live.


PRAYER.

WHEN, O God, shall Thy grace reign in our hearts and subject them to the influence of Thy love? He who knows how to estimate the value and excellence of Thy grace, O Lord, which is but a participation of Thy divine nature, and a holy infusion of Thy goodness into our souls, will suffer the loss of all things else, rather than be deprived of such a treasure, and will not hesitate to make any sacrifice, however great, to preserve it.

When I consider, O Lord, that those graces which I reject, or neglect, have been purchased for me at the price of Thy suffering and precious blood, how am I covered with confusion, for having made so bad a use of them, and for having preferred even trifles before them! Well may the account I must one day give of all the inspirations which I have neglected, as of so many drops of Thy sacred blood dissipated or profaned, fill me with alarm and terror, and induce me henceforth to correspond with them most faithfully, that I may not forfeit my salvation. Amen.

CHAPTER LVI.

THAT WE OUGHT TO DENY OURSELVES, AND IMITATE CHRIST BY THE CROSS.

ON, as much as thou canst go out of thyself, so much wilt thou be able! to enter into Me.

As the desiring nothing exteriorly bringeth peace, so doth the relinquishing thyself interiorly unite thee unto God.

I will have thee learn the perfect renunciation of thyself, according to My will, without contradiction or complaint.

Follow Me: I am the way, the truth, and the life.

Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living.

I am the way which thou must follow; the truth which thou must believe; the life which thou must hope for.

I am the way inviolable, the truth infallible, the life interminable.

I am the straightest way, the sovereign truth, the true life, the blessed life, the uncreated life.

If thou abide in My way, thou shalt know the truth, and the truth shall make thee free, and thou shalt attain life everlasting.

2. If thou wilt enter into life, keep the commandments.

If thou wilt know the truth, believe Me: if thou wilt be perfect, sell all.

If thou wilt be My disciple, deny thyself.

If thou wilt possess a blessed life, despise this present life.

If thou wilt be exalted in heaven, humble thyself in this world.

If thou wilt reign with Me, bear the Cross with Me.

For none but the servants of the Cross find the way of bliss and true light.

3. Lord Jesus, forasmuch as Thy way is narrow, and despised by the world, grant that I may follow Thee with the world's contempt.

For the servant is not greater than his lord, neither is the disciple above his master.

Let Thy servant be exercised in Thy life, for there is my salvation and true sanctification.

Whatever beside this I read or hear doth neither recreate nor fully delight me.

4. Son, since thou knowest these things, and hast read them all, happy shalt thou be if thou do them.

He that hath My commandments and keepeth them, he it is that loveth Me; and I will love him, and I will manifest Myself unto him, and I will make him sit with Me in the kingdom of My Father.

5. Lord Jesus, as Thou hast said and hast promised, so let it be indeed, and may it be my lot to merit it.

I have received from Thy hand the Cross; I will bear it, and bear it even unto death, as Thou hast laid it upon me.

Truly, the life of the good religious is a cross; but it is also the guide to paradise.

We have begun; we may not go back, nor may we leave off.

6. Take courage, brethren; let us go forward together; Jesus will be with us.

For the sake of Jesus, we have taken up this Cross; for Jesus' sake, let us persevere in it.

He will be our Helper, who is our Captain and our Forerunner.

Behold, our King marcheth before us, who will fight for us.

Let us follow Him manfully; let no one fear terrors; let us be ready to die valiantly in battle; nor let us bring disgrace upon our glory by flying from the Cross.

PRACTICAL REFLECTIONS.

IF *any man will come after Me*, says our divine Redeemer, *let him deny himself, and let him take up his cross daily, and follow Me*. In this is included the whole practice of a Christian life, and the way marked out by which we may securely go to eternal salvation, for Jesus is the way, the truth, and the life; the way we must follow, the truth we must believe, and the life we must hope for. To live as Christians, and to secure salvation, we must begin by renouncing and dying to ourselves: for this renunciation—this spirit of self-denial, is the first principle of the gospel, the fundamental law of Christianity, our most essential duty, and the most effectual means of obtaining salvation. It is this interior mortification, this circumcision of the heart, this retrenchment of all criminal, dangerous, or useless indulgences, which constitutes the difference between the elect and the reprobate. The character of our present sinful state should be that of penance, which is the end of Christianity and the assurance of salvation.

To carry our cross with Jesus Christ, is to suffer from all, while we are careful not to become the cause of suffering in others; it is to receive all pains of body and mind as coming from above; it is to endure with patience all the evils which happen to us from the justice of God or the injustice of man; it is to accept of contempt as our due, and to consider it our greatest misfortune to suffer nothing for God, but our sovereign happiness, to suffer always for His love.

PRAYER.

O DIVINE Saviour, how few are willing to be with Thee on Calvary, yet how gladly would all accompany Thee on Thabor and in heaven! While each one desires and seeks exemption from the Cross, to live in tranquillity and ease, no one chooses to suffer for Thee; although the only sure proof we can give Thee of our love, is to be willing to suffer with Thee, and to copy Thy painful example.

O Cross of Jesus! how patiently do we bear Thy sorrows in our hearts! How shall I be able to behold Thee with confidence at the last day, if now I look upon Thee with horror? How shall I be able to give up my soul in the embraces of the Crucifix, if I now live an enemy to that emblem of mercy? Permit it not, O Jesus, and since Thou hast saved me by the Cross, grant that I may be ever willing to live in its practice, that I may die in its salvation. Amen.

CHAPTER LVII.

THAT A MAN SHOULD NOT BE TOO MUCH DEJECTED WHEN HE FALLS INTO SOME DEFECTS.



ON, patience and humility under adversity please me more than much consolation and devotion in prosperity.

Why art thou afflicted at a little matter said against thee?

If it had been more, thou oughtest not to have been disturbed.

But now let it pass; it is not the first, or any thing new; nor will it be the last, if thou live long.

Thou art valiant enough, so long as no adversity cometh in thy way.

Thou canst also give good advice, and knowest how to encourage others with thy speech; but when any unexpected trouble cometh at thine own door, then thy counsel and thy courage fail thee.

Consider thy great frailty, which thou often experiencest, in trifling occurrences; yet still do they happen for thy salvation, as often as these or similar trials befall thee.

2. Put it out of thy heart as well as thou canst; and if tribulation have touched thee, yet let it not cast thee down, nor long entangle thee.

At least bear it patiently, if thou canst not joyfully.

And although thou be reluctant to bear it, and feelest indignation, yet repress thyself, and suffer no inordinate word to come out of thy mouth, whereby little ones may be offended.

This commotion excited will quickly be allayed, and inward grief will be sweetened by returning grace.

I still live, saith the Lord, ready to help thee, and comfort thee more than before, if thou put thy trust in Me, and devoutly call upon Me.

3. Be thou even-minded, and gird thyself for greater endurance.

All is not lost, though thou feel thyself often afflicted or grievously tempted.

Man thou art, and not God; thou art flesh, not an Angel.

How canst thou continue ever in the same state of virtue, when this was wanting to the Angels in heaven, and to the first man in paradise?

I am He who raiseth up to safety them that mourn; and them that know their own infirmity I promote to My own divinity.

4. O Lord, blessed be Thy word; it is sweeter to my mouth than honey and the honeycomb.

What should I do in my so great tribulations and necessities, didst Thou not strengthen me with Thy holy words?

Provided only I shall reach at last the haven of salvation, what doth it matter how many or how great trials I shall have endured?

Grant me a good end, grant me a happy passage out of this world.

Be mindful of me, O my God, and direct me in the right path to Thy kingdom. Amen.

PRACTICAL REFLECTIONS.

WHEN languishing under great and long-continued sufferings, let us remember that humble submission to the Cross is incomparably more pleasing to God, than the enjoyment of consolation; and hence, that the greatest consolation of the soul should be to be deprived of every other consolation but that of being ever faithful to its crucified Redeemer.

When tempted and inclined to sin, let us turn away from our evil inclinations, and resist them with all the strength and courage possible; let us have recourse to our Lord for His assistance, and to the blessed Virgin for her prayers. The sense of evil must not deject or discourage us, but elevate us to God. In Him let us place all our confidence, and with an extreme horror for sin withdraw our minds, as far as we are able, from the sinful objects which affect them, and our hearts from the criminal pleasures which allure them. That we may remain faithful under contradictions, let us endeavor, when the heart is moved, to keep silence, and to sacrifice to God all those ill-natured reflections and excited feelings which proceed from resentment against those who have been the cause of our uneasiness; knowing that whatever we think, or desire, or say against our neighbor, we think, desire, and say against Jesus Christ.

Let us remember, in our interior afflictions, that all is not lost because we are in trouble and violent temptation. Let us resist temptation, submit to humiliation, and believe that before we can be elevated to a union with God, we must first descend into the depth of our own miseries.

PRAYER.

PERMIT not, O Lord, my afflictions to become unavailable to salvation ; and if I do not suffer them with joy, grant at least I may endure them with patience. It is good for me to be humbled, that I may learn to keep Thy holy ordinances. Doubly wretched should I be, to make the miseries of this life serve only to consign me to eternal torments and despair ! May then the sufferings which Thou sendest me, O Lord, become the pledges of my salvation. Amen.

 CHAPTER LVIII.

 OF NOT SEARCHING INTO HIGH MATTERS, NOR SCUTINIZING THE SECRET
JUDGMENTS OF GOD.


ON, beware of disputing about high matters and of the hidden judgments of God : why this man is so forsaken, and that other raised to so great grace ; or why this person is so much afflicted, and that so highly exalted.

Such things exceed all human comprehension, nor is any reason or disputation competent to investigate the divine judgments.

When, therefore, the enemy suggesteth such to thee, or certain curious men inquire into them, answer thou with the Prophet, Thou art just, O Lord, and Thy judgment is right. . And again : The judgments of the Lord are true, justified in themselves.

My judgments are to be feared, not to be discussed, because they are incomprehensible to human understanding.

2. In like manner, do not be inquisitive or dispute concerning the merits of the Saints ; who is more holy than another, or who greater in the kingdom of heaven ?

Such oftentimes breed strifes and unprofitable contention, and nourish also pride and vain-glory ; whence arise envies and dissensions, while one man proudly prefers this Saint, and another that.

Now, to wish to know and to search into such matters is of no profit, but rather displeaseth the Saints : for I am not the God of dissension, but of peace, which peace consisteth rather in true humility than in self-exultation.

3. Some by a zeal of preference are attracted with greater affection towards these or those Saints : but this affection is rather human than divine.

I am He who made all the Saints ; I gave them grace, I have granted them glory.

I know the merits of each ; I prevented them with the blessings of My sweetness.

I foreknew My beloved ones before all ages.

I chose them out of the world ; they did not first choose Me.

I called them by grace, I attracted them by mercy ; I brought them safe

through many temptations; I poured into them abundant consolations; I gave them perseverance; I have crowned their patience.

4. I know the first and the last; I embrace all with an inestimable love.

I am to be praised in all My Saints; I am to be blessed above all, and to be honored in each, whom I have so gloriously magnified and predestinated, without any foregoing merits of their own.

He, therefore, that despiseth one of the least of My Saints, honoreth not the greatest; for I have made both little and great.

And he that derogateth from any one of the Saints, derogateth also from Me, and from all others in the kingdom of heaven.

They are all one through the bond of love, they have the same thoughts, the same will, and all love themselves each in the other.

5. And moreover, what is more exalted still, they love Me more than themselves and their own merits.

For, rapt above themselves, and drawn away altogether from love of self, they live absorbed in the love of Me, in whom also they rest by a happy fruition.

Nor is there any thing that can turn them away or depress them; for they who are full of the Eternal Truth burn with the fire of unquenchable charity.

Therefore let carnal and animal men, who know not how to love any thing but their own selfish gratifications, forbear to dispute of the state of the Saints. They take away and add according to their own inclination, not as it pleaseth the Eternal Truth.

6. In many it is ignorance, more especially on the part of such as, being but little enlightened, seldom know how to love any one with a perfect spiritual love.

They are as yet much inclined to such or such by a natural affection and human friendship; and as they are habituated with regard to things below, so they conceive the like imaginations of the things of heaven.

But the distance is incomparable between the notions which the imperfect conceive, and those which the illuminated behold through revelation from above.

7. Take heed, therefore, son, of treating too curiously of those things which exceed thy knowledge; but make it rather thy business and aim, that thou mayest be found, though even the least, in the kingdom of God.

And if any one could know who were the holier or the greater in the kingdom of heaven, what would this knowledge profit him, unless he should from this knowledge humble himself in My sight, and rise to the greater praise of My name?

That man is much more acceptable to God, who thinketh of the greatness of his own sins, how little he is advanced in virtue, and how great a distance he is

from the perfection of the Saints, than he who disputeth which of them is the greater, which the less.

It is better to supplicate the Saints in devout prayers and tears, and with an humble mind to implore their glorious suffrages, than by a vain inquisitiveness to search into their secrets.

8. They are well and perfectly contented, if men would but be contented, and bridle their vain discourses.

They glory not in their own merits; for they ascribe nothing of goodness to themselves, but all to Me, because I gave all to them out of My infinite charity.

They are filled with so great a love of the Deity, and with joy so overflowing, that there is nothing wanting to their glory, nor can any thing be wanting to their felicity.

All the Saints, the higher they are in glory, the more humble they are in themselves, the nearer to Me and the more beloved by Me.

And therefore thou hast it written, that they cast down their crowns before God, and fell on their faces before the Lamb, and adored Him that liveth for ever and ever.

9. Many inquire who is the greater in the kingdom of God, who themselves know not whether they shall be worthy to be numbered among the least.

It is a great thing to be even the least in heaven, where all are great; because all shall be called, and shall be, the children of God.

The least shall be as a thousand, and the sinner of a hundred years shall die.

For when the disciples asked who was the greatest in the kingdom of heaven, they received this answer:

Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

Whosoever, therefore, shall humble himself as this little one, he is the greater in the kingdom of heaven.

10. Wo to them who disdain to humble themselves willingly with the children; for the lowly gate of the heavenly kingdom will not admit them to enter.

Wo also to the rich, who have their consolation here.

For when the poor enter into the kingdom of God, they shall stand lamenting without.

Rejoice, ye humble, and be glad, ye poor, for yours is the kingdom of God; if, at least, you walk in the truth.

PRACTICAL REFLECTIONS.

If we would honor the Saints as they deserve, we should invoke and imitate them, rather than dispute about their degrees of heavenly glory. We should endeavor to copy their bright example; for this is really to honor the Saints, to become Saints like themselves.

God hath formed all the Saints upon the model of His Son, the Word incarnate; so that we cannot become the objects of God's love, if we make not Jesus Christ the object of our imitation. He has willed, said St. Cyprian, that there should be Saints in all states and conditions of life, to make known to all men that each one in his own state may sanctify his soul, and obtain salvation, by living a holy and Christian life. He has constituted Saints for our protectors and our models, that we may gain heaven by walking in their footsteps: they hear our prayers, and, being secure of their own happiness, are solicitous only for ours.

Let us then endeavor to live and to suffer with them here, that we may live and reign with them hereafter; and let us remember that, according to the Gospel there is but one way of arriving at the happy term which they have reached, which is the way of penance, mortification, and disengagement from the world; every other way leads to perdition.

PRAYER.

THOU desirest, O Lord, our sanctification and our salvation, and Thou givest us the most efficacious means of attaining them, but we have hitherto miserably neglected them. Grant that henceforth we may really honor the Saints by forming ourselves upon their example, and render ourselves worthy of the eternal happiness which they possess, by copying their endeavors to obtain it. Suffer us not to be idle admirers of their felicity, but doers of those good deeds by which they obtained it, that thus we may be assured that ours also shall be the kingdom of heaven. Amen.

CHAPTER LIX.

. THAT ALL HOPE AND CONFIDENCE IS TO BE FIXED IN GOD ALONE.



ORD, what is my confidence which I have in this life, or what is my greatest solace amongst all the things that appear under heaven?

Is it not Thou, my Lord God, of whose mercies there is no number?

Where was it ever well to me without Thee, or when was it ever ill with me when Thou wast present?

I had rather be poor for Thy sake, than rich without Thee.

I prefer rather to sojourn upon earth with Thee, than to possess heaven without Thee.

Where Thou art, there is heaven; and there is death and hell, where Thou art not.

Thou art all my desire, and therefore I must needs sigh after Thee, and cry and pray.

In short, I cannot fully confide in any one to bring me seasonable help in my necessities, save only in Thee, my God.

Thou art my hope, my confidence, my comforter, and in all things most faithful.

2. All seek the things that are their own; Thou designest only my salvation and profit, and turnest all things to my good.

And although Thou expose me to various temptations and adversities, yet all this Thou ordainest for my good, who art wont to prove Thy beloved servants a thousand ways.

Under which probation Thou oughtest not less to be loved and praised, than if Thou didst replenish me with heavenly consolations.

3. In Thee, therefore, O Lord God, do I place all my hope and refuge; on Thee I cast all my tribulation and anguish; for I find all to be weak and inconsistent whatever I behold out of Thee.

For neither will many friends be of service to me, nor can powerful auxiliaries assist me, nor wise counsellors give me a profitable reply, nor the books of the learned give me consolation, nor any precious substance ransom me, nor any secret place secure me, if Thou Thyself do not assist, help, strengthen, comfort, instruct, and guard me.

4. For all things which seem to be for our peace and for our happiness, when Thou art absent, are nothing, and contribute nothing to our felicity.

Thou, therefore, art the fountain of all good, the height of life, and the depth of wisdom; and to trust in Thee above all things is the strongest comfort of Thy servants.

Unto Thee do I lift up mine eyes; in Thee, O my God, Father of mercies, I put my trust.

Bless and sanctify my soul with heavenly benediction, that it may be made Thy holy habitation and the seat of Thy eternal glory; and let nothing be found in the temple of Thy Divinity that may offend the eyes of Thy Majesty.

According to the greatness of Thy goodness and the multitude of Thy tender mercies, look down upon me, and give ear to the prayer of Thy poor servant, a far-distant exile in the region of the shadow of death.

Protect and preserve the soul of Thy poor servant amid so many dangers of this corruptible life, and direct him by Thy accompanying grace, along the path of peace, to the land of perpetual light. Amen.

PRACTICAL REFLECTIONS.

WHEN afflicted and loaded with interior troubles, or exterior trials and contradictions, or with all these at the same time, let us confidently have recourse to God, who alone can aid and assist us, and let us say to Him: Lord, Thou knowest the designs of our enemies against our souls; how shall we be able to escape them if Thou assist us not? We raise up our eyes and our hearts towards Thee, who alone art able to protect us; Thou art our God engaged to help us; Thou art our Redeemer, and wilt deliver us; Thou art our Father, and with Thy assistance we shall not yield nor be in danger of perishing.

PRAYER.

THOU hast said, O Lord, that to become Thy disciples we must deny ourselves, and take up our cross and follow Thee. Thou knowest our extreme repugnance to both one and the other. Suffer not our faith on this point to condemn us for not practising what we believe to be necessary for salvation, but grant that as we believe, so may we ever live as becometh Christians. Amen.





The Flight into Egypt.



BOOK FOURTH.

The Voice of Christ.



COME to Me, all you that labor and are burdened, and I will refresh you, saith the Lord.

The bread that I will give is My flesh, for the life of the world.

Take ye and eat; this is My body, which shall be delivered for you; this do for the commemoration of Me.

He that eateth My flesh and drinketh My blood abideth in Me, and I in him.

The words that I have spoken to you are spirit and life.

CHAPTER I.

WITH HOW GREAT REVERENCE CHRIST OUGHT TO BE RECEIVED.

The Voice of the Disciple.



THESE are Thy words, O Christ, the Eternal Truth, though not all uttered at one time, nor written in one place.

Since, therefore, they are Thine, and true, they ought all to be thankfully and faithfully received by me.

They are Thine, and Thou hast spoken them; and they are also mine, because Thou hast delivered them for my salvation.

I willingly receive them from Thy mouth, that they may be the more inseparably ingrafted in my heart.

Words of so great tenderness, so full of sweetness and love, encourage me; but my own sins terrify me, and an unclean conscience driveth me back from receiving so great mysteries.

The sweetness of Thy words beckoneth me onwards; but the multitude of my offences weigheth me down.

2. Thou commandest me to approach to Thee with confidence, if I would have part with Thee; and to receive the food of immortality, if I desire to obtain life and glory everlasting.

Come, sayest Thou, to Me, all you that labor and are burdened, and I will refresh you.

O sweet and loving word in the ear of a sinner, that Thou, O Lord my God, dost invite the poor and needy to the Communion of Thy most holy Body!

But who am I, O Lord, that I should presume to approach unto Thee?

Behold, the heaven of heavens cannot contain Thee; and Thou sayest, Come ye all to Me.

3. What meaneth this most loving condescension and so friendly invitation?

How shall I dare to approach, who am conscious to myself of no good on which I can presume?

How shall I introduce Thee into my house, who have too often offended Thy most benign countenance?

The Angels and the Archangels stand in reverential awe; the Saints and the just are afraid; and Thou sayest, Come ye all to Me.

Unless Thou, O Lord, didst say this, who could believe it to be true?

And unless Thou didst command it, who would venture to approach?

4. Behold, Noe, a just man, labored a hundred years in building the ark, that with a few he might be saved: and how, then, shall I be able in the space of one hour to prepare myself to receive with reverence the Maker of the world.

Moses, Thy great servant and Thy special friend, made an Ark of incorruptible wood, which also he covered with most pure gold, that he might deposit therein the tables of the law: and I, a corrupted creature, shall I presume so easily to receive Thee, the Maker of the law and the Giver of life?

Solomon, the wisest of the kings of Israel, employed seven years in building a magnificent temple for the praise of Thy Name, and for eight days he celebrated the feast of the dedication thereof; he offered a thousand peace-making victims, and brought in a solemn manner the ark of the covenant into the place prepared for it, with sound of trumpet and rejoicing: and I, unhappy, and the vilest of men, how shall I introduce Thee into my house, who can hardly spend one half-hour devoutly? And would that I had ever even once spent one half-hour as I ought!

5. O my God, how much did they endeavor to do to please Thee! Alas, how little is it that I do! How short a time do I spend when I prepare myself to communicate!

Seldom am I wholly collected, very seldom free from all distraction.

And yet, surely, in the life-giving presence of Thy Deity, no unbecoming thought should occur, nor any thing created occupy my mind; for it is not an Angel, but the Lord of the Angels, whom I am about to entertain.

6. There is, moreover, a very great difference between the ark of the Covenant, with its relics, and Thy most pure Body, with its unspeakable virtues; between those sacrifices of the law, which were figures of things to come, and the true Sacrifice of Thy Body, which is the accomplishment of all ancient sacrifices.

7. Why, then, am I not more inflamed in seeking Thy adorable presence?

Why do I not prepare myself with greater solicitude to receive Thy sacred gifts, seeing that those ancient holy Patriarchs and Prophets, yea kings also and princes, with the whole people, manifested so great affection of devotion towards Thy divine worship?

8. The most devout king David danced with all his might before the ark of God, as he called to mind the benefits in times past bestowed upon his fathers: he made musical instruments of various kinds; he composed psalms, and appointed them to be sung with joy, and he himself likewise often sung them upon his harp, inspired with the grace of the Holy Ghost; he taught the people of Israel to praise God with their whole heart, and with one harmonious voice to bless and praise Him every day.

If so great devotion was then displayed, and such a memorial of the praise of God made in presence of the Ark of the Covenant, how great a reverence and devotion now ought I and all Christian people to have in presence of this Sacrament, and in receiving the most precious Body of Christ.

9. Many run to sundry places to visit the relics of the Saints, and wonder to hear of their remarkable deeds; they behold the spacious buildings of their churches, and kiss their sacred bones, enveloped in silk and gold:

And behold, Thou art here present to me on the altar, my God, the Saint of Saints, the Creator of men, and the Lord of Angels.

Oftentimes in seeing those things men are moved with curiosity and the novelty of sights, and carry home but little fruit of amendment; and the more so when persons lightly run hither and thither without real contrition.

But here, in the Sacrament of the altar, Thou art wholly present, my God, the Man Christ Jesus; where also is derived, in full copiousness, the fruit of eternal salvation, as often as Thou art worthily and devoutly received.

To this, indeed, we are not drawn by any levity, curiosity, or sensuality, but by a firm faith, a devout hope, and a sincere charity.

10. O God, unseen Creator of the world, how wonderfully dost Thou deal with us! how sweetly and graciously dost Thou order all things for Thy elect, to whom Thou offerest Thyself to be received in this Sacrament!

For this exceedeth all understanding; this in a particular manner draweth the heart of the devout, and enkindleth their love.

For they, Thy true faithful ones, who dispose their whole life to amendment, frequently receive from this most august Sacrament a great grace of devotion and love of virtue.

11. Oh, the wonderful and hidden grace of the Sacrament, which only the faithful of Christ know, but which unbelievers, and such as are slaves to sin, cannot experience!

In this Sacrament is conferred spiritual grace; virtue lost is again restored in the soul; and beauty disfigured by sin returneth again.

So great sometimes is this grace, that from the fulness of the devotion conferred, not only the mind, but the frail body also feeleth an increase of strength bestowed on it.

12. Still must we lament and deplore exceedingly our tepidity and negligence, that we are not drawn with greater affection to receive Christ, in whom consisteth all the hope and merit of those that are to be saved.

For He is our sanctification and our redemption; He is the consolation of pilgrims, and the eternal fruition of the Saints.

Greatly to be lamented, therefore, is it, that many take so little heed of this saving Mystery, which rejoiceth Heaven, and preserveth the whole world.

Oh, blindness and hardness of the heart of man, that doth not more regard so unspeakable a gift, and even from a daily use of it falleth into a disregard of it!

For if this most holy Sacrament were celebrated in one place only, and consecrated by only one Priest in the world, with how great a desire, thinkest thou, would men be affected towards that place, and to such a Priest of God, that they might see the Divine Mysteries celebrated?

But now that there are many Priests, and Christ is offered up in many places, that the grace and love of God to man may appear so much the greater, by how much the more bounteously is this sacred Communion distributed throughout the entire world.

Thanks be to Thee, O good Jesus, eternal Shepherd, who hast vouchsafed to feed us poor exiles with Thy precious Body and Blood, and to invite us to the receiving these mysteries, even by an address from Thy own mouth, saying, Come to Me, all you that labor and are burdened, and I will refresh you.

PRACTICAL REFLECTIONS.

WHO can conceive or explain the excellence of the all-divine gift which Jesus Christ bestows upon us in giving us His blessed Body and Blood in the Holy Eucharist, in which we receive God with all His perfections, the plenitude of His divinity, all the virtues and grace of His humanity, and all the merits of a Man-God? We may say, with St. Augustin, that God, though all-powerful, cannot bestow upon us any thing greater than Himself, whom He here gives us: though most rich and liberal, yet He cannot dispense to us any thing more from the treasures of His bounty than this one gift of His Body and Blood, His whole self; and though the uncreated and incarnate Wisdom of the Father, yet He cannot

invent a more efficacious means of gaining our hearts than to enter into them by the Holy Communion, and thus unite and transform us into Himself.

But what should delight our minds and hearts is, that in the sacred Host which we receive, and even in its smallest part (that we may lose nothing of so precious a gift) He has included all the riches of His bounty, wisdom, and love, to communicate them all to us, and by communicating them to us, to enable us to live in a supernatural and divine life by feeding and nourishing us with God; for it is to this end that He assumes a new life upon our altars, to impart it to us in the Holy Communion, by which, says the Council of Trent, He infuses into our souls all the riches of His love. Yes, my Saviour, after having bestowed upon us all the goods of nature and of grace. Thou addest still more to Thy gifts—Thy whole self in the blessed Eucharist. After having been liberal of Thy gifts in our regard, which, although most precious, are still much less than Thyself, in this adorable Sacrament Thou art prodigal even of Thy very self. Who then can refuse and withhold his heart from God, who comes thus to take possession of it, as belonging to him upon so many titles?

PRAYER.

WHAT return can I make Thee, O Lord, for all Thy gifts and favors? What can I give Thee in exchange for Thyself, whom Thou bestowest upon my soul to become to me the principle of a truly Christian life, and the pledge of my salvation? As often as I have the sacred honor of receiving Thee, my most amiable Saviour, I may say that Thou art all mine, and yet, alas! after having received Thee so frequently, I cannot as yet say that I am all thine. Come, O Jesus, and take full possession of my ungrateful and unfaithful heart which is so little devoted to Thee, and so much given to the world and to itself. Conquer its perversity, O Lord, and oblige it to love Thee, that it may hate itself, and, recalling its affections, devote them entirely to Thee. It is thine, O God, as the work of Thy hands and the price of Thy blood; it is Thy purchased inheritance, which Thou comest to take possession of. Permit it not to depart from Thee to become the slave of its passions, but, being come to me, establish Thy reign entirely and for ever over me.

Suffer me not, O Jesus, when I receive Thee, who art my all, both now and for ever, to be so unhappy, like many Christians, as to be Thine only in appearance and exteriorly, only in desires and wishes, or to be but half Thine, so as to wish to reconcile God and the world, vanity and devotion; which Thou declarest in the Gospel is impossible and incompatible with salvation. Suffer me not to be so miserable as to belong to Thee only for a time, by almost immediately after Communion falling again into voluntary habitual faults, which Thy presence should correct, or at least diminish; for the fruit of a good communion is strength, courage, and constancy to resist and conquer ourselves.

Receive, O Jesus, my most humble thanks for Thy institution of this adorable Sacrament, in which Thy love triumphs over all Thy other attributes, to feed and nourish me with Thy own Body and Blood. In gratitude for so great a favor, for so wonderful and divine a benefit, I beseech Thee to accept of the sincere, perfect, and irrevocable offering which I now make of my whole self to Thee, for time and eternity. Amen.

CHAPTER II.

THAT THE GREAT GOODNESS AND LOVE OF GOD ARE SHOWN TO MAN IN THIS
SACRAMENT.

The Voice of the Disciple.



CONFIDING, O Lord, in Thy goodness, and in Thy great mercy, I come sick to my Saviour, hungry and thirsty to the Fountain of life, needy to the King of heaven, a servant to my Lord, a creature to my Creator, and one in desolation to my loving Comforter.

But whence is this to me, that thou shouldst come to me? who am I, that Thou shouldst give to me Thyself?

How dare a sinner appear before Thee? and how dost Thou vouchsafe to come to a sinner?

Thou knowest Thy servant, and dost know that he has nothing of good in himself, wherefore Thou shouldst bestow this upon him.

I confess, therefore, my unworthiness; I acknowledge Thy bounty; I praise Thy goodness; and I give Thee thanks for Thy exceeding love.

For it is for Thy own sake Thou dost this, not on account of my merits; that Thy goodness may be the more manifest to me, that Thy love may be more abundantly imparted, and Thy humility more perfectly commended.

Since, therefore, this pleaseth Thee, and Thou hast ordained it thus, Thy merciful condescension pleaseth me also; and oh, that my iniquity may be no obstacle!

2. O most sweet and most benign Jesus, how great reverence and thanksgiving, with perpetual praise, are due to Thee for the receiving of Thy sacred Body, whose dignity no man can be found able to unfold!

But on what shall I think in this Communion, when I approach to my Lord, whom I can never duly venerate, and yet desire to receive with devotion?

What can I think on better or more salutary than to humble myself entirely before Thee, and extol Thy infinite goodness above me?

I praise Thee, O my God, and I extol Thee for ever; I despise myself, and cast myself down into the depth of my own vileness.

3. Behold, Thou art the Saint of Saints, and I am the scum of sinners.

Behold, Thou bowest Thyself down to me, who am not worthy to look up to Thee.

Behold, Thou comest to me; Thou wishest to be with me; Thou invitest me to Thy banquet; Thou desirest to give me heavenly food, even the bread of Angels, to eat; no other, indeed, than Thyself, the living Bread, who didst come down from heaven, and givest life to the world.

4. Behold, whence love proceedeth; what a condescension shineth forth! how great thanksgiving and praise are due to Thee for these!

Oh, how salutary and profitable was Thy design when Thou didst institute it! how sweet and delightful this banquet, wherein Thou hast given Thyself for our food!

Oh, how admirable is Thy work, O Lord! how mighty is Thy power! how infallible Thy truth!

For thou hast spoken, and all things were made, and that which Thou commandest has been done.

5. A wonderful thing it is, and worthy of faith, and transcending all human intelligence, that Thou, O Lord my God, true God and man, art contained entire under a small form of bread and wine, art eaten by the receiver, and without being consumed

Thou, the Lord of all things, who standest in need of no one, art pleased by this Sacrament to dwell in us.

Preserve my heart and my body immaculate, that, with a joyful and pure conscience, I may often be able to celebrate Thy sacred Mysteries, and receive for my eternal salvation what Thou hast principally ordained and instituted for Thy honor and perpetual remembrance.

6. Rejoice, O my soul, and give thanks unto God for so noble a gift, and so singular a solace left to thee in this valley of tears.

For as often as thou repeatest this Mystery, and receivest the Body of Christ, so often dost thou perform the work of thy redemption, and art made partaker of all the merits of Christ.

For the charity of Christ is never diminished, and the greatness of His propitiation is never exhausted.

Therefore oughtest thou to dispose thyself for this by an ever-recurring renovation of spirit, and weigh with attentive consideration the great mystery of salvation.

And as often as thou celebratest or hearest Mass, it ought to seem to thee as great, new, and delightful, as if Christ that very day first descending into the Virgin's womb was made man; or hanging on the Cross, suffered and died for man's salvation.

PRACTICAL REFLECTIONS.

I. WHEN thou approachest the Holy Communion, consider the greatness and majesty of God, whom thou art going to receive, and the baseness and unworthiness of thyself, a vile and sinful creature, who art about to receive Him. Humble thyself in His presence, and say to Him: Who am I, Lord, that I should dare to approach Thee; and who art Thou, that Thou shouldst debase thyself so low as to come to me! When I consider, on the one hand, the excellence of Thy sanctity and purity, and, on the other, the corruption and disorders of my soul, I am forced to acknowledge that I am most unworthy to receive Thee, and that I cannot, without rashness, permit Thee to enter into my heart. But, knowing the excess of Thy goodness, and the need which I have of Thee for my sanctification and salvation, I will approach to Thee, my Saviour, with a holy confidence, for Thou hast said that those who are well stand not in need of a physician, but only those who are sick; to Thee, who comest to seek and to save those who are gone astray, and are in danger of perishing; to Thee who art the "Word made flesh for love of man;" to Thee whose desire is that we be converted and live, I am indeed a grievous sinner, but I will no longer remain such. I feel neither consolation nor delight in Thy holy presence, but, sensible of my many miseries, I come to lay them all at Thy sacred feet; here I will rest.

II. Whence comes this honor and this happiness, that my God should so far conceal His sovereign majesty as to become the food and nourishment of my soul? Ah! it is the profound humility of a Man-God, who would carry his abjection not only so far as not to appear as God, but not even as man, and thus eclipse all the splendors of His majesty, to evince the excess of His bounty and the charms of His love for us. O my Saviour, while Thou concealest Thy divine perfections from our sight, that we may not be dazzled by their glory, Thou dost disclose to us the depth of Thy humility, that we may be induced to copy it in our conduct. O my soul, canst thou desire to be known by others, when thou beholdest thy God concealed and hidden in the holy eucharist! How shall such a miserable worm of the earth as I am dare to exalt myself, when I reflect that my God annihilates Himself in this Mystery, to impress upon me the character of His humility?

III. Say not, Christian soul, that thou dost not dare to approach frequently to a God so great and awful. Thou art indeed unworthy, and thou wilt not cease to be so, if thou dost not endeavor to attend diligently to thy correction; but, says St. Augustin, this bread of angels is not a poison; it is a nourish-

ment given for thy use, and necessary for thy salvation. Receive it therefore, and frequently nourish thy soul with it; but let not habit deprive thee of all relish for this heavenly food, as it generally does for all worldly dainties. The holy dispositions in which thou shouldst receive the God of Holiness ought to increase with the frequency of thy approach to the Holy Table. It is for thee to know this increase; but there is always advancement when thou dost strive with greater earnestness to become more holy by means of recollection and humility.

PRAYER BEFORE COMMUNION.

I BELIEVE, O Lord, that Thou art my God, and the Sovereign Judge who will decide my eternal doom. With what respect, therefore, ought I to approach Thee! Alas! who am I, that I should dare even so much as to lift up my eyes towards Thee? How then shall I dare to receive Thee into my heart, which is so miserable, so corrupt, and so unworthy of Thee! Supply, O Lord, my great unworthiness by the excess of Thy merciful goodness, which does not suppose, but constitutes the merit of Thy creatures.

O infinite greatness! O sovereign majesty! O immensity of my God, concealed and annihilated in the sacred Host which I am going to receive! to Thee do I give all glory, and to myself all possible contempt, which alone is my due. Come, O Jesus, come and fill my empty and depraved heart with the plenitude of Thy love. Come, and do Thou take place of self within me, and raise me, who am poor, from the dust and from nothing, and elevate me to the possession of Thy love. But am I nothing? I am worse, I am a sinner, and deserve hell. Ah! I would willingly say, with St. Peter, *Depart from me, O Lord*; but fearing lest Thou shouldst say to me, as Thou didst say to him, that I shall have no part in Thy glory, if I do not honor Thy humility, I consent to Thy being born in my soul, although a thousand times poorer than the crib, that henceforth I may live only by and for Thee. Amen.

CHAPTER III.

THAT IT IS PROFITABLE TO COMMUNICATE OFTEN.

The Voice of the Disciple.



BEHOLD, I come to Thee, O Lord, that, by Thy gift, it may be well with me, and that I may be delighted in Thy holy banquet, which Thou, O God, hast prepared in sweetness for the poor.

Behold, in Thee is all that I can or ought to desire; Thou art my salvation and redemption, my hope and my strength, my honor and my glory.

Make, therefore, the soul of Thy servant joyful this day, because unto Thee, O Lord Jesus, have I lifted up my soul.

Now do I desire to receive Thee devoutly and reverently; I long to bring Thee into my house, so that, with Zacheus, I may deserve to be blessed by Thee, and to be numbered amongst the children of Abraham.

My soul longeth eagerly after Thy Body; my heart desireth to be united with Thee.

2. Give Thyself to me, and it is enough; for without Thee no comfort is of any avail.

Without Thee I cannot exist; and without Thy visitation I am unable to live.

Therefore must I often come to Thee, and receive Thee as the medicine of

my salvation, lest perhaps I faint in the way, should I be deprived of this heavenly food.

For so Thou, O most merciful Jesus, when Thou hadst been preaching to the people and curing their various maladies, didst once say, I will not send them fasting to their home, lest they faint on the way.

Deal with me, therefore, in like manner, who hast left Thyself in this Sacrament for the comfort of the Faithful.

For Thou art the sweet refection of the soul, and he that shalt eat Thee worthily shall be partaker and heir of everlasting glory.

Necessary, indeed, is it for me, who so often fall and commit sin, so quickly grow torpid and faint, that by frequent prayers and confessions, and by the sacred receiving of Thy Body, I may again be renewed, cleansed, and inflamed, lest perhaps, by longer abstaining, I fall away from my holy purpose.

3. For prone are the senses of man to evil from his youth; and unless the divine medicine succor him, he quickly falleth to worse things.

The Holy Communion, therefore, withdraweth from evil, and strengtheneth in good.

For if now I am so often negligent and lukewarm, whenever I communicate or celebrate,* what would it be if I did not take this remedy, and did not seek so great a help?

And although I am not every day prepared, nor well disposed to celebrate, yet I will endeavor at certain times to receive the divine Mysteries, and to make myself partaker of so great a grace.

For this is the one chief consolation of a faithful soul, so long as she sojourneth afar off from Thee in this mortal body, that, mindful of her God, she receives her Beloved with a devout mind.

4. O wonderful condescension of Thy affection towards us! that Thou, O Lord God, the Creator and Giver of life to all spirits, shouldst vouchsafe to come to a poor soul, and with Thy whole divinity and humanity to feast her hunger with fatness.

O happy mind and blessed soul! which deserveth to receive Thee, her Lord God, devoutly, and in receiving Thee to be filled with spiritual joy.

Oh, how great a Lord doth she entertain! how beloved a Guest doth she bring into her house, how sweet a Companion doth she receive, how faithful a Friend doth she welcome, how beautiful and noble a Spouse doth she embrace, to be loved above all beloved, and beyond all that can be desired.

Let heaven and earth, O my most sweet Beloved, with all their attire, be silent before Thy face; for whatever of glory or beauty they possess, all is the gift of Thy bounty, nor can they attain to the beauty of Thy Name, whose wisdom is beyond all numbers.

* It will be observed that portions of this chapter are applicable only to priests.

PRACTICAL REFLECTIONS.

That we ought ardently to desire to receive the Holy Communion, or at least be sensible of the need we have of it, and should frequently receive it.

WE have great reason to be humbled and confounded before our Lord Jesus Christ, when we feel ourselves cold and indifferent in approaching to Him, and are induced to receive Him in the Holy Communion only through obedience, and not by the ardor of our desires. For how can we know Thee, O Jesus, and not love Thee, and how can we love Thee and not desire to receive Thee, and to be transformed into Thee, by worthily and frequently receiving Thee in the Holy Communion? And yet, O God, how often does insensibility towards Thee desolate my soul, and would discourage me, were I not assured that, although I am deficient of that love which I desire to have for Thee, which I cannot acquire of myself, but which I ask of Thee, Thou wouldst still have me receive Thee through obedience and with humility. What, O God, would become of me, in the dryness which I experience, were I not assured that the great miseries of my soul draw down Thy mercies upon me, and that Thy delight is to dwell in a heart which, conscious of its own unworthiness, does all in its power to prepare itself for Thee? In truth, the humble acknowledgment of our unworthiness, after a confession the most entire of which a Christian is capable, supplies the place of ardent desires for the Holy Communion; and we cannot either honor or please God more than by debasing ourselves for His love before His sacred majesty. We should not therefore abstain from the Holy Communion, because we feel no devotion nor any desire of approaching; but we should communicate as often as a wise and discreet director advises us, and receive Jesus Christ in obedience to him at whose voice Jesus Himself descends upon the altar.

Is there anything more easy or more consoling, than to reflect, when we are preparing ourselves in the best manner we are able for the Holy Communion, that Jesus Christ has said that those who are well need not a physician, but only such as are sick.

PRAYER FOR A GOOD COMMUNION.

O JESUS! it is with full confidence in those words which Thou speakest to me, and which I have just read, that I prepare myself to receive Thee, not because I deserve such a favor, but because I have need of Thee, and my soul cannot live without Thee. It is afflicted with many maladies and infirmities which Thou alone, its sovereign and charitable physician, canst heal. Come, then, my Saviour, and apply a remedy to my wounds, heal the pride of my heart with Thy humility, and consume all self-love with the fire of Thy divine charity. Come and invest me with Thy strength, that I may conquer my passions; animate me with Thy Spirit, that I may seek only to please Thee, and live that supernatural and divine life which is characteristic of the life which Thou livest, and which Thou bringest to me in the Holy Sacrament of the Eucharist. Amen.

CHAPTER IV.

THAT MANY BENEFITS ARE BESTOWED ON THOSE WHO COMMUNICATE DEVOUTLY.

The Voice of the Disciple.



LORD my God, prevent Thy servant with the blessings of Thy sweetness, that I may deserve to approach worthily and devoutly to Thy magnificent Sacrament.

Raise up my heart towards Thee, and deliver me from oppressive slothfulness.

Visit me with Thy saving Mercy, that I may taste in spirit Thy sweetness, which plentifully lieth hid in this Sacrament as in a fountain.

Illuminate also my eyes, to behold so great a Mystery, and strengthen me to believe it with an undoubting faith.

For it is Thy work, and not man's power; Thy sacred institution, not the invention of man.

For no one can be found capable of himself to conceive and understand these things, which transcend even the intelligence of the Angels.

What, then, of so high and sacred a mystery shall I, an unworthy sinner, who am but earth and ashes, be able to investigate or comprehend?

2. O Lord, in the simplicity of my heart, with a good and firm faith, and at Thy command, I come to Thee with hope and reverence; and I believe truly that Thou art here present in the Sacrament, both God and Man.

Thou willest, then, that I receive Thee and unite myself to Thee in charity.

Wherefore, I beseech Thy clemency, and I beg of Thee to give me a special grace, that I may be wholly dissolved in Thee, and overflow with Thy love, and no more concern myself about any other kind of consolation.

For this most high and most worthy Sacrament is the health of soul and body, the medicine of every spiritual malady; in which my vices are cured, my passions restrained, temptations overcome or lessened, greater grace infused, incipient virtue increased, faith confirmed, hope strengthened, and charity inflamed and enlarged.

3. For Thou hast bestowed, and still oftentimes dost bestow, many good things in this Sacrament to Thy beloved who communicate devoutly, O my God, the support of my soul, the repairer of human infirmity, and the giver of all interior consolation.

For Thou impartest unto them much consolation against their various tribulations, and Thou liftest them up from the depth of their own dejection to the hope of Thy protection, and Thou dost interiorly recreate and enlighten them with a certain new grace; so that they who first were anxious, and without sensible affection before Communion, after being refreshed with this heavenly food and drink find themselves changed for the better.

And in such a way Thou art pleased to deal with Thy elect, that they may more truly acknowledge and plainly experience how great is their weakness when left to themselves, and how much of bounty and grace they receive from Thee.

For of themselves they are cold, dry, and indevout; but by Thee they deserve to become fervent, cheerful and devout.

For who, humbly approaching to the fountain of sweetness, doth not carry thence some little sweetness?

Or who, standing by a copious fire, doth not derive therefrom some little heat?

And Thou art a fountain ever full and overflowing; Thou art a fire always burning and never failing.

4. Wherefore, if I may not draw out of the fulness of the fountain, nor drink to satiety, I will at least set my mouth to the orifice of this heavenly

pipe, that so I may draw thence some little drop to allay my thirst, and may not wholly wither away.

And if as yet I cannot be all heavenly and all on fire, like the Cherubim and Seraphim, I will still endeavor to follow after devotion, and prepare my heart, that so I may acquire some small spark of divine fire by humbly receiving this life-giving Sacrament.

And whatever is wanting to me, O good Jesus, most holy Saviour, do Thou in Thy bounty and goodness supply for me, who hast vouchsafed to call all unto Thee, saying, Come to Me, all you that labor and are burdened, and I will refresh you.

5. I labor, indeed, in the sweat of my brow, I am tortured with grief of heart, I am burdened with sins, I am troubled with temptations, I am entangled and oppressed with many evil passions; and there is no one to help me, no one to deliver and save me, but Thou, O Lord God, my Saviour, to whom I commit myself and all that is mine, that Thou mayest keep me, and bring me to everlasting life.

Receive me, for the praise and glory of Thy Name who hast prepared Thy Body and Blood for my food and drink.

Grant, O Lord God, my salvation, that with the frequenting of this Thy Mystery may increase the affection of my devotion.

PRACTICAL REFLECTIONS.

Ask of Jesus Christ a lively faith in His real presence, and an ardent love for Him in the most holy Sacrament of the altar.

I BELIEVE, O Lord, that Thou art present, both body and soul, in the adorable Sacrament which I am about to receive. Thou wilt there make me partaker of the merits of Thy blessed humanity, and wilt inebriate me with the plenitude of Thy divinity. Change then, O Lord, change the indifference of my heart into an ardent desire of loving Thee, of pleasing and possessing Thee. Permit me not to regard or to receive Thee with coldness, who comest to inflame my heart with the fire of Thy love. Supply in me whatever is wanting of faith in a mystery so incomprehensible to all human understanding; enliven me with a lively sense of Thy presence, and grant that my heart may receive Thee as its God with reverence, as its Saviour with confidence, and as its Father with love.

Is it possible, my soul, that, surrounded and replenished with all the ardor of God's love for thee, thou shouldst still remain all ice in the midst of so much fire? Alas! O Jesus! how miserable am I to feel so much eagerness to please myself, and so much indifference about pleasing Thee! *Lord, if Thou wilt, Thou canst heal me*; say then to me, as Thou didst say to the leper: *I will*—be thou healed of thy tepidity and insensibility.

PRAYER.

To Thee do I address myself, O my most amiable Saviour, that I may obtain fervor and fidelity in Thy love. Thou knowest that, full of myself and of self-love, I am most unworthy and incapable of Thy love; but I beseech Thee, the God of my heart, to inspire me to copy Thy virtues, to follow Thy inclinations, and to rely on Thy merits; instil into my soul Thy meekness, humility, and patience, that so I may be animated with Thy spirit, and live by Thee. Amen.



CHAPTER V.

ON THE DIGNITY OF THE SACRAMENT, AND OF THE PRIESTLY STATE.

The Voice of the Beloved.

F thou hadst the purity of an Angel, and the sanctity of St. John the Baptist, Thou wouldst neither be worthy to receive nor to handle this Sacrament.

For this is not due to man's merits, that a man should consecrate and handle the Sacrament of Christ, and receive for food the bread of Angels.

2. Great is the Mystery, and great the dignity of Priests, to whom it is given that which to the Angels is not granted.

For Priests alone, rightly ordained in the Church, have the power of celebrating and consecrating the Body of Christ.

A Priest, indeed, is the minister of God, using the word of God, by the command and institution of God; but God is there the principal author and invisible worker, to whom all whatsoever He willeth is subject, and all whatsoever He commandeth is obedient.

More oughtest thou, therefore, to credit God the Omnipotent, in this most excellent Sacrament, than thy own sense or any visible sign. And therefore thou oughtest to approach this work with fear and reverence.

Take heed to thyself, and see what kind of ministry has been delivered to thee by the imposition of the hands of the Bishop.

Behold, thou art made a Priest, and art consecrated to celebrate; see now that faithfully and devoutly, in due time, thou offer up Sacrifice to God, and that thou show thyself blameless.

Thou hast not lightened thy burden, but art now bound by a stricter bond of discipline, and art obliged to greater perfection of sanctity.

A Priest ought to be adorned with all virtues, and to set the example of a good life to others.

His conversation should not be with the popular and common ways of men, but with the Angels in Heaven, or with perfect men upon earth.

3. A Priest, clad in sacred vestments, is Christ's vicegerent, that he may suppliantly and humbly pray to God for himself and all the people.

He hath before and behind him the sign of The Cross of our Lord, that he may ever remember the Passion of Christ.

Before him he beareth the Cross on the chasuble, that he may diligently behold the footsteps of Christ, and fervently endeavor to follow after them.

Behind him he is marked with the Cross, that he may mildly suffer for God's sake whatsoever adversities befall him from others.

He weareth the Cross before, that he may bewail his own sins; and behind,

that through compassion he may lament the sins of others and know that he is placed in the midst, between God and the sinner.

Neither ought he to grow weary of prayer and the holy Oblation, until he deserve to obtain grace and mercy.

When a Priest celebrateth, he honoreth God, he rejoiceth the Angels, he edifieth the Church, he helpeth the living, he obtaineth rest for the departed, and maketh himself partaker of all good things.

PRACTICAL REFLECTIONS.

Of the holy dispositions with which the Priest should celebrate Mass, and with which a Christian should assist at it, in order to hear it with advantage.

THE Priest, by his ordination, has received the power of consecration, so that, according to St. Augustin, God as it were becomes again incarnate, and takes upon Himself a new life, in the hands of the Priest by virtue of His word. It is this power which, in some sense, makes him superior to the angels, and exalts him in dignity above all other creatures.

Such being thy exalted dignity, O Priest of the Lord, how great must thy obligations be! Thy endeavor should be to cherish within thee, throughout the day, the same dispositions with which thou shouldst approach the altar. Keep thyself closely united to God, recollected in His presence, faithful to His graces, and diligent in all duties; cherish continually within thy soul, and offer to Jesus Christ, the sentiments, and as it were, the condition of a victim entirely devoted to His glory, and the salvation of souls.

When thou celebretest this adorable Sacrifice, endeavor, first, to effect within thy own interior what Jesus accomplishes upon the altar, to humble thyself most profoundly, and immolate thyself and thy petitions to God; 2dly, unite the sacrifice of thy soul to that of the Body and Blood of Christ; enter into His sentiments and dispositions; as the minister of the Sacrifice which He offers to His eternal Father, by thy means, for the salvation of men; offer thyself a victim of love for that God, who Himself becomes the victim of His love for thee. Cease to be thy own, and become entirely His, as He becomes entirely thine upon the altar, that He may live sacramentally in thy heart, and consummate the great work of thy salvation.

The Priest, who feeds upon God and is every day nourished with His Body and Blood, should live only for God, says St. Augustin; and if the priests of the old law were required to live holily, because they offered bread and incense to the Lord, how much more perfect should the sanctity of the priests of the new law be, who every day offer God to God Himself! How pure, exclaims St. Chrysostom, should that hand be which immolates the Body of the Word incarnate! how spotless that tongue which is purpled with the Blood of Jesus! and how clean that heart into which the infinite purity of a Man-God is received together with all His other attributes!

Reflect then, O Priest of the Lord, that Jesus Christ, the great High Priest, celebrates Mass in thy person, and that as thou art invested with His power to consecrate upon the altar, so thou shouldst also be animated with His Spirit, and conform thy life to His divine example. When thou dost pronounce the words of consecration, give thy all, thy heart, and thy whole self, together with the sacred words which thou utterest.

Whilst thou art putting on thy vestments, meditate on the mysteries of Christ's Passion, which they represent, and beg pardon for thy sins, which were the cause of all His sufferings.

When going to the altar, reflect that thou art accompanying Jesus Christ in spirit to Calvary, and that thou art going to behold Him, with the eyes of faith, mystically die by thy hands.

At the foot of the altar, ask pardon for thy sins and for those of all the faithful, whose place thou holdest as their agent and meditator.

At the *Gloria in Excelsis*, beseech God to bestow upon Thee, and upon all who assist at the holy sacrifice, an efficacious will to be saved.

At the *Epistle*, conceive a holy desire that Christ may be born on the altar, and in the souls of all: such a desire as the Prophets had for the coming of the Messiah, and the Apostles to establish Jesus Christ in the hearts of all mankind.

At the *Gospel*, enliven thy faith and animate thy zeal : thy faith, to believe and to practise the gospel, and thy zeal, to instil its maxims into others.

At the *Credo*, beseech the Lord that thy life may be conformable to thy faith.

At the *Offertory*, offer the sacrifice of the holy mass to the honor of God, in thanksgiving for His blessings, in atonement for thy sins, to obtain all those virtues necessary for salvation, and for the relief and consolation of the souls in purgatory.

At the *Canon*, transport thyself in spirit into heaven ; and endeavor there to enter into the dispositions of the Blessed Virgin and of the Apostles, that through thee He may be born again upon the altar, and in the hearts of all the faithful.

At the *Consecration*, let all yield to God, who comes upon the altar at thy word, and takes upon Himself as it were a new life.

Join thyself to His intentions, pray through His merits, immolate thy whole self to Him ; and, overflowing with His love, present Him to His eternal father for the living and for the dead.

At the *Pater Noster*, enter into sentiments of perfect confidence in Jesus Christ.

At the dividing of the Host, which mystically represents the death of Jesus Christ, beseech Him to assist thee in perfectly dying to thyself, in giving thy whole heart and affections to Him, and to bring thee to a holy life, and a good death.

At the *Communion*, renew thy faith in the God whom thou receivest, thy confidence in thy Saviour, and thy love for thy Father who comes to take possession of thy heart, and to give thee Himself as thy inheritance. Say to Him with thy whole soul and all thy powers : Be Thou the God of my heart, and my portion for ever.

After the *Communion*, return thanks to Jesus Christ for having given Himself entirely to thee, and beseech Him that nothing may any more separate thee from Him.

In a word, let both Priests and people, after having celebrated or after having heard Mass, endeavor, by a life of separation from the vanities and pleasures of the world, by mortifying their passions, and by wholly applying themselves to their duties, to make themselves, as St. Augustin says, the one, Priests of the Lord according to the spirit, and His victims according to the flesh, the other, Priests, not in character and in power, but in intention, by entering into the views of Jesus Christ upon the altar. Remember how the pagans returned from Calvary, penetrated with a lively faith in Jesus Christ, overwhelmed with sorrow for their sins, and truly changed and converted ; and reflect how much more you ought, after having celebrated Mass, which is the same Sacrifice as that of Calvary, or, after having heard it, to be filled with contrition for your offences, and resolved to live henceforth by faith and by hope, and as victims of the love of Christ Jesus our Lord.

PRAYER.

To obtain from God the grace of saying and of hearing Mass well.

O LORD, who in the adorable Sacrifice of the Mass art Thyself both Priest and Victim, immolating Thyself, by the Priest's ministry, to the justice of Thy Father for the salvation of men, grant that we may sacrifice our hearts in union with the Sacrifice of Thy Body and Blood, and, endeavoring to produce in our souls the same that Thou effectest upon the altar, employ ourselves, during the holy Mass, in the exercises of profound humility and prayer, and offer ourselves as victims for Thy people in and by Thee.

We offer up this adorable sacrifice, which is the same as that of Calvary, to Thy honor and glory, in thanksgiving for all Thy benefits, to obtain the virtues necessary for salvation, and to bring down Thy mercy upon us in the forgiveness of our manifold offences. Grant, O Jesus, that the sacramental life which Thou assumest on the altar may become for us, by real or spiritual communion, the source of a new life. As thou takest place of the substances of bread and wine, by their destruction, so do Thou take place of our self-love in our hearts, and, destroying all that is estranged from Thee, establish Thy love in place of our self-love, and let every thing give way to Thee.

O adorable Victim of our salvation and love ! as thou makest choice of our hearts for the consummation of Thy sacramental life, be pleased to complete in us the sacrifice of self, which would separate us from Thee ; suffer us not, whilst we feed upon the Lamb of God, to live only as men, but enable us to imitate Thee in the practice of those virtues which in the holy communion Thou comest to imprint in our souls. Amen.

CHAPTER VI.

A SELF-INTERROGATION CONCERNING THE EXERCISE PROPER BEFORE COMMUNION.

The Voice of the Disciple.

WHEN I consider Thy dignity, O Lord, and my own vileness, I am affrighted exceedingly, and am confounded within myself.

For if I do not appeal to Thee, I fly from life; and if I intrude myself unworthily, I incur Thy displeasure.

What, then, shall I do, O my God, my Helper and Counsellor in necessities?

2. Do Thou teach me the right way; set before me some short exercise suitable for the Holy Communion.

For it is well to know after what manner, indeed, I ought devoutly and reverently to prepare my heart for Thee, for the profitable receiving of Thy Sacrament as well as for celebrating so great and divine a Sacrifice.

PRACTICAL REFLECTIONS.

ONE of the best dispositions for worthily receiving the Holy Communion, is to be resolved that Jesus shall reign for ever the God of our hearts, that is, that we will obey Him in all things, and refuse Him nothing that He demands of us, for it is in quality of King that He comes to us, and as the King of all bounty; He comes into our souls to be again born there, and to reign over our passions and affections.

PRAYER.

YES, my Saviour, when I communicate, I indeed make Thee the Master, the King, and the God of my heart; I then protest sincerely that I am entirely Thine; but, after receiving Thee, I become again the slave of my own humor, and shaking off the sweet yoke of Thy empire, I subject myself to the servitude of concupiscence. At the time of communion, I am all Thine, but soon, alas! do I again become wholly devoted to myself. What an injustice to Thy dominion! What an outrage on Thy bounty! thus to rob Thee of a heart which upon so many titles belongs only to Thee! No, I will never again withdraw myself from the empire of Thy love; secure to Thyself Thy own conquest, and suffer me not to escape from Thee, or ever more to be separated from Thee. Amen.

CHAPTER VII.

OF THE EXAMINATION OF OUR OWN CONSCIENCE, AND OF A RESOLUTION OF AMENDMENT.

The Voice of the Beloved.

ABOVE all things, it behooveth the Priest of God to come to the celebrating, handling, and receiving this Sacrament with the greatest humility of heart and lowly reverence; with a full faith, and a pious intention for the honor of God.

Examine diligently thy conscience, and to the best of thy power cleanse and purify it by true contrition and humble confession; so that thou neither have

nor know of any thing weighty, which may give thee remorse, and hinder thy free access.

Hold in displeasure all thy sins in general, and for thy daily excesses more especially grieve and lament.

And if time admit, confess to God, in the secrecy of thy heart, all the miseries of thy passions.

2. Sigh and grieve that thou art still so carnal and worldly, so unmortified from thy passions.

So full of the motion of concupiscence; so unguarded in thy outward senses; so often entangled with many vain imaginations.

So much inclined to things exterior; so negligent of the interior.

So prone to laughter and dissipation; so hard to tears and compunction.

So inclined to relaxation, and to the pleasures of the flesh; so sluggish to austerity and fervor.

So curious to hear news and to see fine things; so remiss to embrace humiliation and abjection.

So covetous to possess much; so sparing in giving, so close in retaining.

So inconsiderate in talking; so unobservant of silence.

So disordered in thy manners; so over-eager in thy action.

So immoderate in food; so deaf to the Word of God.

So ready for repose; so slow to labor.

So wakeful to hear idle tales; so drowsy at the sacred vigils.

So hasty to finish thy devotions; so wandering in attention.

So negligent in the reciting hours; so tepid in celebrating; so dry in communicating.

So quickly distracted; so seldom fully recollected.

So suddenly moved to anger; so apt to take offence at others.

So prone to judge; so severe in reprehending.

So joyful in prosperity; so weak in adversity.

So often proposing many good things, and bringing so little to effect.

3. Having confessed and bewailed these and other thy defects with sorrow, and great displeasure at thy own weakness, make a strong resolution of always amending thy life, and of advancing for the better.

Then with an entire resignation, and with thy whole will, offer thyself up to the honor of My Name, on the altar of thy heart, as a perpetual holocaust; faithfully committing to Me both thy soul and body.

That so thou mayest be worthy to approach to offer up Sacrifice to God, and profitably to receive the Sacrament of My Body.

4. For there is no oblation more worthy, nor satisfaction greater, for the washing away of sins, than to offer thyself purely and entirely to God, together with the Oblation of the Body of Christ, in the Mass and in the Communion.

If a man does what lieth in him, and is truly penitent, as often as he shall

approach to Me for pardon and grace, I live, saith the Lord, and I will not the death of the sinner, but rather that he be converted and live ; wherefore I will no longer remember his sins, but all shall be forgiven him.

PRACTICAL REFLECTIONS.

I. THE first disposition for a worthy communion, is purity of heart, which consists in detachment from all wilful sin, and from all affection to it. It is in this sense that St. Augustin, speaking to Priests and those who communicate, says that we must come to the altar innocent. You should therefore, before Communion, carefully examine your conscience in detail upon your ordinary faults. See before God if there be not some considerable sin upon your soul, and if so confess it with sincere sorrow ; for in this case it is not sufficient, says the Council of Trent, to make an act of contrition, you must also go to confession before you approach to the Holy Communion. In this manner it explains those words of St. Paul, "*Let a man prove himself,*" that so he may be prepared to receive worthily this heavenly bread, and may not eat it to his own condemnation.

II. Be not satisfied with examining whether your conscience reproaches you with any considerable sin ; but examine also before God, and detest even the smallest sins which you so easily commit, especially such as are knowingly committed against the inspirations of grace ; sins of habit, of attachment, and of indisposition, that is, those which are most consonant with your natural inclinations ; the sins which you may have occasioned in others, or in which you have participated ; hidden sins, &c. Ask pardon for them of Jesus Christ before you receive Him, and pray for grace to correct them, and to punish yourself for having committed them.

PRAYER.

An Act of Contrition before Communion.

I COME to thee, O Jesus, as a sick man to his physician, in hopes of obtaining a cure. Thou hast said that those who are afflicted with disease should approach to Him who is able and willing to heal them ; wherefore do I desire to approach to Thee and to receive Thee frequently, the true Physician and Saviour of my soul, for I had need of Thee to heal my many maladies. To Thee do I cry with the leper in the gospel : *Lord, if Thou wilt, Thou canst make me clean.*

Inspire me with the same holy confidence with which the sick, during thy lifetime, presented themselves before Thee. Grant that, like them, I may say within myself, *If I shall but touch the hem of His garment*, that is, the appearances under which Thou art concealed, *I shall be healed*. With the like confidence, I approach and prostrate myself at Thy sacred feet, and beg pardon for all the sins of my whole life, which I detest from my heart, for the love of Thee.

Pardon, O Jesus, pardon me all that is displeasing to Thee. Suffer me not to receive Thee unworthily. I truly regret having wounded Thy heart, insulted Thy goodness, provoked Thy anger, resisted Thy grace and the allurements of Thy love. I have offended all Thy divine perfections : forgive and chastise me, and let my punishment be to hate myself, that I may love Thee. To Thee alone do I address my grief ; I have grievously offended Thee, and for this will I live and die in the sorrows of repentance. Take from me life, or take away sin, I can no longer live and offend Thee ; I desire to avoid every thing that is displeasing to Thee, or can in any degree remove or separate me from Thee. Amen.



CHAPTER VIII.

OF THE OBLATION OF CHRIST ON THE CROSS, AND OF THE RESIGNATION OF OURSELVES.

The Voice of the Beloved.

AS I willingly offered Myself to God the Father for thy sins, with My hands stretched out upon the Cross, and My Body naked, so that nothing remained in Me which was not completely turned into a Sacrifice to appease the Divine wrath; even so oughtest thou willingly to offer thyself to Me daily in the Mass, as intimately as thou canst, with thy whole energies and affections, for a pure and holy oblation.

What more do I require of thee, than that thou endeavor anew to resign thyself to Me?

Whatsoever thou givest except thyself, I regard not; for I seek not thy gift, but thyself.

2. As it would not suffice thee, if thou hadst all things except Myself, so neither can it please Me, whatever thou givest, unless thou offer Me thyself.

Offer thyself to Me, and give thy whole self for God, and thy offering shall be accepted.

Behold, I offered My whole Self to the Father for thee; I have given My whole Body and Blood for thy Food, that I might be all thine, and thou mightest be always Mine.

But if thou wilt stand upon self, and not offer thyself freely to My will, thy offering is not complete, nor will there be an entire union between us.

A spontaneous oblation of thyself into the hands of God ought to precede all thy works, if thou wouldst obtain liberty and grace.

For therefore is it that so few become illuminated and internally free, because they know how entirely to renounce themselves.

My sentence standeth sure: Unless a man renounce all that he possesseth, he cannot be My disciple.

Thou, therefore, if thou desirest to be My disciple, offer up thyself to Me with all thy affections.

PRACTICAL REFLECTIONS.

BE not of the number of those who, when they communicate, give themselves entirely to God, and immediately after return to themselves; whose lives being a constant succession of good desires and frail relapses, are never firmly established either in the fear or love of God. It is of such souls, who are thus mean and ungenerous towards a God who is so prodigal of Himself towards them, that the Prophet speaks when he says: *On account of the iniquity of his covetousness, I was angry, and I struck him; I hid my face from thee, and was angry; and he went away wandering, in the way of his own heart.* — Isaiah lvii. 17.

PRAYER.

YES, O Lord, Thou art now the God of my heart, for Thou comest to take possession of it, and to give me Thyself to repose within it. Mayest Thou be such in all things and for ever ; mayest Thou alone be the God of my soul in time, that Thou mayest be my portion for eternity. Unite me to Thyself, by making me like to Thee, meek, humble, patient, and charitable. Suffer not the union with which I am now honored, to remain ineffective, like that of a dry branch with the sap of the vine, or languid, like that of a paralyzed arm with a vigorous body ; but grant that it may become lively, vivifying, and perpetual, like that of food with the body which it cherishes. Amen.

 CHAPTER IX.

THAT WE MUST OFFER OURSELVES, AND ALL THAT IS OURS, TO GOD, AND PRAY
FOR ALL.

The Voice of the Disciple.



ORD, all things are Thine that are in heaven and upon earth.

I desire to offer up myself to Thee as a voluntary oblation, and to remain for ever Thine.

Lord, in the simplicity of my heart, I offer myself to Thee this day, as Thy servant for evermore, for Thy homage, and for a sacrifice of perpetual praise.

Receive me with this sacred Oblation of Thy precious Body, which I offer to Thee this day in the invisible presence of assisting Angels, that it may be for salvation unto me and all Thy people.

2. Lord, I offer to Thee all my sins and offences, which I have committed in Thy sight and that of Thy holy Angels, from the day in which I was first capable of sin until this hour, upon Thy altar of propitiation ; that thou mayest at the same time burn and consume them all with the fire of Thy charity, and mayest blot out all the stains of my sins, and cleanse my conscience from every fault, and restore unto me Thy grace, which by sin I have lost, fully pardoning me all, and mercifully receiving me to the kiss of peace.

3. What can I do for my sins but humbly confess and lament them, and incessantly implore Thy propitiation.

Hear me, I beseech Thee, in Thy mercy, when I stand before Thee, O my God.

All my sins are exceedingly displeasing to me ; I will never commit them any more ; but I am sorry for them, and will be sorry for them as long as I live ; and am prepared to do penance, and to make satisfaction to the utmost of my power.

Forgive, O my God, forgive me my sins, for the sake of Thy holy Name.

Save my soul, which Thou hast redeemed with Thy precious Blood.

Behold, I commit myself to Thy mercy ; I resign myself into Thy hands.

Deal with me according to Thy goodness, not according to my impiety and wickedness.

4. I offer also to Thee all my good works, though very few and imperfect; that Thou mayest amend and sanctify them; that Thou mayest have a pleasurable regard to them, and make them acceptable to Thee, and always make them tend to better; and mayest not the less conduct me, a slothful and unprofitable creature, to a blissful and glorious end.

5. I offer to Thee also all the pious desires of devout persons; the necessities of my parents, friends, brothers, sisters, and all those that are dear to me; and of all such as, for the love of Thee, have been benefactors to me or others, and who have desired and besought me to offer up prayers and Masses for themselves and all theirs, whether they are still living in the flesh or are already dead to this world; that they may all experience the assistance of Thy grace, the help of Thy consolation, protection from dangers, and deliverance from the punishment to come; and that thus freed from all evils, they may joyfully pay to Thee a noble sacrifice of praise.

6. I offer up also to Thee prayers, and this Sacrifice of propitiation, for them in particular who have in any way injured me, grieved me or abused me, or have inflicted upon me any hurt or injury.

And for all those likewise whom I have at any time grieved, troubled, oppressed, or scandalized, by words or deeds, knowingly or unknowingly; that it may please Thee to forgive us all our sins and mutual offences.

Take, O Lord, from our hearts all suspicion, indignation, anger, and contention, and whatever else may wound charity and lessen brotherly love.

Have mercy, O Lord, have mercy on those that crave Thy mercy; give grace to the needy; and grant us so to live, that we may be worthy to enjoy Thy grace, and that we may attain unto life everlasting. Amen.

PRACTICAL REFLECTIONS.

WEARY of the servitude of our passions, and fatigued with the inefficacy of our desires, by which we promise God what we never perform, and pretend to be His, without ceasing to be our own or weaning ourselves from the world and vanity, let us now at least, after having received Him, make a firm resolution of giving ourselves really to Him, and of dedicating and consecrating ourselves to His love. It is time, O my Saviour, that this heart, which was made for Thy love and redeemed by Thy blood, should for ever cease to be devoted to itself, and become wholly and irrevocably Thine; and I protest at Thy sacred feet, that such is my ardent desire. This heart has received Thee, my Jesus, and Thou desirest to consummate within it that new life which Thou hast assumed on the altar, to make it a victim of Thy love. Sacrifice then to Thy Father Thy holy life, together with my life of sin; and never suffer me to recall that heart which on this day I wholly give to Thee.

PRAYER.

I ADORE Thee, O Jesus, with reverence, as my God, with confidence as my Saviour, with love as my Father, and with humble fear as my Judge. When Thou shalt come to judge me, Thou who hast now come to enter into my soul to sanctify and to save it, condemn me not. I offer Thee the holy Mass which I have heard, and the Communion which I have received, to obtain the pardon of all my sins, for the conversion of sinners, and the sanctification of all the just. Enlighten my understanding,

change my heart, regulate my life, suppress my passions, and, as an absolute master, reign Thou entirely over me. Would that I could make Thee known and loved by all the world! I would willingly give my life to procure for Thee the glory and the delight of beholding all mankind subjected to Thy empire. Grant, O Jesus, I may seek only to please Thee in all things, and that detached from all things, I may unite myself to Thy love, and thus commence in time, what I hope in Thy great mercy to continue throughout eternity. Amen.

CHAPTER X.

THAT THE HOLY COMMUNION IS NOT LIKELY TO BE FORBORNE.

The Voice of the Beloved.

THOU oughtest often to have recourse to the fountain of grace and of divine mercy, to the fountain of goodness and all purity; that thou mayest be healed of thy passions and vices, and mayest deserve to be made stronger and more vigilant against all the temptations and deceits of the devil.

The enemy, knowing the very great fruit and remedy contained in the Holy Communion, striveth by every method and occasion, as far as he is able, to withdraw and hinder faithful and devout persons from it.

2. For when some are disposed to prepare themselves for the Sacred Communion, they suffer the worst assaults and illusions of Satan.

This wicked spirit himself, as it is written in Job, cometh amongst the sons of God, to trouble them with his accustomed malice, or to make them overfearful and perplexed; that so he may diminish their devotion, or by his assault take away their faith, if haply they may altogether forbear Communion, or approach with tepidity.

But not the least regard must be had to his wiles and suggestions, be they ever so shameful and abominable; but all such imaginations are to be turned back upon his own head.

The wretch must be contemned and scorned; nor is Holy Communion to be omitted on account of any assaults and commotions which he may awaken.

3. Oftentimes also a person is hindered by too great a solicitude for having devotion, and a certain anxiety about making confession.

Follow herein the counsel of the wise and lay aside all anxiety and scruple; for it impedeth the grace of God, and destroyeth the devotion of the mind.

Abandon not the Holy Communion for every trifling perturbation and heaviness; but go quickly to confession, and willingly forgive others all their offences.

And if thou hast offended any one, humbly crave pardon, and God will readily forgive thee.

4. What doth it avail thee to delay for a longer time thy confession, or to put off the Holy Communion?

Purge thyself as soon as possible, spit out the poison quickly, make haste to take the remedy, and thou wilt find it better for thee than if thou hadst deferred it for a longer time.

If to-day thou lettest it alone for this cause, to-morrow, perhaps, some greater will fall out; and so thou mayest a long time be hindered from Communion, and become more unfit.

As quickly as thou canst, shake off present heaviness and sloth; for it is to no purpose to continue long in uneasiness, to pass a long time in unquietness, and for these daily impediments to withdraw thyself from the divine mysteries.

Yea, rather, it is very hurtful to delay Communion long; for this usually bringeth on a heavy slothfulness.

Alas, some tepid and lax persons readily take occasion to delay going to their confession, and desire that their sacred Communion should be therefore deferred, lest they be obliged to give themselves to greater watchfulness.

5. Ah, how little charity and what slender devotion have they who so easily put off Holy Communion!

How happy is he, and how acceptable to God, who so liveth, and keepeth his conscience in such purity, as to be prepared and well disposed to communicate every day, were it permitted to him, and he might pass without observation!

If sometimes a person abstaineth out of humility, or from some legitimate preventing cause, he is to be commended for reverence.

But if sloth creep in upon him, he must bestir himself, and do what lieth in him; and the Lord will second his desire according to his good will, which He chiefly regardeth.

6. And when, indeed, he is lawfully hindered, he should yet always have a good will and a pious intention of communicating, and so he will not be without the fruit of the Sacrament.

For every devout person may every day and every hour, without any prohibition, approach to a spiritual communion with Christ with much profit.

And yet on certain days, and at appointed times, he ought to receive sacramentally, with an affectionate reverence, the Body of his Redeemer; and rather aim at the praise and honor of God than seek his own consolation.

For as often as he communicateth mystically and is invisibly refreshed, so often doth he devoutly celebrate the Mystery of Christ's Incarnation and Passion, and is inflamed with His love.

7. But he who prepareth not himself otherwise than when a festival draweth near; or when custom compelleth, shall oftentimes be unprepared.

Blessed is he who offereth himself up as a holocaust to the Lord as often as he celebrateth or communicateth.

Be neither too slow nor too quick in celebrating; but observe the good common medium of those with whom thou livest.

Thou oughtest not to beget weariness or tedium in others ; but keep the common way, according to the institution of Superiors, and rather accommodate thyself to the utility of others than follow thine own devotion and affection.

PRACTICAL REFLECTIONS.

I. THE ardent desire which Jesus Christ evinces to come and take possession of our hearts, that He may reign there as God, should convince us that we afford Him a real pleasure by worthy and frequent communion ; and that by staying away from the holy table, apparently from respect, but in reality from sloth, as is the case with many Christians, we deprive Jesus Christ of the satisfaction He would have in remaining with us, testified in these words, *My delight is to be with the children of men.* To abstain through our own fault from the Holy Communion, is to oppose the designs of His wisdom ; it is to interrupt the connecting links of our predestination, because it is to deprive ourselves of one of the most effectual means of securing the salvation of our souls, a worthy and frequent participation of the Holy Communion (for these two should never be separated), and it is to expose ourselves to the danger of losing those graces upon which depends our eternity.

II. Now the most essential dispositions for good and frequent Communion, are, first, a fixed resolution never to commit any wilful sin ; 2dly, to be determined, after confession, to amend our faults and to lead a truly Christian life ; 3dly, to trust and hope that the real presence of Jesus Christ in our souls, and the efficacy of His grace, will preserve us in this twofold resolution. Hence habitual sinners who communicate but seldom, on account of their unworthiness, must renounce their bad habits, and *prove themselves* beforehand, that they may not receive to their own condemnation. Worldly souls who excuse themselves from frequent Communion, under the specious pretext of their attachment to the world, must wean themselves from the vanities, amusements, and engagements of a worldly life, that they be properly disposed to communicate frequently and worthily : and pious persons who would approach but seldom, for fear of an unworthy Communion, must not absent themselves through false humility, but, as the author says, humble themselves and approach.

PRAYER.

TRULY, O Lord, I do not deserve to be admitted at Thy Holy Table, as a child in his father's house, because I have rendered myself unworthy of this honor by my sins and infidelities ; but as Thou invitest all to come to Thee who labor and are heavy laden with the weight of their miseries, promising to refresh and to comfort them, I will pay more regard to Thy mercy than to my own unworthiness.

Thou sayest in the Gospel, O Jesus, that those who are sick stand in need of a physician ; I will therefore frequently approach Thee, for I have great need of the abundance of Thy graces, and of the multitude of Thy mercies, to keep me in Thy love, to preserve me from sin, and to defend me against the enemies of my salvation.

I feel no devotion when I go to Communion ; but it is not necessary sensibly to experience Thy consolation and graces, but only to be faithful to them ; and frequent Communion is the means of inspiring me with this fidelity, since the fruit of a good Communion is not always spiritual sweetness, but strength to conquer ourselves, and fidelity in the discharge of our duties.

I am indeed subject to many faults, weak, slothful, and inconstant in Thy service ; but who is so able to correct me of my weaknesses, and to alleviate my miseries, as Thou, my Jesus, who art the God of mercy and the Bread of the strong.

I beseech Thee, therefore, O my most amiable Saviour, to grant me the dispositions necessary for frequent and worthy Communion. Come, my Jesus, come often into my heart, Thou who art the life of my soul, for I desire to live only for and by Thee. Amen.



CHAPTER XI.

THAT THE BODY OF CHRIST AND THE HOLY SCRIPTURES ARE MOST NECESSARY TO
A FAITHFUL SOUL.

The Voice of the Disciple.



SWEETEST Lord Jesus, how great sweetness is that of a devout soul feasting with Thee in Thy banquet, in which there is no other meat set before her to be eaten but Thyself, her only Beloved, and most to be desired above all the desires of her heart!

And to me, indeed, it would be delightful, from my inmost affection, to pour out tears in Thy presence, and with loving Magdalen to wash Thy feet with my tears.

But where is this devotion, where is this so plenteous effusion of holy tears?

Of a truth, in Thy sight, and in that of Thy holy Angels, my whole heart ought to be inflamed and weep for joy.

For I have Thee in the Sacrament truly present, though hidden under another species.

2. For to behold Thee in Thine own real and divine brightness mine eyes could not endure, neither could the whole world subsist in the splendor of the glory of Thy Majesty.

In this, therefore, Thou consultest my weakness, that Thou concealest Thyself under the Sacrament.

I truly possess and adore Him whom the Angels adore in heaven; I as yet awhile in faith, but they indeed by sight and without a veil.

I must be content with the light of true faith, and walk therein till the day of eternal brightness break forth, and the shadows of figures shall have passed away.

But when that which is perfect shall come, the use of sacraments shall cease; for the Blessed in heavenly glory need not the sacramental medicine.

For they rejoice without end in the presence of God, beholding face to face His glory; and transformed from brightness to brightness of the abyss of the Deity, they taste the Word of God made flesh, as He was from the beginning, and remaineth for ever.

3. When I call to mind these wonders, every spiritual comfort whatsoever becomes even tedious to me; because as long as I behold not my Lord openly in His glory, I make no account of all that I see and hear in the world.

Thou art my witness, O God, that no one thing can comfort me, nor any thing created give me rest, but only Thou, my God, whom I desire to contemplate for eternity.

But this is not possible so long as I sojourn in this mortal life.

And therefore I must set myself to much patience, and submit myself to Thee in every desire.

For thus also Thy Saints, O Lord, who now exult with Thee in the kingdom of heaven, during life awaited in faith and much patience the advent of Thy glory.

What they believed, I believe; what they hoped, I hope for; and whither they are arrived, I trust that I also, through Thy grace, shall arrive.

In the mean time I will walk in faith, being strengthened by the examples of the Saints.

I shall have, moreover, for my consolation and a mirror of life, Thy holy Books, and above all these, Thy Most Holy Body, for my special remedy and refuge.

4. For in this life I find there are two things especially necessary for me, without which this miserable life would be to me insupportable.

Whilst detained in the prison of this body, I acknowledge that I need two things, viz., food and light.

Thou hast therefore given to me, weak as I am, Thy Sacred Body for the nourishment of my soul and body, and Thou hast set Thy Word as a light to my feet.

Without these two I could not well live; for the Word of God is the light of my soul, and Thy Sacrament is the bread of life.

These also may be called the two tables set on either side in the storehouse of Thy Holy Church.

One is the table of the Holy Altar, having the holy bread, that is, the precious Body of Christ; the other is that of the Divine Law, containing holy doctrine, teaching a right faith, and leading most securely even to the interior of the veil, where is the Holy of Holies.

5. Thanks be to Thee, O Lord Jesus, Light of eternal Light, for the table of holy doctrine, which thou hast ministered to us Thy servants the Prophets and Apostles, and other teachers.

Thanks be to Thee, O Thou Creator and Redeemer of men, who to manifest to the whole world Thy love, hast prepared a great supper, wherein Thou hast set before us to be eaten, not the typical lamb, but Thy most Sacred Body and Blood, rejoicing all the faithful with Thy holy banquet, and inebriating them with the chalice of salvation, in which are all the delights of paradise; and the holy Angels do feast with us, but with a more happy sweetness.

6. Oh, how great and honorable is the office of Priests, to whom it is given to consecrate with sacred words the Lord of Majesty, to bless Him with their lips, to hold Him with their hands, to receive Him with their own mouths, and to administer Him to others!

Oh, how clean ought to be the hands, how pure the mouth, how holy the

body, how immaculate the heart of the Priest, into whom the Author of Purity so often enters !

From the mouth of a Priest nothing but what is holy, no word but what is becoming and profitable, ought to proceed, who so often receiveth the Sacrament of Christ.

7. Simple and chaste should be those eyes which are accustomed to behold the Body of Christ.

Pure and lifted up to heaven should be the hands which are used to handle the Creator of heaven and earth.

Unto priests it is said especially in the law : Be ye holy ; for I, the Lord your God, am holy.

8. Let Thy grace, O God omnipotent, assist us, that we who have undertaken the sacerdotal office may be enabled to serve Thee worthily and devoutly, in all purity, and with a good conscience.

And if we cannot live in so great innocency of life as we ought, grant us still duly to bewail the sins we have committed, and in the spirit of humility, and the purpose of a good will, to serve Thee more fervently for the future.

PRACTICAL REFLECTIONS.

The reading of pious books a means of attaining the dispositions of Communion, and of preserving the fruit thereof in the soul.

GOD heretofore gave the Israelities in the desert a pillar of fire to light and to guide them, and manna to support them in their journey to the promised land. In like manner has our Lord given us pious books to enlighten us, and the adorable Sacrament of His Body and Blood to nourish us in our way to heaven. We should therefore make frequent use of both, in order to arrive there ; of good books that we may not go astray, and of the Divine Eucharist that we may be strengthened to walk in that narrow path which leads to Paradise.

On this account it is proper, on the eve and on the day of Communion, to read some pious book which treats of the Blessed Sacrament, in order to keep up in the soul that spirit of fervor, fidelity, and love towards God, and that sacred fire which Jesus Christ Himself comes to enkindle within us. That all-divine discourse which Jesus made to His Apostles, after the institution of the Most Holy Sacrament, may be read ; but we should read the Scriptures in those sentiments in which the Holy Spirit composed them ; we should read them with that faith, respect, and docility, which they merit, and with which they inspire those who read them frequently and in a proper manner : we should read them with all the attention due to the presence of God, with an ardent desire to profit by them, and to derive nourishment from them, confidently having recourse to the Holy Spirit, who dictated them.

PRAYER.

O MY Saviour ! who hast so abundantly provided us with pious books, to serve us as a bright, shining light, to withdraw or to preserve us from those wanderings which are so dangerous to our souls, enlighten our minds with the truths we read, and move our hearts to practise them. Grant that they may be our consolation in trouble, our support in difficulties, and the rule of our whole conduct. But grant also, O Word incarnate, that we may hear Thy voice speaking to our hearts, when we read Thy Gospel with our lips, and that through the respect we owe to Thy Divine Word, we may endeavor to put it in practice on those occasions when we have need of it, since it is not less necessary to practise the holy maxims of the Gospel, than it is to believe them.

CHAPTER XII.

WITH HOW GREAT DILIGENCE HE WHO IS TO COMMUNICATE OUGHT TO PREPARE HIMSELF FOR CHRIST.

The Voice of the Beloved.



AM the Lover of purity and the Giver of all sanctity.

I seek a pure heart, and there is the place of My rest.

Make ready for Me a large upper room furnished, and I will eat the Pasch with thee together with My disciples.

If thou wilt have Me to come to thee and remain with thee, purge out the old leaven, and make clean the habitation of thy heart. Shut out the whole world and all the tumult of vices; sit as a sparrow solitary on the house-top; and think of thy excesses in the bitterness of thy soul.

For every lover prepareth a place the best and most beautiful for her dearly beloved; since hereby is known the affection of the person entertaining the beloved.

2. Know, nevertheless, that thou canst not satisfy for this preparation by the merit of any action of thine, even shouldst thou prepare thyself thus for a whole year together, so as to think of nothing else.

But it is of My mere goodness and grace that thou art suffered to come to My table; as if a beggar should be invited to the banquet of a rich man, and he had nothing else to return him for his benefits but to humble himself and give him thanks.

Do, therefore, what lieth in thee, and do it diligently; not out of custom nor from necessity, but with fear, reverence, and affection, receive the Body of thy beloved Lord God, who vouchsafeth to come to thee.

I am He who hath invited thee; I have commanded it to be done; I will supply what is wanting to thee; come and receive Me.

3. When I bestow the grace of devotion, give thanks to thy God, not that thou art worthy, but because I have had compassion on thee.

If thou hast not devotion, but rather findest thyself dry, persist in prayer, sigh and knock; nor desist until thou deservest to receive some crumb or drop of saving grace.

Thou hast need of Me, not I of thee.

Neither dost thou come to sanctify Me, but I come to sanctify and improve thee.

Thou comest that thou mayest be sanctified by Me and united to Me; that thou mayest receive new grace, and be incited anew to amendment.

Neglect not this grace, but prepare thy heart with all diligence, and bring in thither to thee thy Beloved.

4. But thou oughtest not only to prepare thyself for devotion before Communion, but also carefully to keep thyself therein after the reception of the Sacrament. Neither is watchfulness less required after, than a devout preparation before; for strict guardianship afterwards is the best preparation for again obtaining a greater grace.

For a person is rendered much indisposed for this, if he presently turn himself too eagerly after exterior consolation.

Beware of much talk; remain in secret, and enjoy thy God; for thou hast Him whom all the world cannot take from thee.

I am He to whom thou oughtest to give thy whole self; so that henceforth thou mayest live not in thyself, but in Me, and free from all solicitude.

PRACTICAL REFLECTIONS.

That it is necessary to nourish ourselves with the Body and Blood of Jesus Christ.

As the Blessed Eucharist is a Sacrament in which we find a heaven upon earth, and God Himself in us, as it is the greatest prodigy of God's love for man; so to profit by it we must endeavor to approach it with a lively faith, a firm hope, and an ardent love of Jesus Christ, trusting that He will supply our deficiency in these three virtues, and increase them within us in proportion as we communicate frequently, and, as far as we are able, worthily. Hence those who would stay away from the Holy Communion because they do not sensibly experience the holy impression of these virtues, nor an ardent desire to receive Jesus Christ, should not on this account deprive themselves of it; because it is necessary to enable them to practise the virtues of Christianity, and the duties of their state of life; they should therefore receive their blessed Saviour on account of the need they have of Him.

The holy Martyrs of the primitive Church, before they appeared at the tribunals of their judges, there to confess their faith, were accustomed to receive the Holy Communion; for they did not think themselves, says St. Cyprian, in a fit state without it, or as having sufficient strength to undergo the torments of martyrdom. In like manner should Christians, in order to fight against their passions, and to resist the temptations of the devil, clothe and nourish themselves with the virtue of the Body and Blood of Jesus Christ; without which they must be in danger of falling and of being lost.

PRAYER.

O JESUS, the Bread of angels! the divine and necessary nourishment of my soul! what should I be without Thee? How truly might I exclaim with the Psalmist: *I am smitten like grass and my heart is withered because I forget to eat my bread?* Thou hast said in the Gospel that if Thou shouldst suffer the people who had followed Thee into the desert, to return fasting to their houses, they would faint in the way. This evil would surely befall me, my Saviour, were I not to be nourished with Thy Body and Blood. Weak as I am of myself, and becoming still weaker from the neglect of that divine food which is my strength and my spiritual life, I should soon grow feeble and unequal to contend with my passions.

How, O my Jesus, wilt Thou be the God of my heart, and my portion for eternity, if Thou dost not now take possession of it in the Holy Communion, and commence within it that holy alliance which Thou desirest to perfect in heaven? Come then, my Saviour, come to me often, that I may never be separated from Thee. Amen.



CHAPTER XIII.

THAT A DEVOUT SOUL OUGHT TO DESIRE, WITH THE WHOLE HEART, TO BE UNITED TO CHRIST IN THIS SACRAMENT.

The Voice of the Disciple.



HO will give me, O Lord, to find Thee alone, to open my whole heart to Thee, and to enjoy Thee as my soul desireth, and that no one may henceforth despise me, nor any thing created move or regard me; but that Thou alone mayest speak to me, and I to Thee, as the beloved is wont to speak to his beloved, and a friend to be entertained with a friend.

For this I pray, this I desire, that I may be wholly united to Thee, and that I may withdraw my heart from all things created; and by Holy Communion, and often celebrating, I may more and more learn to relish things heavenly and eternal.

Ah, Lord God, when shall I be wholly united to, and absorbed in Thee, and altogether unmindful of myself?

Thou in me, and I in Thee; and thus grant us both equally to continue in one.

2. Verily, Thou art my beloved, the choicest among thousands, in whom my soul is well pleased to dwell all the days of its life.

Verily, Thou art my peace-maker, in whom is sovereign peace and true rest; and out of whom is labor and sorrow and infinite misery.

Thou art in truth a hidden God, and Thy counsel is not with the wicked, but Thy conversation is with the humble and the simple.

Oh, how sweet, O Lord, is Thy Spirit, who, to show Thy sweetness towards Thy children, vouchsafest to refresh them with that most delicious bread which cometh down from heaven!

Truly, no other nation is there so great, that hath its gods so nigh to it, as Thou, our God, art present to all Thy faithful; to whom for their daily solace, and for raising up their hearts to heaven, Thou givest Thyself to be eaten and enjoyed.

3. For what other nation is there so distinguished as the Christian people?

Or what creature under heaven so beloved as a devout soul, to whom God, cometh, that He may feed it with His own glorious flesh? O unspeakable grace! O wonderful condescension!

O boundless love, bestowed exclusively on man!

But what shall I render to the Lord for this grace, for charity so remarkable?

There is not any thing that I can present to Him more acceptable than to give up my heart entirely to God, and closely unite it to Him.

Then all that is within me shall rejoice exceedingly, when my soul shall have been perfectly united to its God; then will He say to me, If thou wilt be with Me, I will be with thee: and I will answer Him, Vouchsafe, O Lord, to remain with me; I will willingly be with Thee.

This is my whole desire, that my heart may be united to Thee.

PRACTICAL REFLECTIONS.

Of the ends for which Jesus Christ is present upon our altars, and of the pious dispositions with which we should visit the Blessed Sacrament, and assist at Mass and Benediction.

THE Son of God remains upon our altars not only during Mass, but likewise at other times, first, to hear and favorably to receive our prayers, and to continue the same meditation between God and Man which he exercised upon the Cross; 2dly, to receive our visits, our homage, and adorations; thence, those Christians who visit Him seldom, coldly, through custom, or with indifference, are highly blameable for thus appearing before their God, their Saviour, and their Judge, without either reverence, love, or fear; 3dly, to console us under afflictions, to support us in difficulties, and to resolve and dissipate our doubts according to what is written: *Let us go to the Son of Joseph, and he will console us*;* and as a Prophet said to a prince, who sent to consult a false God: *Is it because there is no God in Israel?* 4thly, to be our nourishment during life, and our viaticum at the hour of death.

How should a Christian who has recourse to Jesus Christ in the blessed Sacrament with assiduity, respect, and gratitude, as to his King, his God, and his Saviour, who never omits hearing Mass but from necessity, and when he assists at it, or at Benediction, endeavors to attend with a spirit of religion, that he may depart affected, converted, and a better man—how, I say, should a Christian, who is faithful in the discharge of all pious duties towards Jesus Christ immolated for him on the altar, repose his confident hope in His bounty and mercies, both in life and in death? Will not, however, the Son of God have reason one day to reproach multitudes of Christians who either neglect to visit Him in the most holy Sacrament, or do so with very little devotion, will he not have reason to reproach them with their irreverence and want of faith, saying to them, *There hath stood one in the midst of you whom ye knew not.* You have neglected to know and to visit God, *who was in the midst of you.* In vain have I performed prodigies of power, wisdom, and bounty in the blessed Eucharist, that I might gain your hearts; you would not interrupt your employments, nor even your pleasures to come and pay Me your homage.

To answer the ends therefore for which Jesus Christ is always present in the most holy Sacrament, we should visit Him, hear Mass, and attend at Benediction, with all the respect and submission of courtiers before their king, with the recollection and fervor of angels before their God, with the humble fear of criminals before their judge, and with the confidence and love of children before their father.

PRAYER.

Which may be recited either during Mass, or at the Benediction, or when visiting the Blessed Sacrament.

I. I ADORE Thee, O Sovereign Majesty, who residest upon our altars, to receive our homage, and dost there annihilate and immolate Thyself in honor of Thy Eternal Father, to come and reign in our hearts. I profoundly pay Thee all the homage due to a God who is to decide my eternal doom. I prostrate myself before Thee. I desire to join in the profound adorations of the Seraphim who assist around the altar, and I beseech Thee to accept their recollection and their love to supply the wanderings of my mind, and the indifference of my heart.

II. Penetrated with sorrow and confusion for the irreverence and indecencies which I have dared to commit in Thy presence, and for those also of all other Christians, I most humbly crave pardon for them, and am resolved to make amends for them, by appearing before Thee with all that modesty, all that reserve, all that respect, and all that spirit of religion with which I ought to present myself before Thee. I desire to satisfy Thy justice for all the outrages Thou hast received from impious libertines and heretics in the most holy Sacrament. Forgive them, O Lord, for they know Thee not; and cause me to

* St. Joseph passed for the father of Jesus Christ, but was only his foster parent.

suffer the temporal punishment which they have deserved, rather than abandon and punish them forever.

Grant, O adorable Victim of Thy love and of our salvation, grant that faith may immolate my mind, charity consecrate my heart, and religion sacrifice my whole being to Thee; and that so long as I shall be in Thy house, my eyes may behold only Thee, my heart overflow with Thy love, and my tongue proclaim Thy praise in prayer and supplication.

III. While the angels lie prostrate before Thee, O great God! and, struck with humble fear, fervently pay Thee their tribute of profound respect and ardent love, shall we mortals, who are the works of Thy hands and the price of Thy blood, appear in Thy presence with wandering eyes and dissipated minds, with cold and indifferent hearts, without addressing Thee, and almost without thinking of Thee? O my Saviour, suffer me not to be thus wanting in the respect and love which I owe to Thy greatness, and which Thou dost so much the more deserve as thou dost the more humble Thyself for the love of me.

IV. Inspire me with the sentiments of the publican, who dared not lift up his eyes towards God, penetrated with sorrow and confusion for his sins, and of the prodigal son, when he returned to his father's house; and grant that, like them, I may be restored, through Thy bounty and my sorrow, to Thy grace and favor.

V. O my soul, behold Thy God who died for thee, and of whose death thou wert the cause, how canst thou refrain from testifying thy love and gratitude toward Him? O my heart! be thou before Jesus Christ like the lamp* which burns before Him, and be thou in like manner consumed in His presence. No, I desire not to depart from before Thee, my Saviour, without being truly converted and entirely Thine. Amen.

CHAPTER XIV.

OF THE ARDENT DESIRE OF SOME DEVOUT PERSONS TOWARDS THE BODY OF CHRIST.

The Voice of the Disciple.



H, how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee!

When I call to mind some persons devout to Thy Sacrament, O Lord, who approach with the greatest devotion and affection, then am I often confounded within myself, and blush that I approach so tepidly and coldly to Thy Altar, and to the Table of Holy Communion; that I remain so dry and without affection of heart; that I am not wholly set on fire in Thy presence, O my God, nor so vehemently drawn onwards and affected, as many devout persons have been, who, from excessive desire of Communion and a sensible love in their hearts, were unable to contain themselves from weeping; but with the mouth, both of their hearts as well as of their body, did they from the very marrow of their soul pant after Thee, O God, the Living Fountain; not being otherwise able either to delay or satisfy their hunger, unless by receiving Thy Body with all joy and spiritual avidity.

2. Oh, truly the ardent faith of these persons is a demonstrative existing argument of Thy sacred presence.

* In Catholic countries a lamp is kept continually burning in the churches, before the altar on which the blessed Sacrament is kept.

For they truly know the Lord in the breaking of bread, whose heart burneth so mightily within them, from Jesus walking with them.

Alas, far from me too often is such affection and devotion, such vehement love and ardor.

Be Thou merciful to me, O good Jesus, sweet and gracious, and grant Thy poor mendicant to feel, sometimes at least, in the Sacred Communion some little of the cordial affection of Thy love, that my faith may be more strengthened, my hope in Thy goodness increased; and that charity, once perfectly enkindled, and having tasted the manna of Heaven, may never die away.

3. Powerful, indeed, is Thy mercy to give me also the desired grace, and in Thy great clemency, when the time of Thy good pleasure arrives, to visit me with the spirit of fervor.

For though I burn not with so great desire as Thy specially devout servants, yet, by Thy grace, I have a desire of this same greatly inflamed desire, praying and wishing that I may be made partaker with all such fervent lovers, and be numbered in their holy company.

PRACTICAL REFLECTIONS.

How to make a good spiritual Communion.

SPIRITUAL Communion, which the Council of Trent approves of, and so strongly advises and commends as a substitute for the sacramental and corporeal reception of Jesus Christ, may be made at all times and in all places, whether we are in the presence of the blessed Sacrament or not. We may make it every hour, or after a Hail Mary, said in honor of the Blessed Virgin Mother of God, uniting ourselves to those holy dispositions with which she conceived Jesus Christ in her chaste womb. We should bring our minds to a respectful remembrance of Jesus Christ in the most holy Sacrament; we should there adore Him, and direct our hearts towards Him, as Daniel did towards the Temple; we should give all to Him, and desire to receive Him sacramentally; as, however, we cannot enjoy that happiness, not being prepared, we should pray to Him for the communication of His Holy Spirit, in place of His sacred Body and Blood.

But the most proper time for making a good spiritual Communion is when we assist at Mass, at the time of the Priest Communion. Then a Christian, animated with a lively and actual faith in the real presence of Jesus Christ in the Blessed Sacrament, and with an ardent desire of being intimately united to Him, should evince such dispositions by humbling himself profoundly in His presence; and, esteeming himself unworthy of really receiving Him, implore Him to come and dwell in his mind by faith, and in his heart by love and gratitude for His goodness, that so he may say with the Apostle, *I live, now not I, but Christ liveth in me.*

PRAYER.

O MOST amiable Saviour! who wast the perpetual object and reigning desire of the ancient Patriarchs and Prophets, and of all the Saints of the Old Testament, who sighed incessantly for Thy incarnation, come into my soul, which burns with the desire of receiving Thee, and of being united to Thee, as the Author of my salvation and the Source of all good. Come and destroy within me the tyranny of sin and self-love, and establish there the reign of Thy grace and charity. I have reason to judge myself unworthy of really partaking of Thy Body and Blood, but in Thy mercy grant me to partake of Thy Spirit, and of Thy virtues, through the desire I have of receiving Thee in the most holy Sacrament.

No, my Jesus, I cannot leave Thee, nor live without Thee; Thou only canst satisfy my heart and make me happy. O ye Seraphim! who ardently desire to be sacramentally united to Jesus Christ, yet cannot I unite myself to the ardor and purity of your desires, to be united to the same God whom with me you adore upon the altar. But, O Lord, do Thou come and purify my heart from all attachment to

myself or to creatures, my heart which was made but to love and possess Thee. Thou only canst satisfy it, and all that is not Thee is as nothing. O amiable God ! O loving God ! can I know Thee and not love Thee, and love Thee and not burn with desire to receive Thee on earth, and to see and to possess Thee for ever in heaven.

CHAPTER XV.

THAT THE GRACE OF DEVOTION IS ACQUIRED BY HUMILITY AND SELF-ABNEGATION.

The Voice of the Beloved.



THOU oughtest to seek the grace of devotion earnestly, to ask it longingly, to wait for it patiently and confidently, to receive it thankfully, to keep it humbly, to work with it diligently, and to commit to God the time and manner of this heavenly visitation, until He come unto thee.

Thou oughtest especially to humble thyself when thou feelest inwardly little or no devotion; and yet not to be too much dejected, nor to grieve inordinately.

God often giveth in one short moment what He hath for a long time denied.

He giveth sometimes in the end that which at the beginning of prayer He deferred to grant.

2. If grace were always immediately given, and ever present at our will, it would scarcely be supportable to weak man.

Therefore the grace of devotion must be awaited with a good hope and humble patience.

Still impute it to thyself and to thy sins when it is not given, or when also it is secretly taken away.

A trifling matter is it sometimes that hindereth or hideth grace; if, indeed, that may be called trifling, and not rather important, which hindereth so great a good.

But if thou wilt remove this thing, small or great as it may be, and perfectly overcome it, it shall be as thou seekest.

3. For as soon as thou hast delivered thyself up to God with thy whole heart, and neither seekest this nor that for thine own pleasure or will, but wholly placest thyself in Him, thou shalt find thyself united to Him and at peace; for nothing will be so grateful to thee, and please thee so much, as the good pleasure of the Divine will.

Whosoever, therefore, with simplicity of heart shall raise up his intention to God, and disengage himself from all inordinate love or dislike of any created being, he shall be the most apt to receive grace, and worthy of the gift of devotion.

For the Lord bestoweth His benediction there where He findeth vessels empty.

And the more perfectly one forsaketh the things below, and the more he dieth to self by contempt of himself, the more speedily grace cometh, entereth in more plentifully, and the higher it elevateth a heart that is free.

4. Then shall he see and abound, and shall admire, and his heart shall be enlarged within him, because the hand of the Lord is with him, and he hath put himself wholly into His hand, even for ever.

Behold, thus shall the man be blessed who seeketh God with his whole heart, and taketh not his soul in vain.

Such a one, in receiving the Holy Eucharist, obtaineth the great grace of Divine union; because he doth not regard his own devotion and consolation, but above all devotion and consolation he regardeth the honor and glory of God.

PRACTICAL REFLECTIONS.

How we are to dispose ourselves to receive the grace of the Holy Communion, that we may profit by it.

THE end of the Holy Eucharist is to unite us intimately to Jesus Christ, and to form in our souls a moral incarnation of His Spirit and His virtues; hence the holy Fathers call this adorable Sacrament an extension of the incarnation; it is to perpetuate the reign of His grace and love within us, and to enable us always to live a divine and supernatural life in and by Him. Thus the grace which the Holy Communion produces in us, is conformable to the end for which it was instituted; and is agreeable to what Jesus Christ says of it in the Gospel; for, first, it causes us to remain in Him, forming and imprinting in our souls the character of His virtues, as a seal makes its impression upon the wax to which it is applied; 2dly, it makes us live by Him and for Him, that is, act only to please Him and by the influence of His love; 3dly, it enables us to live always a life of grace. Thus the grace which Jesus Christ communicates to us in the Holy Communion, is to establish Himself in us, to make us act in all things and to live only in Him and for Him, and to give us eternal life. We should dispose ourselves to receive and profit by this grace and these three effects of a good Communion; first, by separating ourselves from all wilful sin, and the affection for it; 2dly, by renouncing and dying incessantly to ourselves; 3dly, by being ever faithful to the grace of God, and in the exercise of His love.

PRAYER.

I. WHAT confusion for me, O Jesus, to have communicated so often, and to have profited so little by my Communions, to have been so frequently nourished with God and to have lived always as man, an idle and sensual life. Pardon, my Saviour, pardon me the evil dispositions with which I have approached the Holy Communion, pardon me for having had so often a dissipated mind, a heart attached to self-love, and to the world, and for having done so little to acquire the dispositions for a good Communion, to return Thee thanks after having received it, and to reap the fruit of it, which is the re-establishment of myself in fidelity and fervor.

II. How much reason have I to fear, O my Saviour, that Thou wilt one day reproach me with the unfruitfulness of my Communion! But ought I less to dread Thy just reproach for neglecting to dispose myself for frequent and worthy Communion? How I fear lest I shall be condemned for my sloth, which has kept me away from the Holy table, and caused me to lose so many Communions to which Thou wouldst have attached the grace of my conversion!

III. I will therefore from henceforth dispose myself for worthy Communion by detachment from sin and the occasions of it, and by interior acts of those virtues which I ought to exercise before, during, and after the Holy Communion, and I will also spare no pains to profit by my Communions, by endeavoring to watch over myself, to avoid all wilful faults, to do all with a view to please Thee, to be faithful in all my religious exercises, and to be courageous in restraining and conquering myself; for these are the true fruits of a good Communion. Grant me grace to execute what now, by Thy grace, Thou dost inspire me to resolve. Amen.

CHAPTER XVI.

THAT WE OUGHT TO LAY OPEN OUR NECESSITIES TO CHRIST AND CRAVE HIS GRACE.

The Voice of the Disciple.



MOST sweet and most loving Lord, whom I now desire with all devotion to receive, Thou knowest my infirmity and the necessity which I endure; under how great evils and vices I lie prostrate, how often I am oppressed, tempted, troubled, and defiled.

To Thee do I come for remedy, to Thee do I pray for consolation and relief; I speak to Him who knoweth all things, to whom my whole interior is manifest, and who alone can perfectly console and assist me.

Thou knowest what good things I stand most in need of, and how poor I am in virtues.

2. Behold, I stand before Thee poor and naked, begging grace and imploring mercy.

Feed Thy hungry beggar, inflame my coldness with the fire of Thy love, enlighten my blindness with the brightness of Thy Presence.

Turn for me all earthly things into bitterness, all things grievous and adverse into patience, and all low and created things into contempt and oblivion.

Raise up my heart to Thee into heaven, and suffer me not to wander upon earth.

Mayest Thou alone be delightful to me henceforth and for evermore.

For Thou only art my meat and drink, my love and my joy, my sweetness and my whole good.

3. Oh, that with Thy Presence Thou wouldst totally inflame, consume, and transform me into Thyself, that I may be made one spirit with Thee by the grace of internal union, and by the melting of ardent love!

Suffer me not to go from Thee hungry and dry; but deal with me in Thy mercy, as Thou hast often dealt so wonderfully with Thy Saints.

What marvel if I should be wholly set on fire by Thee, and should die to myself, since Thou art a fire always burning and never failing, a love purifying hearts and enlightening the understanding!

PRACTICAL REFLECTIONS.

For this and the next chapter.

1. THE Son of God, after having taught us by His Word, shown us by His example, and merited for us, by His grace, the necessary and essential virtues for Christian salvation, would institute the adorable Sacrament of the Eucharist, to come Himself and imprint them in our hearts. Of these Christian virtues, humility is the first, of which He gives us a splendid example in the most holy Sacrament; for He is there concealed, annihilated, and unknown to sense. During His mortal life, the perfections of

His divinity only were concealed, and as it were annihilated in his humanity ; but in the blessed Sacrament His humanity also lies hid, and nothing appears of a Man-God but what is seen by the eyes of faith. Here we learn how we ought to live in this world, in imitation of the humility and annihilation of Jesus Christ in the most holy Sacrament ; first, to love a concealed and abject life ; 2dly, to fly from praise, esteem, and honor, and to welcome contempt as due to such sinners as ourselves ; 3dly, to endeavor to be good and virtuous without wishing to display our virtue or to perform our actions for the sake of being seen and esteemed by men, but solely to please God ; 4thly, to be persuaded that man cannot honor God in any way so effectually as by abasing and humbling himself before Him ; 5thly, to yield to hasty persons for the sake of peace ; 6thly, never to act from human respect, but from a reverential fear of God ; 7thly, never to speak well of ourselves, nor ill of others.

II. The Son of God gives us in the Holy Eucharist an example of perfect obedience and of patience equal to all the outrages which He there receives, by the exact, continual, and miraculous obedience which He pays to the Priest, immediately descending upon the altar when the words of consecration are pronounced, and remaining there until man receives Him into his breast ! O great God of independence and sovereignty ! what a subject of confusion for us, that although Thou art God, Thou dost nevertheless obey man without delay, while man refuses or defers to obey Thee.

I will henceforth, O my Saviour, in honor and imitation of Thy perfect obedience in the most Holy Sacrament, promptly, generously, and constantly obey whatever Thou shalt ordain by Thy inspirations, by my superiors, and by the knowledge of my duties.

III. Jesus Christ teaches and inspires us with patience by His practice of it in the Holy Eucharist, in which He is an object of contempt to some, of neglect to others, and of indifference to many, who are but little devoted to God, much to the world, and wholly to themselves ; in which He beholds Himself exposed to the unworthy or fruitless Communions of so many, whose lives are either decidedly criminal from being spent in the habit and occasion of mortal sin, or, at least, are of no avail to salvation. Nevertheless He suffers all these outrages with invincible patience, and He suffers them thus, to teach and to induce us to suffer contradictions and injuries in like manner.

IV. O my Jesus, the Victim of our salvation and of our sins ! why should we daily renew by our irreverence, dissipation, and indevotion, those outrages Thou didst receive when dying on the Cross, and renew them even in that state in which thou art pleased to continue that all-atoning Sacrifice. Pardon, O Jesus, pardon the insensibility, coldness, and indevotion with which we have approached the Holy Communion ; forgive us for not having always followed the injunction which Thou givest us in the Gospel, of being reconciled to all mankind, before we present ourselves at the foot of Thy altar. Pardon also our impatience and the sallies of passion, which our Communions have not corrected in us, because we have not profited by them. Suffer not our tongues, which become the resting-places of Thy sacred Body, and which are so often purpled with Thy Blood, to be employed as the instruments of our anger and maledictions. O Lord, who, during Thy mortal life, didst heal the most incurable diseases, arrest, I beseech Thee, the impetuosity of my tongue. Yes, my Saviour, that I may reap advantage from my Communions, I will never speak when my heart is moved, but sacrifice my utterance to Thee, who, for my sake, didst sacrifice even the last drop of Thy sacred Blood.

PRAYER.

To attain the fruit of a good Communion.

GIVE, O Jesus, to all who approach Thee in the Holy Communion, a constant courage to conquer themselves, an exact fidelity in corresponding with Thy graces, a restraint upon their tongue, a recollection of mind, and the plenitude of Thy love in their hearts. For Thy honor and glory, O divine Saviour, subject us to Thy dominion, and immolate us to Thy greatness. Suffer not our hearts, which are the conquest of Thy grace, ever more to be separated from Thee.

Be Thou the Ruler of our passions, and the God of our souls ; and grant that when we communicate, and after Communion, we may establish within us the reign of Thy sovereignty by our submission, the reign of Thy bounty by our confidence, and the reign of Thy grace by our fidelity. Amen.



CHAPTER XVII.

OF AN ARDENT LOVE AND VEHEMENT DESIRE TO RECEIVE CHRIST.

The Voice of the Disciple.

WITH great devotion and ardent love, with all affection and fervor of heart, I desire to receive Thee, O Lord, as many Saints and devout persons, who were most pleasing to Thee in holiness of life and in the most burning devotion, have desired Thee when they communicated.

O my God, Eternal Love, my whole good and never-ending happiness, I desire to receive Thee with the most vehement desire and most worthy reverence that any of the Saints have ever had, or could experience.

2. And although I am unworthy to possess all those sentiments of devotion, nevertheless I offer Thee the whole affection of my heart, as though I alone had all those highly-pleasing and inflamed desires.

Yet whatever a pious mind can conceive and desire, all these with the greatest reverence and most inward fervor I present and offer Thee.

I desire to reserve nothing for myself, but freely and most willingly to immolate to Thee myself and all that is mine.

O Lord my God, my Creator and Redeemer, I desire to receive Thee this day with such affection, reverence, praise, and honor, with such gratitude, worthiness, and love, with such faith, hope, and purity, as Thy most holy Mother, the glorious Virgin Mary, received and desired Thee, when to the Angel announcing to her the Mystery of the Incarnation she humbly and devoutly answered, Behold the handmaid of the Lord; be it done unto me according to thy word.

3. And as Thy blessed precursor, the most excellent among the Saints, John the Baptist, in Thy presence rejoicing, leapt through joy of the Holy Ghost whilst he was yet enclosed in his mother's womb; and afterwards seeing Jesus walking among men, humbling himself exceedingly, with devout affection, said, The friend of the Bridegroom, who standeth and heareth Him, rejoiceth with joy for the voice of the Bridegroom; so I also wish to be inflamed with great and holy desires, and to present myself to Thee from my whole heart.

Wherefore I here offer and present to Thee the joys of all devout hearts, their ardent affections, their ecstasies, supernatural illuminations, and heavenly visions; together with all the virtues and praises that are or shall be celebrated by all creatures in heaven and earth, for myself and all such as have been recommended to my prayers; that thus by all Thou mayest be worthily praised and glorified for ever.

4. Receive my vows, O Lord my God, and my desires of infinite praise and boundless blessing, which according to the multitude of Thy unspeakable greatness, are most justly due to Thee.

These I render, and desire to render Thee every day and every moment of time; and I invite and entreat all the Heavenly Spirits, and all the Faithful, by prayers and affections, to render with me thanksgiving and praise.

5. Let all peoples, tribes, and tongues praise Thee, and magnify Thy holy and most sweet Name, with the highest jubilation and ardent devotion.

And may all, whoever reverently and devoutly celebrate Thy most high Sacrament, and receive it with full faith, at Thy hands deserve to find grace and mercy, and humbly to pray for me, a sinner.

And when they shall have obtained their wished-for devotion and blissful union, and shall retire from Thy sacred heavenly table fully comforted and wonderfully refreshed, let them vouchsafe to remember poor me.

Practical Reflections and Prayer as in the preceding chapter.

CHAPTER XVIII.

THAT A MAN SHOULD NOT BE A CURIOUS SEARCHER INTO THIS SACRAMENT, BUT A HUMBLE FOLLOWER OF CHRIST, SUBMITTING HIS SENSE TO HOLY FAITH.

The Voice of the Beloved.

THOU must beware of curious and useless scrutiny into this most profound Sacrament, if thou wouldst not sink into the depth of doubt.

He that is a searcher of majesty shall be overwhelmed by glory.

God is able to effect more than man is able to understand.

A pious and humble inquiry after truth is permitted, as it is always prepared to be instructed, and studieth to walk in the sound doctrine of the Fathers.

2. Blessed is that simplicity which leaveth the difficult paths of questioning, and goeth on in the plain and sure path of God's commandments.

Many have lost devotion, whilst they would search into lofty matters.

It is faith and an upright life that are required of thee; not the loftiness of intellect, nor diving deep into the Mysteries of God.

If thou dost neither understand nor comprehend those things which are beneath thee, how mayest thou comprehend such as are above thee?

Submit thyself to God, and humble thy sense to faith, and the light of knowledge shall be given thee, according as shall be advantageous and necessary for thee.

3. Some are grievously tempted concerning faith and the Sacrament; but this is not to be imputed to them, but rather to the enemy.

Be not thou anxious, nor stop to dispute with thy thoughts, nor answer doubts which the Devil suggests; but believe the words of God, believe His Saints and Prophets, and the wicked enemy will fly from thee.

It is often very profitable that the servant of God should suffer such things.

For the devil tempteth not unbelievers and sinners, whom he already securely possesseth; but the faithful and devout he tempteth and molesteth in many ways.

4. Go forward, therefore, with a simple and undoubting faith, and with lowly reverence approach the Sacrament; and whatsoever thou art not able to understand, securely commit to God the omnipotent.

God doth not deceive thee; but he is deceived who trusteth too much to himself.

God walketh with the simple, revealeth Himself to the humble, and giveth understanding to little ones. He discloseth His meaning to pure minds, and hideth His grace from the curious and proud.

Human reason is weak, and may be deceived; but true faith cannot be deceived.

5. All reason and natural investigation ought to follow faith, and not precede or infringe upon it.

For faith and love are here most especially predominant, and operate by occult ways in this most holy and super-excelling Sacrament.

God, the eternal and immense, and of power infinite, doth things great and inscrutable in heaven and in earth; and there is no searching out His wonderful works.

If the works of God were such that they could easily be comprehended by human reason, they could neither be called wonderful nor unspeakable.

PRACTICAL REFLECTIONS.

Faith must triumph over our senses and reason, by our firmly believing in the Real Presence, and humbly receiving the Body and Blood of Jesus in the most holy Sacrament of the altar.

I. TAKING it for granted that God can do more than man can comprehend; that human reason may be deceived, but that faith cannot; and that we are bound to believe Jesus Christ when He says to His apostles, This is My Body, which shall be delivered for you: this is My Blood, which shall be shed for you, we must necessarily believe without hesitation the Real Presence of the Body and Blood of Jesus Christ in the most Holy Sacrament, without wishing to fathom the depth of this mystery, which is wholly incomprehensible to reason and impenetrable to human understanding, our faith supplying the defects of our senses; and contenting ourselves with thinking that as God was able to accomplish it, and has declared to us that He has done so, we must endeavor only to believe, honor, and receive Jesus Christ in the adorable Eucharist.

II. What a happiness, thus to sacrifice in this Mystery of faith, as indeed in all other mysteries, the light of human reason to the truth of God's Word, and the affection of our hearts to the infinite love evinced by our Redeemer in the institution and use of the most Holy Sacrament, in which, as St. Bernard says, He is all love for us; in which, according to the Council of Trent, He replenishes our hearts

with all the riches of His love ; but of a love infinitely liberal, which induces Him to give Himself entirely to us, and to be even prodigal of Himself : for it is, says the sacred text, in this Sacrament which He instituted at the close of His life, that He gives us the most tender and sensible marks of His love for us, by uniting Himself intimately to us, and us intimately to Himself, to take possession from henceforth of our hearts, and to give us a pledge of possessing Him for all eternity.

III. Such being the admirable designs of Jesus Christ in the most Holy Sacrament, it is for us to endeavor to correspond with them by a worthy and frequent use of it. A sincere and reverential faith, a Christian life of detachment from the world, a profound humility, a simple docility of belief, and an effectual obedience in refusing nothing required of us by Jesus Christ, when He descends into our souls in the Holy Eucharist, a dedication of our whole selves to the honor of His annihilated greatness, and in gratitude for the ardor of His love, is the whole He requires of us, and all we have to do to dispose ourselves in a proper manner to receive and to profit by this Holy Sacrament. But let us always remember that He does not demand from us as a disposition for Communion, that which is the effect of Communion, and that, provided we approach Him with a real desire of being converted, evinced by a good confession, and by a firm hope that Jesus Christ will confirm us by His presence in His grace and love, we may with confidence frequently receive the Holy Communion, that we may obtain courage to conquer ourselves, fidelity in our exercises of piety, and perseverance in the grace and love of God, which are the real effects of frequent and worthy Communion.

PRAYER.

To Jesus Christ, that He may in His bounty enable us to practise this book.

ALLOW me, O my Saviour ! to offer Thee, with the most profound reverence, these helps to the practice of this book of Thy imitation, which Thou hast inspired me to add to it, to teach and induce all Christians to apply themselves to know Thee, to love Thee, and to follow Thee, to unite themselves to the holy dispositions of Thy heart in all Thy Mysteries, to practise the maxims of Thy Gospel, and to imitate Thy virtues : for it is in this, as Thou tellest us, that consists all the happiness and all the merit of a Christian life.

I beseech thee, O holy Virgin, mother of my God and Saviour ! to obtain this grace for me, and for all who shall read these helps to the practice of this book of the "Following of Thy Son," and procure for us, by thy powerful intercession, a good life, a holy death, and a happy eternity. Amen.



APPENDIX.

PASSAGES

IN

CATHOLIC INSTRUCTIONS AND DEVOTIONS,—VOL. I.

SUITABLE TO THE DIFFERENT STATES OF LIFE AND
SPIRITUAL NECESSITIES OF THE FAITHFUL.

For Priests.

- Book I. Chap. 18, 19, 20, 25.
II. " 11, 12.
III. " 3, 10, 31, 56.
IV. " 5, 7, 10, 11, 12, 18.

For those who live in Seminaries

- Book I. Chap. 17, 18, 19, 20, 21, 25.
III. " 2, 3, 10, 31, 56.
IV. " 5, 7, 10, 11, 12, 18.

For Students.

- Book I. Chap. 1, 2, 3, 5.
III. " 2, 38, 43, 44, 58.
IV. " 18.

*For those who are grieved at making little progress
in their studies.*

- Book III. Chap. 29, 30, 41, 47.

For persons who aspire to piety.

- Book I. Chap. 15, 18, 19, 20, 21, 22, 25.
II. " 1, 4, 7, 8, 9, 11, 12.
III. " 5, 6, 7, 11, 27, 31, 32, 33, 53, 54, 55,
56.

For persons in affliction and humiliation.

- Book I. Chap. 12.
II. " 11, 12.
III. " 12, 15, 16, 17, 18, 19, 20, 21, 29, 30,
35, 41, 47, 48, 49, 50, 52, 55, 56.

For those who are too sensible of sufferings.

- Book I. Chap. 12.
II. " 12.

For those who labor under temptations.

- Book I. Chap. 13.
II. " 9.
III. " 6, 16, 17, 18, 19, 20, 21, 23, 30, 35,
37, 47, 48, 49, 50, 52, 55.

For those who suffer interior trials.

- Book II. Chap. 3, 9, 11, 12.
III. " 7, 12, 16, 17, 18, 19, 20, 21, 30, 35,
47, 48, 49, 50, 51, 52, 55, 56

*For those who are troubled about the future, their
health, their fortune, the success of their under-
takings.*

- Book III. Chap. 39.

*For persons living in the world, or who are dis-
tracted with their employments.*

- Book III. Chap. 38, 53.

For those who are assailed with calumnies or lies.

- Book II. Chap. 2.
III. " 6, 11, 28, 36, 46.

For persons who are beginning their conversion

- Book I. Chap. 18, 25.
II. " 1.
III. " 6, 7, 23, 25, 26, 27, 33, 37, 52, 54.

For timid, weak, or negligent persons.

- Book I. Chap. 18, 21, 22, 25.
II. " 10, 11, 12.
III. " 3, 6, 27, 30, 35, 37, 54, 55, 57.



The Ring of St. Mark.

From the Original Painting by PARIS BORDONE.

For a Retreat.

- Book III. Chap. 53. } Preparation.
 I. " 20, 21. }
 I. { " 22. Miseries of Man.
 " 23. Death.
 " 24. } Judgment and Hell.
 III. { " 14. }
 " 48. Heaven.
 " 59. Conclusion.

To obtain interior peace.

- Book I. Chap. 6, 11.
 II. " 3, 6.
 III. " 7, 23, 25, 38.

For hardened sinners.

- Book I. Chap. 23, 24.
 III. " 14, 55.

For indolent persons.

- Book III. Chap. 24, 27.

For those who hear lies.

- Book I. Chap. 4.

For those who are inclined to pride.

- Book I. Chap. 7, 14.
 II. " 11.
 III. " 7, 8, 9, 11, 13, 14, 40, 52.

For querulous and obstinate persons.

- Book I. Chap. 9.
 III. " 13, 32, 44.

For impatient persons.

- Book III. Chap. 15, 16, 17, 18, 19.
 (Par. 5.—Prayer to obtain patience.)

For the disobedient.

- Book I. Chap. 9.
 III. " 13, 32.

For those who are given to much talking.

- Book I. Chap. 10.
 III. " 24, 44, 45.

For those who busy themselves about the faults of others and neglect their own.

- Book I. Chap. 11, 14, 16.
 II. " 5.

For those whose devotion is false or badly directed.

- Book III. Chap. 4, 6, 7.

To direct the intention.

- Book III. Chap. 9.

For those who are too susceptible.

- Book III. Chap. 44.

For those who are too much attached to the delights of human friendship.

- Book I. Chap. 8, 10.
 II. " 7, 8.
 III. " 32, 42, 45.

For those who take offence at the simplicity or the obscurity of the Holy Scriptures.

- Book I. Chap. 5.

For those who are inclined to jealousy.

- Book III. Chap. 22, 41.

PRAYERS

FROM

CATHOLIC INSTRUCTIONS AND DEVOTIONS,—VOL. I

Before spiritual reading.

- Book III. Chap. 2.

To obtain the grace of devotion.

- Book III. Chap. 3. Par. 6 and 7.

For the help of divine consolation.

- Book III. Chap. 5. Par. 1 and 2.
 (Before or after Communion.)

To obtain an increase of the love of God.

- Book III. Chap. 5. Par. 6.

Acts of abasement in the presence of God.

- Book III. Chap. 8.
 (Before Communion.)

For one who lives in retirement and piety.

- Book III. Chap. 10.

Acts of profound humility.

- Book III. Chap. 14.
 (Before or after Communion.)

For resignation to the will of God.

Book III. Chap. 15. Par. 1, verses 3 and 4. Par. 2, verse 3 to the end.

Acts of resignation.

Book III. Chap. 16 to the end.
 " " 17. Par. 2 and 4.
 " " 18. Par. 2.

For patience.

Book III. Chap. 19. Par. 5.

For one in affliction or temptation.

Book III. Chap. 20, 21. Par. 1, 2, 3, 4, 5.
 (The same prayer for those who experience the love of God.)
 (Before or after Communion.)

An act of thanksgiving.

Book III. Chap. 21. Par. 7.
 (After Communion.)

For those who think they have received less from God than others, either for body or for soul.

Book III. Chap. 22.

For purity of mind and detachment from creatures.

Book III. Chap. 23. Par. 5 to the end.

For one who is beginning his conversion.

Book III. Chap. 26.
 (The same for one who is desirous of advancing in virtue.)

To obtain the spirit of strength and wisdom.

Book III. Chap. 27. Par. 4 and 5.

For a person in great affliction.

Book III. Chap. 29.

Prayer after Communion.

Book III. Chap. 34.
 (The same, to excite one's self to the love of God.)

Acts of resignation and reliance on Divine Providence.

Book III. Chap. 39. Par. 2.

An act of humility.

Book III. Chap. 40.
 (Before or after Communion.)

When we receive any grace from God.

Book III. Chap. 40.

An act of resignation.

Book III. Chap. 41. Par. 2.

Pious sentiments.

Book III. Chap. 44. Par. 2.

When attacked with calumny.

Book III. Chap. 46. Par. 5.

Prayer on the happiness of heaven.

(Which may be said particularly on the feasts of Easter, the Ascension, and All Saints.)

Book III. Chap. 48.
 (Before or after Communion.)

Acts of humility and contrition.

Book III. Chap. 52.
 (Before Communion.)

To obtain grace.

Book III. Chap. 55.

For Priests and religious, to obtain perseverance in their vocations.

Book III. Chap. 56. Par. 3, 5, 6.

An act of confidence in God.

Book III. Chap. 57. Par. 4.

For all Christians who aspire to piety.

Book III. Chap. 59.
 (After communion, or at the conclusion of a retreat.)

In the presence of the blessed sacrament.

Book IV. Chap. 1, 2, 3, 4, 9, 11 (to par. 6), 13, 14, 16, 17, and part of the prayers above.

The dignity of Priests, and the sanctity of their ministry.

Book IV. Chap. 5.

For Priests and those in Seminaries.

Book IV. Chap. 11. Par. 6, 7, and 8.

DEVOTIONS FOR THE HOLY COMMUNION.

A RETREAT OF THREE DAYS.

First Day.

MORNING.

Book III. Chap. 53. Spirit of retirement.

NOON.

I. " 20. Spirit of retirement.

EVENING.

I. " 21. Spirit of retirement.

Second Day.

MORNING.

Book I. Chap. 22. Miseries of man.

I. " 23. Death.

NOON.

I. " 24. Judgment and Hell.

III. " 14. Judgment and Hell.

EVENING.

III. " 48. Heaven.

III. " 59. Conclusion.

Third Day.

MORNING.

Preparation and exercise of humility.

Book IV. Chap. 6. Prayer to obtain the græce of approaching the Sacraments worthily.

Book IV. Chap. 7. Examination of conscience, contrition, resolution of amendment, confession, and satisfaction.

(Read also on your knees the 8th Chapter of Book III.)

NOON.

Book IV. Chap. 18. Faith obedient to the mystery of the Eucharist.

Book IV. Chap. 10. Advantages of frequent communion.

(Omit the second part of Par. 7; to the end.—Read on your knees the 52d Chapter of Book III.)

EVENING.

Book IV. Chap. 12. Preparation for the Holy Communion.

Book IV. Chap. 15. Devotion founded on humility and self-renunciation.

Book IV. Chap. 9. Offering of one's self to God in the Holy Communion.

(Read on your knees the 40th Chapter of Book III.)

For the Day of Communion.

MORNING.

Book IV. Chap. 1; 2, 3, 4.

Before and during Mass.

Book IV. Chap. 9, 16, 17.

After Mass.

Book IV. Chap. 11, 13, 14.

(Omit Par. 6, 7, and 8.)

During the day and evening.

Book III. Chap. 21, 34, 48.

(Repeat the 9th Chapter of Book IV., and choose one of the prayers before set down, Book IV. Chap. 6, and following.)

After Holy Communion.

Return thanks to Jesus Christ, and excite yourself to His love.

Book III. Chap. 5, 7, 8, 10.

Listen to the voice of Jesus Christ speaking to the soul after it has received Him.

Book II. Chap. 1. Book III. Chap. 1, 2, 3.

Detach the soul from creatures.

Book III. Chap. 26, 31, 42, 45.

Renounce thyself, and give thyself entirely to God.

Book III. Chap. 15, 17, 27, 37.

Suffer with patience, and in union with the sufferings of Jesus Christ.

Book II. Chap. 12. Book III. Chap. 16, 18, 19.

Persevere in fervor, and be constant in your good resolutions.

Book I. Chap. 19, 25. Book III. Chap. 23, 55.

METHODICAL AND EXPLANATORY TABLE

OF THE

CHAPTERS IN CATHOLIC INSTRUCTIONS AND DEVOTIONS,—VOL. I.

ARRANGED FOR EVERY DAY IN THE YEAR, IN THE ORDER BEST
CALCULATED TO LEAD TO PERFECTION.

CHRISTIAN perfection, to which we should all aspire, is the aim of the "Following of Christ." It includes all that conduces to this end, viz.: 1. The method of reaching perfection, and its degrees; 2. The means of attaining it; 3. The duties which it imposes.

CHAPTER I.

THE METHOD OF REACHING PERFECTION, AND ITS DIFFERENT DEGREES.

It is necessary to pass through three states to reach Christian perfection; these three stages through which the soul must pass successively, are: 1. The purgative state; 2. The illuminative state; 3. The unitive state, or union with God.

Article 1st—The Purgative State.

The purgative state is that in which the soul endeavors to purify itself from its sins, and to quit the vices and evil habits that cause them. It has five degrees.

FIRST DEGREE.

The first and most important step to make in the path of perfection, is to obtain pardon for the sins which we have committed. This is obtained by contrition, confession, and satisfaction; above all, it is indispensable to conceive a thorough hatred for our sins.

The "Following of Christ" furnishes us with motives for this hatred in the following chapters:

JANUARY.

- | | | |
|-------------|----------|--|
| 1 Book I. | Chap. 21 | —Compunction of heart. |
| 2 Book II. | " 6 | —Joy of a good conscience. |
| 3 Book III. | " 4 | } Detestation of sin. |
| 4 Ibid. | " 53 | |
| 5 Book I. | " 1 | —Vanity of the world. |
| 6 Ibid. | " 22 | —Human misery. |
| 7 Ibid. | " 23 | —Death. |
| 8 Ibid. | " 24 | —Trials of sinners. |
| 9 Book III. | " 20 | { An avowal of our infirmity, and of the miseries of life. |
| 10 Ibid. | " 47 | |
| 11 Ibid. | " 48 | } Desire of eternal life. |
| 12 Ibid. | " 49 | |
| 13 Ibid. | " 3 | —Diligence of worldlings. |
| 14 Book IV. | " 9 | —Deplore our sins. |

SECOND DEGREE.

It is necessary, in the second place, to fight against temptations, so as not to commit other sins. To fight against them with strength and courage; *fight until death for justice sake, and God will fight for thee. Repel the devil and he will fly from thee.*

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|--------------|--------------|
| 15 Book I. | Chap. 13, 2. |
| 16 Ibid. | " 7, 11. |
| 17 Book III. | " 6. |
| 18 Ibid. | " 12. |
| 19 Ibid. | " 23. |
| 20 Ibid. | " 35. |
| 21 Book IV. | " 10. |
| 22 Ibid. | " 18. |

Fight against them with prudence for this, avoid all that may cause them, avoid persons, places, and things that are proximate occasions of sin, or, if this cannot be done, render yourself invincible to the attacks of the evil one, by prayer, mortification, and vigilance.

- | | |
|--------------|--------------|
| 23 Book I. | Chap. 8, 10. |
| 24 Ibid. | " 20. |
| 25 Book II. | " 7. |
| 26 Book III. | " 26, 42. |

THIRD DEGREE.

It consists in advancing daily in the spiritual life; now, nothing is more opposed to this progress than affection to venial sin. To commit venial sins deliberately, and habitually, is to live in that state of tepidity of which Jesus Christ says: "*I would thou wert cold or hot. But because thou art lukewarm I will begin to vomit thee out of my mouth!*"

- | | | |
|------------|----------|-------------------------------------|
| 27 Book I. | Chap. 11 | { It is necessary to overcome self. |
| 28 Ibid. | " 19 | |
| 29 Ibid. | " 22 | { To renew one's resolutions. |
| 30 Ibid. | " 19 | |
| 31 Ibid. | " 6, 11 | —To mortify ourselves. |

FEBRUARY.

- | | | |
|-----------|----------|------------------------------------|
| 1 Book I. | Chap. 25 | —To be fervent. |
| 2 Ibid. | " 19 | { To be faithful to our exercises. |
| | | |

FOURTH DEGREE.

It consists in the extirpation of the bad habits which result from frequent acts of sin, and which endanger our relapse. It is necessary to try and root them out entirely, in order to secure our salvation; and, with greater reason, to advance in perfection. The "Following of Christ" speaks only of a few of these evil habits.

- | | | | |
|----|-------------|----------|--|
| 3 | Book I. | Chap. 20 | Curiosity. |
| | { Ibid. | " 10 | Talking too much. |
| 4 | { Ibid. | " 7 | Pride and vain expectations. |
| 5 | Ibid. | " 13 | False unconcernedness. |
| 6 | { Ibid. | " 4 | Indiscreet credulousness. |
| | { Book III. | " 45 | |
| | { Book I. | " 8 | Familiarity. |
| 7 | { Ibid. | " 9 | Attachment to one's opinion. |
| | { Ibid. | " 14 | To forget one's self, and to judge others. |
| 8 | { Book II. | " 5 | |
| | { Book III. | " 24 | |
| 9 | Ibid. | " 43 | Vain science (knowledge). |
| 10 | Ibid. | " 58 | |
| 11 | { Ibid. | " 57 | Discouragement. |
| | { Ibid. | " 32 | |
| 12 | Book I. | " 7, 22 | Attachment to the things of this world. |

FIFTH DEGREE.

It is necessary, finally, to overcome our passions, and to subject them to reason. These passions, which are love, hatred, cupidity, flight, joy, sadness, hope, despair, fear, intrepidity, and anger, are good in themselves, and have been given to us by God Himself. Sinners lose their souls by making a bad use of them; while the saints sanctify themselves by making them minister to the glory of God.

In order to reap the same advantage, we must : 1st. Watch over the movements of our passions, and direct them towards good ; 2d. Repress quickly sallies, that may cause sin, and regulate all the motions of our heart, according to the Spirit of God, and the example of Jesus Christ.

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|----|-----------|----------|--|
| 13 | Book I. | Chap. 1 | Love of harmful creatures. |
| 14 | Book III. | " 54 | |
| 15 | Ibid. | " 27 | Self-love, and the love of Jesus Christ. |
| 16 | Book II. | " 7 | |
| 17 | Book I. | " 2 | |
| 18 | Ibid. | " 6, 9 | Desires. |
| 19 | Book III. | " 15, 33 | |
| 20 | Book I. | " 20 | |
| 21 | Book II. | " 6 | Joy. |
| 22 | Ibid. | " 9 | |
| 23 | Book III. | " 10, 16 | |
| 24 | Book I. | " 21 | Sadness. |
| 25 | Book III. | " 50 | |
| 26 | Book I. | " 7, 25 | |
| 27 | Book III. | " 30 | Hope. |
| 28 | Ibid. | " 17 | |
| 29 | Ibid. | " 59 | |

MARCH.

- | | | | |
|----|-------------|----------|---------------------|
| 1 | Book I. | Chap. 23 | |
| 2 | Book III. | " 57 | Fear. |
| 3 | Ibid. | " 6, 7 | Intrepidity. |
| 4 | { Book II. | " 3 | |
| | { Book III. | " 18 | |
| 5 | Ibid. | " 19 | Anger and patience. |
| 6 | Ibid. | " 35 | |
| 7 | Book I. | " 1, 2 | |
| 8 | Book II. | " 1 | Flight or disdain. |
| 9 | Book III. | " 32 | |
| 10 | Ibid. | " 10, 41 | |

Article 2d—The Illuminative State.

After having in the purgative state destroyed sin and its causes, in order to accomplish the whole of the precept we must do good, that is to say, we must practice virtue. Now, St. Augustine says that, "Virtue is but the love of what we ought to love." The practice of virtue, therefore, is what constitutes the illuminative state.

I. To love God above all things. He is the supreme Good. We love Him by a lively faith in His Word, a firm hope in His promises, an ardent charity for His perfections, and a sincere piety by which we devote ourselves entirely to Him.

II. To love ourselves for God, both body and soul.

Our body, by chastity, temperance, mortification, and love of employment; our soul by prudence of the intellect and rectitude of the will. For prudence of the intellect, we must :

1. Seek the truth with sincerity, by consulting not the maxims of the world, nor the sentiments of self-love, but the light of Faith and the rules of the Gospel.

2. Avoid rashness in judging others, all eager curiosity to hear idle news, vain reports, and frivolous rumors.

3. Nourish our souls by meditating on the truths of Christianity, by reading good books, and by application to the duties of our state of life.

Rectitude of the will, which ought, 1st. To be conformed to the will of God in all things, ready to observe His commandments, to follow His inspirations, and to accept afflictions from His hand; 2d. To be wholly submissive to the will of our superiors, and even to that of equals, in indifferent things; 3d. To be resolved to do everything through a motive of virtue, and never through caprice or self-interest.

III. To love our neighbor as ourselves, for the love of God, wishing and doing him all the good we are able, in soul and body, honor and fortune. The following chapters treat of the practice of different virtues.

11	{	Book II. Chap. 2	
	{	Book III. " 4	
12	Ibid.	" 7	
13	Ibid.	" 8, 9	
14	Ibid.	" 13, 14	Humility.
15	Ibid.	" 20	
16	Ibid.	" 40, 41	
17	Ibid.	" 46	
18	Ibid.	" 50	
19	Book I.	" 22	
20	Book II.	" 10	
21	Ibid.	" 3, 11	
22	Ibid.	" 12	
23	Book III.	" 12	
24	Ibid.	" 18	
25	Ibid.	" 19	Patience in adversity.
26	Ibid.	" 28, 29	
27	Ibid.	" 30	
28	Ibid.	" 36	
29	Ibid.	" 46	
30	Ibid.	" 47, 51	
31	Ibid.	" 56	

APRIL.

1	Book III. Chap. 57	—Patience in adversity.
2	Book I.	" 15, 16—Brotherly love.
3	{	Ibid. " 9
	{	Book III. " 13
4	Ibid.	" 49
5	Book I.	" 3
6	{	Ibid. " 4
	{	Book III. " 38
7	Book I.	" 6, 11
8	Book III.	" 23
9	Ibid.	" 25
10	Book II.	" 10
11	Book III.	" 10
12	Ibid.	" 22
13	Ibid.	" 8, 5
14	{	Book I. " 7
	{	Book II. " 2
15	Book III.	" 30
16	Ibid.	" 39, 59
17	Ibid.	" 26—Temperance.
18	Book I.	" 18—Imitation of the saints.

Article 3d—Union with God.

In this state the soul is united to its Creator by the bonds of perfect charity. It may be either *practical* or *mystical*. For the practice of this state, which is actually *love of God*, meditate upon its different characters in the following chapters :

19	Book II. Chap. 11	
20	Book III.	" 5
21	Ibid.	" 6
22	Ibid.	" 5, 6
		{ Thirteen other signs of His love.
23	Ibid.	" 48
		{ It manifests itself in our thoughts and words.
24	Ibid.	" 21
		{ It longs for God.
25	Book II.	" 4
26	Book III.	" 31
27	Book II.	" 7
28	Ibid.	" 8
		{ It is for God alone.
29	Book III.	" 12
30	Ibid.	" 16
		{ It seeks consolation in God.

MAY.

1	Book III. Chap. 15	{ It desires nothing but what pleases God.
2	Ibid.	" 9—It refers <i>all</i> to God.

The "Following of Christ" does not treat of the mystical state of union with God, which consists in contemplation and ecstasies, etc., although it is mentioned in the following chapters :

3	{	Book I. Chap. 11
	{	Book III. " 31

CHAPTER II.

MEANS OF REACHING CHRISTIAN PERFECTION.

These means are divided into two kinds, interior and exterior means.

Article 1st—Interior Means.

These are : grace of God, meditation, examination of conscience, discernment of the emotions of the soul, and a good election.

1st—The Grace of God.

Grace is a supernatural light and strength, which God gives us out of pure love, through the merits of Jesus Christ, and by which we are enabled to work out our salvation. Nothing is more necessary than grace; it is an article of faith, that without it we can do nothing to save our souls. Therefore, it is refused to no one, and God has promised with an oath to grant it to us : but we must ask it of Him, and above all, co-operate with it exactly, although we should always attribute the good we do more to it than to ourselves.

4	Book III. Chap. 54	
5	Ibid.	" 55
6	Book III.	" 3
7	Ibid.	" 15, 23
8	Ibid.	" 27
9	Ibid.	" 40
10	Book II.	" 8
11	Ibid.	" 12
12	Book III.	" 8, 15
13	Ibid.	" 14, 26
		{ Efficacy of grace.
		{ To implore its assistance.
		{ To admit its necessity.

2d—Meditation.

In mental prayer or meditation three things must be considered : its necessity, its matter, and its form.

Necessity of Meditation.

Every one acknowledges that prayer is necessary, and many say a number of vocal prayers, but the necessity of *mental* prayer is not sufficiently understood ; and yet, the doctrine of the Saints is very

explicit on this point. St. Chrysostom considers a soul that does not meditate as dead; and St. Liguori says, with Gerson, "that he who does not meditate, cannot, without a miracle, live as a Christian." "How many do we not see," says the same Saint, "who recite many vocal prayers, such as the office and the Rosary, and yet fall into sin, and live in that state. On the contrary, it is rare that a soul, which practices meditation, falls into sin, or if it does, it does not remain long in this deplorable state; it will either renounce sin, or discontinue meditation."

"He who does not meditate," says St. Theresa, "needs not the devil to take him to hell; he is precipitating himself into its depths; while, on the contrary, no matter how remiss a soul may be, if meditation be persevered in, God will soon lead it back to the path of salvation." Therefore the Holy Ghost exclaims, "*With desolation is the land made desolate, because no one thinketh in his heart.*"

- 14 Book I. Chap. 20
15 Book II. " 1
16 Book III. " 43

Matter of Meditation.

The matter or subjects for meditation are infinite. They comprise everything divine and human; created and uncreated. But the principal subjects for our meditation should be the perfections of God, and His goodness to us; sin and its punishments, virtue and its rewards; and, above all, the life of our Saviour Jesus Christ. Every chapter, every verse of the "Following of Christ" may furnish a subject for meditation, which we should continue in the spiritual reading appointed for the day.

- 17 { Book I. Chap. 1 }
 { Book III. " 56 } J. C.
18 Book IV. " 1 }
19 Book I. " 18—The Life of the Saints.
20 Ibid. " 22—Human miseries.
21 Ibid. " 23 }
22 Ibid. " 24 } Our Last End.
23 Book III. " 48 }
24 Ibid. " 3—Blindness of men.

Form of Meditation.

This includes three parts: the prelude or preparation, the meditation, and the conclusion.

NOTE.—It is especially necessary to observe this method of meditation in times of spiritual dryness.

1st Part—The Preparation.

We must prepare our souls before meditation in order to pray well. *Before prayer prepare thy soul, and be not like a man that tempteth God.*

There are two kinds of preparation, remote preparation, and immediate preparation.

Remote preparation predisposes the soul for meditation by averting obstacles, which are:

1st. Pride and self-esteem: "*The Lord dwelleth in an humble and a contrite heart.*"

2d. Hypocrisy: "*The Holy Spirit will flee from the deceitful.*"

3d. Attachment to sin: "*Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.*"

4th. Dissipation and negligence in guarding the senses. A dissipated and sensual soul cannot apply itself to meditation.

We should endeavor to feel the necessity and to appreciate the advantages of mental prayer, that we may devote ourselves to it with ardor, and never yield to temptations to omit it.

- 25 Book III. Chap. 1
26 Ibid. " 6, 38
27 Ibid. " 48
28 Ibid. " 53

For the immediate preparation we should:

1st. Place vividly before our minds the truth, virtue, or vice which we have chosen for our meditation.

2d. Recollect ourselves, and banish useless thoughts and distractions.

3d. Make an act of Faith of the presence of God, adore Him, and humble ourselves before Him, considering His greatness and majesty, and our nothingness.

4th. Unite our prayer with that of Jesus Christ, beg the assistance of the Holy Ghost, and the intercession of the Blessed Virgin, the Angels and Saints.

- 29 Book III. Chap. 28
30 Ibid. " 23
31 Ibid. " 40

2d Part—The Meditation.

It includes three points:

1st Point. In the first point we consider how our Saviour appeared in the scene which we have chosen for our meditation, and pay Him our humble homage.

1st. We consider what Jesus Christ, our master and model, teaches us by His doctrine, and His example in the mystery which we are contemplating. What the Saints, His imitators, teach us. How they reflected upon, and profited by it. We should also endeavor to recall to our minds all that we have learned, seen, or heard of the subject which we are meditating upon, and beg God to speak to our hearts Himself.

2d. When the mind is thus imbued with the sentiments of Christ, we should stir up our

affections, and, turning towards Him with love, we should adore His majesty, admire His perfections, praise His grandeur, be moved by His goodness, thank Him for His mercies, and rouse ourselves to believe and hope in Him; to fear His judgments, to offer our hearts to Him, to implore His grace, etc.

The following chapters are full of pious sentiments :

JUNE.

1	Book I.	Chap. 18	
2	Ibid.	" 22	
3	Book III.	" 5	Admiration and astonishment.
4	Ibid.	" 10, 44	
5	Book IV.	" 1	
6	Ibid.	" 3	
7	Ibid.	" 11, 13	
8	Book I.	" 12, 18	Sorrow and compunction.
9	Ibid.	" 23	
10	Ibid.	" 24	
11	Book III.	" 3	
12	Ibid.	" 13, 20	Sorrow and compunction.
13	Ibid.	" 46	
14	Ibid.	" 52	
15	Book IV.	" 1, 7	
16	Ibid.	" 9, 14	Fear.
17	Book I.	" 23	
18	Ibid.	" 24	
19	Book III.	" 4, 14	
20	Ibid.	" 17, 18	Hope.
21	Ibid.	" 19	
22	Ibid.	" 30	
23	Ibid.	" 46	
24	Ibid.	" 57, 59	Ardent desires.
25	Book IV.	" 13	
26	Ibid.	" 17	
27	Book III.	" 20	
28	Ibid.	" 21	Divine love.
29	Ibid.	" 34, 48	
30	Book II.	" 7	
31	Ibid.	" 8	

JULY.

1	Book III.	Chap. 5	
2	Ibid.	" 10	Divine love.
3	Ibid.	" 21	
4	Ibid.	" 36	
5	Ibid.	" 48	
6	Ibid.	" 5, 8	Praise and thanks.
7	Ibid.	" 10	
8	Ibid.	" 22, 29	
9	Ibid.	" 40, 50	
10	Ibid.	" 49	Offering of self.
11	Ibid.	" 15, 37	
12	Ibid.	" 50	
13	Book IV.	" 9	
14	Book III.	" 3, 5	Petitions.
15	Ibid.	" 15, 23	
16	Ibid.	" 26, 27	
17	Ibid.	" 29, 34	
18	Ibid.	" 55	
19	Book IV.	" 9, 16	

These are the principal acts in the first part of our meditation; we should have in all of them the intention of receiving Divine inspiration with

humility, devotion and respect: this is recommended in the following chapters :

20	Book I.	Chap. 2, 3
21	Book II.	" 1, 2
22	Ibid.	" 3

2d Point. After having considered in the first point what were the sentiments of Jesus Christ and the Saints on the subject that we are meditating, we should, in the second point, endeavor to convince ourselves of the importance of being animated with the same sentiments. Besides the reasons for this conformity, suitable to particular individuals and particular subjects of meditation, here are some which are appropriate for all :

1st. Motives of Propriety.—What am I? A rational being, created to the image and likeness of God; a Christian disciple of Jesus Christ, the model of all virtues; of Jesus Christ, holiness itself. What qualities! what titles!—but, to correspond with them, I must aspire to resemble my divine model—"be perfect even as your heavenly Father is perfect."

2d. Advantage.—How beneficial it will be for me, if I endeavor to form my conduct upon that of Jesus Christ! I shall escape an infinite number of sins, spare myself the sting of remorse, abridge my sufferings in purgatory, enjoy the peace of a quiet conscience, multiply my acts of virtue, and increase my future glory.

3d. Consolation.—What happiness in this conformity to Jesus Christ by the practice of His doctrine! Can life be sad when it is such as God wishes; and if there be any true joy in this valley of tears, is it not for the soul that really tries to serve God? "*O Israel!*" says He Himself, "*if thou hadst been faithful to My laws, thy peace would have been full as a stream, and thy joy deep as the sea.*"

4th. Facility.—Conformity to Jesus Christ is, in itself, extremely easy, as He Himself assures us: "*My yoke is sweet and my burden light.*" It is easy in consideration of the reward which awaits us, which is nothing less than eternal life. "All crosses become light," exclaimed the seraphic St. Francis, "when I consider the reward that I expect."

5th. Necessity.—Even if this conformity were difficult, I am obliged to practise it, under pain of being unhappy: at least I run a great risk in neglecting it. "*For if I preach the Gospel,*" says St. Paul, "*it is no glory to me, for a necessity lieth upon me, for woe unto me, if I preach not the Gospel!*" Woe also to me, if I neglect to imitate Jesus Christ, if I endeavor not to act, think, and speak like Him! "*Whosoever doth not carry his cross and come after Me,*" says Jesus Christ, "*cannot be My disciple;*" and also, "*he that is*

not with me is against me," and, "he that gathereth not with me, scattereth."

23	Book I.	Chap. 20	} Advantage.
24	Ibid.	" 25	
25	Book II.	" 6	} Joy and propriety.
25	Book III.	" 9	
26	Ibid.	" 10, 13	
27	Ibid.	" 47	} Necessity.
28	Ibid.	" 49	

3d Point. The third point should be devoted to making the meditation applicable to ourselves, and to a detailed and exact examination of what our sentiments have been in regard to the subject of our meditations. What have been my thoughts, my desires, my words? What has been my conduct? What are my present dispositions? Are they or are they not conformable to those of Jesus Christ and His saints? If we find, upon examination, that our conduct has been all that it should have been, let us thank God; and if, on the contrary, we feel convinced that we are guilty, let us humble ourselves profoundly, urge ourselves to repentance, and promise God, that, by the aid of His grace, we will be more faithful for the future. We should also beg the Blessed Virgin, our guardian angel, and our patron saint, to intercede for us; lastly, to come to a practical application of the whole, we should take *humble, firm, and special resolutions.*

Humble—that is to say, accompanied with mistrust in ourselves, and confidence in God.

Firm—that is to say, we should be determined to keep them, no matter what it may cost us, and desire to put them in practice.

Special—that is to say, we should specify the time, manner, and place of their execution, and put them into practice as soon as possible. Without such resolutions mental prayer is fruitless, and we resemble him of whom St. James speaks, who, "seeing in a glass, spots on his face, takes no pains to remove them."

29	Book III.	Chap. 3	} Motives and models of resolutions.
30	Book I.	" 18	
30	Ibid.	" 22	
31	Ibid.	" 23	

AUGUST.

1	Ibid.	Chap. 24	} Motives and models of resolutions.
2	Ibid.	" 25	
3	Book III.	" 13, 15	} Humble and firm resolutions.
4	Ibid.	" 9, 14	
5	Ibid.	" 39	} Humble resolutions.
5	Book IV.	" 12	
6	Book II.	" 12	} Firm resolutions.
7	Book III.	" 11, 27	
7	Book IV.	" 13	} Special resolutions.
8	Book III.	" 54	
9	Ibid.	" 23, 26	

3d—Conclusion.

"Better is the end [of prayer] than the beginning." These words of the Holy Ghost prove how important this part of the meditation is. In fact, the success of this exercise depends upon the manner in which we finish it. The conclusion consists :

1st. In thanking God for the good thoughts, and other graces, which He has granted us. If we have experienced but disgust and aridity, we must be thankful, even if it be but for the favor of having been allowed to remain in His adorable presence.

2d. In bewailing before God the little attention with which we have received and co-operated with His inspirations, and in begging pardon for our distractions and our faults of levity and sluggishness.

3d. In placing all the fruit that we may have gained from our meditation in the hands of the Blessed Virgin, or in those of either our guardian angel or our patron, begging them to aid us in making a good use of it.

4th. In forming a spiritual bouquet of the thoughts and sentiments which have touched us most during our meditation, that its presence and odor may renew those holy sentiments in our souls, and strengthen us to bear any affliction that may befall us during the course of the day.

3d—Examination of Conscience.

We should examine our consciences often, at least twice a day: once on the sins to which we are subject, and again on the virtues which we are endeavoring to acquire, for which we should examine the purity of our intentions.

10	Book IV.	Chap. 7	—On our faults.
11	Book I.	" 19	} On our virtues.
12	Book III.	" 11	

The Discernment of Spirits.

This discernment is an interior light, necessary in order to know the different motions of the soul. To distinguish whether they are good or bad, natural or supernatural, we can class them under the eight following heads :

1st. To examine if the emotions of the soul come from God. When in doubt, we should refer all to God without too exact an examination.

13	Book III.	Chap. 15
14	Ibid.	" 11

2d. To observe carefully the movements of nature and grace, which are opposed to each other. Nature always seeks self and the gratification of the senses, and avoids hardships; while grace, on the contrary, endeavors to despise self, to suffer cheerfully, and to seek God alone.

15 Book III. Chap.	54
16 Ibid. "	55

3d. To discover if our virtues are real and solid, or false and superficial.

17 Book I. Chap. 9,	15
18 Ibid. "	11
19 Ibid. " 17,	19
20 Book III. "	20
21 Ibid. "	4

4th. To see also if our consolations and desolations come from God, or from our passions. They come from God if they render us more humble and contrite.

22 Book II. Chap. 10,	11
23 Ibid. "	12
24 Book III. "	35

5th. Our progress in virtue is determined neither by the absence nor the abundance of spiritual consolations ; but it is a sign of true virtue to be able to suffer the privation of them with cheerfulness.

25 Book I. Chap.	9
26 Ibid. "	12
27 Book III. "	7, 25

6th. When we are favored with consolations we should not seize them with too much eagerness, but, without attaching ourselves to them, thank God in fear and humility. We should receive them, in order that we may become stronger and more courageous ; but we should avoid all indiscretion, and think of the time of trial that is to follow.

28 Book III. Chap.	5
29 Ibid. "	6
30 Ibid. "	7
31 Book II. "	9

7th. In times of aridity we must not be discouraged, but thank God, as if it were a great grace ; for if He humbles us, it is to teach us to be more submissive to Him, and to abandon ourselves entirely to Him, that we may be ready for any sacrifice. It should never cause us to omit any of our spiritual exercises ; it is just the moment to be faithful. Let us reflect upon the advantages of this desolation ; it humbles us and purifies our affections, by making us seek consolation in God above, and not in creatures.

SEPTEMBER.

1 Book II. Chap.	13
2 Ibid. "	10
3 Ibid. "	12
4 Book III. "	9, 30
5 Ibid. "	50
6 Book IV. "	15

8th. We should fortify ourselves beforehand against a kind of insensibility in which it seems that our passions have no longer any influence over us. Some think that perfection consists in not being tempted, while really it is not an evil to be tempted.

7 Book I. Chap.	13
8 Book II. "	9
9 Book III. "	6
10 Ibid. "	12
11 Ibid. "	30
12 Ibid. "	35

A Good Choice.

What is called choice, or election, is but the choosing of the easiest and best means to reach our last end. The "Following of Christ" gives us some rules on this subject.

1st. In this choice we should have in view our last end ; that is to say, the glory of God.

13 Book II. Chap.	9
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2d. We should purify and reform our affections if they tend towards creatures.

3d. When we have thus considered our last end, we should be indifferent as to the means ; to do only whatever seems most conducive to the glory of God and our own salvation, and then we should beg of Divine mercy to enlighten our minds and render our will conformable to the will of God.

14 Book III. Chap.	3
15 Ibid. "	31
16 Ibid. "	15

4th. We should also examine what are our feelings towards the object of our choice.

17 Book III. Chap.	11
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Article 2d—Exterior Means.

The exterior means to reach perfection are direction, spiritual reading, interior and exterior retirement, religious life, and frequent communion.

1st—Spiritual Directions.

It is necessary to be governed in the path of perfection by the counsels of a prudent director.

18 Book I. Chap. 4,	8
19 Ibid. "	9, 10

2d—Spiritual Reading.

20 { Book I. Chap.	5
Book III. "	43
21 Book IV. "	11

3d—Interior and Exterior Retreat.

- | | | | |
|----|-----------|-------|--------|
| 22 | Book I. | Chap. | 20 |
| 23 | Ibid. | " | 10, 19 |
| 24 | Ibid. | " | 21 |
| 25 | Book II. | " | 1 |
| 26 | Book III. | " | 31, 44 |

4th—*Religious Life.*

The "Following of Christ" sets down sixteen conditions for it.

- | | | | |
|----|-----------|-----------|----|
| 27 | Book I. | Chap. 17, | 19 |
| 28 | Ibid. | " | 25 |
| 29 | Book III. | " | 10 |

5th—Frequent Communion.

According to St. Theresa, this is the best means of reaching perfection ; and experience sufficiently proves it in those who practise it.

“But,” says St. Liguori, “to approach the holy table monthly, two kinds of preparation are necessary. The *remote* preparation for frequent Communion, consists : 1st. In abstaining from all disorderly and voluntary affection for sin. 2d. In making frequent meditations. 3d. In mortifying our senses and our passions. For the *immediate* preparation we should make the morning of our Communion at least half an hour’s meditation.”

- 30 Book IV. Chap. 8,10 { Before each Communion,
on the day or days im-
mediately preceding it.

OCTOBER.

- | | | |
|---------|------------|---|
| 1 Ibid. | Chap. 6, 7 | } Before each Communion,
on the day or days im-
mediately preceding it. |
| 2 Ibid. | " 12, 15 | |
| 3 Ibid. | " 1 | } In the morning. |
| 4 Ibid. | " 2, 9 | |
| 5 Ibid. | " 3, 4 | } Before and during Mass. |
| 6 Ibid. | " 16, 17 | |

To reap good and abundant fruit from our Communion, we should make a long thanksgiving after Communion. "This is the time," says St. Theresa, "to gain treasures of grace, the best moment to inflame our souls with the love of God; and it is important not to lose so good an opportunity of conversing with God." "Let us," says St. Liguori, "converse with Jesus Christ, after Communion, for half an hour, or at least for a quarter of an hour; but, alas!" exclaims the Saint, "a quarter of an hour is too little." "Oh!" exclaims St. Bernard, "how is it that you are so soon weary of the company of Jesus Christ, who is in your heart."

“Heu ! quomodo Christum tam citò fastidis.”

- 7 Book IV. Chap. 11 } After Communion, after
8 Ibid. " 13, 14 } Mass.

- | | | |
|--------------|----------|--|
| 9 Book IV. | " 8, 9 | } During the day and evening of our Communion. |
| 10 Book III. | " 21 | |
| 11 Ibid. | " 34, 10 | } The next day. |
| 12 Ibid. | " 5 | |

CHAPTER III.

THE DUTIES WHICH CHRISTIAN PERFECTION IMPOSES
UPON US.

THE accomplishment of these duties above enumerated, has the double advantage of leading to perfection and of maintaining it. They may be reduced to four; sovereign contempt and entire abnegation of self; indifference for every thing: perfect union of will to the good pleasure of God.

Article 1st—Sovereign Contempt of Self.

It is impossible to attain perfection without this contempt of self. The following chapters show its admirable effects and peculiar qualities, as well as the different means of acquiring it.

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|----|-----------|-------------|--------|
| 13 | Book I. | Chap. 2, 7, | 16 |
| 14 | Book II. | " | 2, 6 |
| 15 | Ibid. | " | 10 |
| 16 | Book III. | " | 3, 4 |
| 17 | Ibid. | " | 7 |
| 18 | Ibid. | " | 8, 9 |
| 19 | Ibid. | " | 31, 40 |
| 20 | Ibid. | " | 41, 42 |
| 21 | Ibid. | " | 49 |
| 22 | Ibid. | " | 50, 52 |

Article 2d—Self-Abnegation.

This abnegation consists in an entire renunciation of self-love.

1st—Its Necessity.

- | | | | |
|----|-----------|------------|--|
| 23 | Book I. | Chap. 6, 9 | } Without self-denial there
can be neither peace
nor joy.
Its true liberty. |
| 24 | Book II. | " 1 | |
| 25 | Book III. | " 27, 42 | |
| 26 | Book II. | " 32, 37 | |
| 27 | Ibid. | " 27 | |

2d—*Different Characters of Abnegation.*

- | | | | | | |
|----|---|-----------|-------|--------|---------------------|
| 28 | { | Book I. | Chap. | 17 | |
| | | Book II. | " | 8 | |
| 29 | { | Ibid. | " | 11 | |
| | | Book III. | " | 32 | } Self-denial. |
| 30 | | Ibid. | " | 37, 41 | |
| 31 | | Ibid. | " | 42, 53 | —Triumph over self. |

NOVEMBER.

- | | | |
|---|------------------------|------------------------|
| 1 | Book III. Chap. 15, 44 | } Spiritual death. |
| 2 | Ibid. " 49 | |
| 3 | Book III. " 12, 27 | } Absolute detachment. |
| | Book I. " 6 | |

4	{ Book I. Chap. 15	} The renouncing of all consolation, even divine.
5	{ Book II. " 9	
6	{ Book III. " 16, 17	
7	{ Ibid. " 31, 44	
7	Ibid. " 56	

3d.—There are two kinds of abnegation, and it is necessary to practise the first assiduously before being able to acquire the second.

The first consists in restraining and moderating the love of sensible and earthly things, both interior and exterior; such as the love of honor, of riches, of pleasures, of relations.

8	Book I. Chap. 6, 22
9	Book III. " 12, 20
10	Ibid. " 27, 37
11	Ibid. " 41, 42, 53

The second kind of abnegation is much more sublime, and very few practise it. It consists in purifying from every stain, from every imperfection, the love and the desire of spiritual things themselves, such as loving them only for themselves, and not for God.

12	Book I. Chap. 15
13	Book II. " 9
14	Ibid. " 10, 11
15	Ibid. " 12
16	Book III. " 11, 49

Article 3d—Entire Indifference.

This virtue of indifference tends to prepare the soul for an intimate union with God. The following chapters should be attentively meditated on.

17	Book II. Chap. 11
18	Book III. " 15, 17
19	Ibid. " 22, 25

Article 4th—Conformity to the Will of God.

The last duty of perfection, or perfect charity, is the complete conformity of our will to the will of God. It is necessary to meditate on its different conditions, and its admirable acts, in the following chapters, with the greatest attention.

20	{ Book II. Chap. 1	} To turn towards God.
21	{ Book III. " 28	
21	Ibid. " 27	} To seek to find and relish God.
22	Ibid. " 34	
23	Book IV. " 12	
24	Ibid. " 15	} To unite ourselves with God.
25	Ibid. " 13	
26	Book III. " 22	} To thank and praise Him.
27	Book I. " 14, 15	
28	{ Book II. " 4	} To have God alone in view.
28	{ Book III. " 33	
29	Book I. " 17	} Pure love, self-denial, resignation.
30	Book II. " 2	

DECEMBER.

1	Book II.	Chap. 11	} Pure love, self-denial, resignation.
2	Book III.	" 6	
3	Ibid.	" 32	
4	{ Book I.	" 16	} To abandon and offer our- selves to God without reserve.
5	{ Book III.	" 39	
6	Ibid.	" 27	
6	Ibid.	" 50	
7	Book IV.	" 7, 8	} To refer all to God.
8	{ Book II.	" 10	
8	{ Book III.	" 9	
9	Ibid.	" 23	} To enjoy liberty of spirit.
10	Ibid.	" 26, 28	
11	Ibid.	" 37, 38	
12	Ibid.	" 15	} To adhere to the will of God.
13	Ibid.	" 40	
14	Ibid.	" 16	} To admire the grandeur of God.
15	Ibid.	" 30	
16	Ibid.	" 4	} To place ourselves in the hands of God.
17	Book I.	" 3	
18	Book III.	" 31	} To leave ourselves in order to enter into God.
19	Ibid.	" 56	
20	Ibid.	" 48	} To find <i>all</i> in God.
21	{ Book I.	" 7	
22	{ Book III.	" 14	} Not to rely on ourselves.
22	{ Book II.	" 5	
23	{ Book III.	" 42	} To advance in God.
23	{ Book IV.	" 6	
24	Ibid.	" 13	} To strengthen ourselves entirely in God.
25	{ Book I.	" 12	
25	{ Book IV.	" 1	
26	Book III.	" 59	} To subject ourselves to God.
27	Ibid.	" 50	
28	Book III.	" 54	} To reform our imperfec- tions.
29	Ibid.	" 48	
30	Ibid.	" 49	} To fix our hearts upon God alone.
31	Book IV.	" 16	



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III.	18	2d " "	III.	56	Feria 3d.
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III.	21	4th " "	IV.	1	Feast of Corpus Christi.
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—	32		—	6	" 3d.
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—	15	2d " " "	—	14	" 5th.
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—	11	6th " " "	—	7	6th " " "
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IV.	13	Feria 2d.	III.	46	24th " " "
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PRAYERS

CONTAINED IN

THE "FOLLOWING OF CHRIST."

A prayer to implore the grace of devotion.

Book III. chap. 3, verse 6th.

A prayer of thanks to God for consolation.

Book III. chap. 5, verse 1st.

A prayer against evil thoughts.

Book III. chap. 6, verse 6th.

A prayer for fulfilling the will of God.

Book III. chap. 15, verse 3d.

A prayer to rest in God above all goods and gifts.

Book III. chap. 21, verse 3d.

A prayer against evil thoughts.

Book III. chap. 23, verse 5th.

A prayer for the enlightening of the mind.

Book III. chap. 23, verse 8th.

A prayer for the cleansing of the heart, and the obtaining of heavenly wisdom.

Book III. chap. 27, verse 4th.

A prayer in time of temptation and desolation.

Book III. chap. 29, verse 1st.

A prayer to seek solely after God.

Book III. chap. 34, verse 3d.

A prayer for the glory of God and the contempt of self.

Book III. chap. 40, verse 5th.

A prayer against distractions, worldly thoughts, temptations, etc.

Book III. chap. 48, verse 5th.

A prayer against all kinds of interior desolation.

Book III. chap. 50, verse 5th.

A prayer to place our confidence in God alone.

Book III. chap. 59, verse 1st.

A prayer to reach a perfect union with God.

Book IV. chap. 13, verse 1st.

A prayer to offer up ourselves to God.

Book IV. chap. 9, verse 1st.

A prayer to lay open our spiritual necessities to Christ.

Book IV. chap. 16, verse 1st.





Christ Raises Lazarus to Life.

JOHN XI, 44.

THE GROUNDS
OF THE
CATHOLIC DOCTRINE,

CONTAINED IN
THE PROFESSION OF FAITH

PUBLISHED BY
POPE PIUS IX.

BY WAY OF QUESTION AND ANSWER.

TO WHICH ARE ADDED,

REASONS WHY A ROMAN CATHOLIC CANNOT CONFORM
TO THE PROTESTANT RELIGION.

THE GROUNDS OF THE CATHOLIC DOCTRINE,

CONTAINED IN THE PROFESSION OF FAITH OF PIUS IV.

A PROFESSION OF THE CATHOLIC FAITH.



I, *N. N.*, with a firm faith, do profess all and every one of those things which are contained in that Creed, which the holy Roman Church maketh use of ; to wit, I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible : and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages : God of God ; Light of Light ; true God of true God ; begotten, not made, consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Who was crucified also for us under Pontius Pilate : who suffered and was buried, and the third day rose again, according to the Scriptures : who ascended into heaven ; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead ; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son ; who together with the Father and the Son, is adored and glorified ; who spoke by the prophets : and (I believe) One Holy, Catholic and Apostolic Church : I confess one Baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come.

I most stedfastly admit and embrace Apostolical and ecclesiastical Traditions, and all other observances and constitutions of the same Church.

I also admit the holy Scripture according to that sense, which our holy mother the Church has held, and does hold ; to which it belongs to judge of the true sense and interpretation of the Scriptures ; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace: and that of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrifice of the Eucharist, there are truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the Saints reigning together with Christ are to be honored and invocated; and that they offer prayers to God for us; and that their relics are to be had in veneration.

I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of other Saints, may be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I, *N. N.*, do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.



OF THE CHURCH.



WHAT is your profession as to the article of the Church?

A. It is contained in those words of the Nicene Creed, "I believe in one, holy, catholic and apostolic Church."

Q. What do you gather from these words?

A. 1. That Jesus Christ has always a true Church upon earth. 2. That this Church is always one, by the union of all her members in one faith and communion. 3. That she is always pure and holy in her doctrine and terms of communion, and consequently free from pernicious errors. 4. That she is Catholic, that is universal, by being the Church of all ages, and more or less of all nations. 5. That this Church must have in her a succession from the apostles, and a lawful mission derived from them. 6. Which follows from all the rest, that this true Church of Christ cannot be any of the Protestant sects, but must be the ancient Church, communicating with the Pope or Bishop of Rome.

SECTION I.

THAT CHRIST HAS ALWAYS A TRUE CHURCH UPON EARTH.

Q. How do you prove that Christ has always a true Church upon earth?

A. From many plain texts of Scripture, in which it is promised, or foretold, that the Church, or kingdom, established by Christ, should stand until the end of the world. Matt. xvi. 18, "Thou art Peter (i.e. a rock), and upon this rock will I build my church, and the gates of hell shall not prevail against it." Matt. xxviii. 10, 20, "Go ye, therefore, and teach all nations, baptizing them, &c., teaching them to observe all things whatsoever I have commanded you; and behold I am with you always, even to the end of the world." Ps. lxxii. 5, 7, "They shall fear thee as long as the sun and moon endure throughout all generations. In his days (that is, after the coming of Christ) shall the righteous flourish, and abundance of peace, so long as the moon endureth." Dan. ii.

44, "In the days of these kings shall the God of heaven set up a kingdom (the Church, or kingdom of Christ) which shall never be destroyed—and it shall stand for ever."

Q. What other proof have you for the perpetual continuance of the Church of Christ?

A. The Creed, in which we profess to believe the Holy Catholic Church. For the Creed and every article thereof must be always true; and therefore there must always be a Holy Catholic Church.

Q. Can you prove that Christ's Church upon earth is always visible?

A. Yes, from many texts of Scripture, as Isa. ii. 1, 2, 3, &c., and Mich. iv. 1, 2, where the Church of Christ is described as "a mountain upon the top of mountains, exposed to the view of all nations flowing into it." And, Dan. ii. 35, as "a great mountain filling the whole earth." Matt. v. 14, as "a city set on a hill, which cannot be hid." Isa. lx. 11, 12, as "a city whose gates shall be open continually; and shall not be shut day nor night, that men may bring thither the forces of the Gentiles, and that their kings may be brought." Isa. lxii. 6, "Upon the walls of which city God has set watchmen which shall never hold their peace day nor night."

SECTION II.

THAT CHRIST'S CHURCH UPON EARTH IS ALWAYS ONE.

Q. How do you prove that Christ's Church upon earth can be but one?

A. From many texts of Scripture. Song of Solomon, vi. 9, 10, "My dove, my undefiled is but one." "Fair as the moon, clear as the sun, terrible as an army with banners." John x. 16, "Other sheep I have, which are not of this fold (viz. the Gentiles, who were then divided from the Jews), them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Ephes. iv. 4, 5, "There is one body and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism." In fine, as we have seen already, the Church of Christ is a kingdom which shall stand for ever, and therefore must be always one. For, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."—Matt. xii. 25.

Q. May not persons be saved in any religion?

A. No, certainly; St. Paul tells us, Heb. xi. 6, "That without faith it is impossible to please God." And St. Peter assures us, Acts iv. 12, "That there is no other name under heaven given to men by which we may be saved, but the name of Jesus." And Christ himself tells us, Mark xvi. 16, "He that believeth not, shall be condemned." So that it is manifest from the holy Scripture, that

true faith is necessary to salvation. Now true faith, in order to please God and save our souls, must be entire, that is to say, we must believe without exception, all such articles as by God and His Church are proposed to be believed: and he that voluntarily and obstinately disbelieves any one of these articles, is no less void of true saving faith, than he that disbelieves them all. As St. James tells us, with regard to practical duties, chap ii. 10, "Who-soever shall keep the whole law, yet offend in one point, he is guilty of all." Hence St. Paul, Gal. v. 20, reckons heresies, that is, false religions, amongst those works of the flesh, of which he pronounces, "that they who do such things shall not inherit the kingdom of God." And God himself, Isa. lx. 12, tells His Church, "the nation and kingdom that will not serve thee, shall perish."

Q. Can any one be out of the way of salvation without the guilt of mortal sin?

A. No; only all such as through obstinacy, negligence, or indifference of matters of religion, will not hear the true Church and her pastors, are guilty of mortal sin against faith. Matt. xi 18, "If he neglect to hear the Church, let him be to thee as a heathen and a publican." Luke x. 16, "He that heareth you (the pastors of the Church), heareth me: and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

Q. But what do you think of those whose *conscience* persuades them they are in the true Church?

A. If this error of theirs proceed from invincible ignorance, they may be excused from the sin of heresy; provided that in the sincere disposition of their hearts they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, &c. But if this error of their conscience be not invincible, but such as they might discover, if they were in earnest, in matter of so great consequence, their conscience will not excuse them; no more than St. Paul's, whilst out of blind zeal he persecuted the Church; or the mistaken conscience of the Jews, when, putting the disciples of Christ to death, they thought they did a service to God, John xvi. 2. "For there is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. xvi. 25.

Q. But does not the Scripture somewhere say, *that a remnant of all religions shall be saved*?

A. No: though I have often heard such words alleged by Protestants, they are not anywhere to be found in Scripture, from the beginning of Genesis to the end of Revelation. I suppose what has given occasion to their mistake must have been the words of St. Paul, Romans, ix. 27, where, quoting Isa. x. 22, he tells us, "Though the number of the children of Israel be as the sand of the sea, a remnant (i. e. a small part of them only) shall be saved." Which remnant the apostle himself explains, Rom. xi. 5, of such of the Jewish nation,

as at that time, by entering into the Church, were saved by God's grace. But what is this to a salvation of a remnant of all religions? A doctrine so visibly contradicting the Scripture, that even the English Protestant church herself, in the 18th of her 39 articles, has declared them to be accursed who presume to maintain it.

SECTION III.

THAT THE CHURCH OF CHRIST IS ALWAYS HOLY IN HER DOCTRINE AND TERMS OF COMMUNION; AND ALWAYS FREE FROM PERNICIOUS ERRORS.

Q. How do you prove this?

A. 1st, Because as we have seen above from Matt. xvi. 18, our Lord Jesus Christ, who cannot tell us a lie, has promised, that His Church should be built upon a rock, proof against all floods and storms, like the house of the wise builder, of whom He speaks, Matt. vii. 25; and that the gates of hell, that is, the powers of darkness, should never prevail against it.—Therefore the Church of Christ could never cease to be holy in her doctrine; could never fall into idolatry, superstition, or any heretical errors whatsoever.

2dly, Because Christ, who is the way, the truth and the light, John xiv. 6, has promised, Matt. xxviii. 19, 20, to the pastors and teachers of His Church, to be with them always, even to the end of the world. Therefore they could never go astray by pernicious errors. For how could they go out of the right way of truth and life, who are assured to have always in their company for their guide, Him who is the way, the truth and the life.

3dly, Because our Lord has promised to the same teachers, John xiv. 16, 17, "I will pray to the Father, and He will give you another comforter, that he may abide with you for ever, even the Spirit of Truth:" and ver. 26, he assures them that this Spirit of Truth "will teach them all things:" and, chap. xvi. 13, that he "shall guide them into all truth." How then could it be possible that the whole body of these pastors and teachers of the Church, who, by virtue of these promises were to be for ever guided into all truth, by the Spirit of Truth, should at any time fall from the truth by errors in faith?

4thly, Because, Isa. lix. 20, 21, God has made a solemn covenant, that after the coming of our Redeemer, his Spirit and his words, that is, the whole doctrine which this Redeemer was to teach, should be for ever maintained by His Church, through all generations. "The Redeemer shall come to Zion, &c. This is My covenant with them, saith the Lord: My Spirit which is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

5thly, Because the Church of Christ is represented, Isa. lxxxv. 8, as a highway, a way of holiness, a way so plain and secure, that even fools should not err therein. How then could it ever be possible that the Church itself should err?

6thly, Because pernicious errors in faith and morals must needs be such as to provoke God's indignation: now, God Almighty has promised to His Church, Isa. liv. 9, 10, "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn, that I would not be wroth with thee nor rebuke thee: the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." So that as we are assured that there shall not be a second flood; so we are that the Church of Christ shall never draw upon herself the wrath of God, by teaching errors contrary to faith.

In fine, the Church is called by St. Paul, 1 Tim. iii. 15, "The pillar and ground of truth," therefore she cannot uphold pernicious errors. From all which it is manifest, that the Church of Christ is infallible in all matters relating to faith, so that she can neither add nor retrench from what Christ taught.

SECTION IV.

THAT THE CHURCH OF CHRIST IS CATHOLIC OR UNIVERSAL.

Q. What do you understand by this?

A. Not only that the Church of Christ shall always be known by the name of Catholic, by which she is called in the Creed; but that she shall also be truly Catholic or Universal by being the Church of all ages, and of all nations.

Q. How do you prove that the true Church of Christ must be the Church of all ages?

A. Because the true Church of Christ must be that which had its beginning from Christ; and as he promised was to continue until the end of the world. See Sect. 1, and 3.

Q. How do you prove that the true Church of Christ must be the Church of all nations?

A. From many texts of Scripture, in which the true Church of Christ is always represented as a numerous congregation spread through the world.¹ Gen. xxii. 18, "In thy seed shall all the nations of the earth be blessed." Ps. ii. 8, "Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession." Ps. xxii. 27, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nation shall worship before thee." Isa. xlix. 6, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob.—I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends

of the earth." Isa. liv. 1, 2, 3, "Sing, O barren! thou that didst not bear, break forth into singing, and cry aloud thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles," &c. Mal. i. 11, "From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles." See Isa. ii. 2, 3; Mich. iv. 1, 2; Dan. ii. 31, &c.

SECTION V.

THAT THE CHURCH OF CHRIST MUST BE APOSTOLICAL BY A SUCCESSION OF HER PASTORS, AND A LAWFUL MISSION DERIVED FROM THE APOSTLES.

Q. How do you prove this?

A. 1st, Because only those that can derive their lineage from the apostles are the heirs of the apostles: and consequently, they alone can claim a right to the Scriptures, to the administration of the Sacraments, or any share in the pastoral ministry: it is their proper inheritance, which they have received from the apostles, and the apostles from Christ. "As my Father hath sent me, even so I send you."—John xx. 21.

2dly, Because Christ promised to the apostles and their successors, "That he would be with them always, even to the end of the world."—Matt. xxviii. 20. "And that the Holy Ghost, the spirit of truth, should abide with them for ever."—John xvi. 17.

SECTION VI

THAT CATHOLICS, AND NOT PROTESTANTS, ARE THE TRUE CHURCH OF CHRIST.

Q. How do you prove that the Catholic Church in communion with Rome is the true Church of Christ, rather than Protestants, or other sectaries?

A. From what has been already said in the foregoing sections. For, 1st, The true Church of Christ can be no other than that which has always had a visible being in the world ever since Christ's time; as we have seen, Section I. She was founded by Christ himself, with express promises, "That the gates of hell should not prevail against her."—Matt. xvi. 18. "She is the kingdom of Christ, which shall never be destroyed."—Dan. ii. 41. Therefore the true Church of Christ, can be no other than the Catholic, which alone has always had a visible



The Angel of the Apocalypse.

APOCALYPSE X. 2.

being in the world ever since Christ's time : not the Protestant, nor any other modern sect, which only came into the world since the year 1500. For those sects that came into the world 1500 years after Christ, came into the world 1500 years too late to be the religion or Church of Christ.

2dly, The true Church of Christ, in virtue of the promises both of the Old and New Testament, was to continue pure and holy in all ages, even to the end of the world, as we have seen, Sect. iii, and consequently, could never stand in need of a Protestant reformation : therefore that which was of old, the true Church of Christ, must still be so ; and it is in vain to seek for the true Church amongst any of the sects or pretenders to reformation ; because they all build upon a wrong foundation, that is, upon the supposition that the Church of Christ was for many ages gone astray.

3dly, The true Church of Christ must be Catholic or Universal ; she must not only be the Church of all ages, but also more or less the Church of all nations, as we also have seen, Sect. iv. She must be apostolical, by a succession and mission derived from the apostles, as we have also seen, Sect. v. Now these characters cannot agree to any of our modern sects, but only to the old religion, which alone is the Church of all ages, and more or less of all nations ; and which descends in an uninterrupted succession, continued in the same communion, from the apostles, down to these our days. Therefore, the old religion alone is the true Church of Christ ; which can be but one, and in one communion, as we have seen, Sect. ii.

CHAPTER II.

OF SCRIPTURE AND TRADITION.

WHAT is your belief concerning the Scripture ?

A. That it is to be received by the Christians as the infallible word of God.

Q. Do you look upon the Scripture to be clear and plain in all points necessary ; that is, in all such points wherein our salvation is so far concerned, that the misunderstanding and misinterpreting of it may endanger our eternal welfare ?

A. No : because St. Peter assures us, 2 Pet. iii. 16, "That in St. Paul's Epistles there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

Q. How then is this danger to be avoided ?

A. By taking the meaning and interpretation of the Scripture from the same hand from which we received the book itself, that is, from the Church.

Q. Why may not every particular Christian have liberty to interpret the Scripture according to his own private judgment, without regard to the interpretation of the Church?

A. 1st, Because, "No prophecy of the Scripture is of private interpretation." —2 Pet. i. 20. 2dly, Because as men's judgments are as different as their faces, such liberty as this, must needs produce as many religions almost as men. 3dly, Because Christ has left His Church and her pastors and teachers to be our guides in all controversies relating to religion, and consequently in the understanding of holy writ, Eph. iv. 11, 12, &c. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, many grow up in Him in all things which is the head, even Christ." Hence, St. John, in his first epistle, Chap. v. 6, gives us this rule for the trying of spirits: "He that knoweth God, heareth us (the pastors of the Church), he that is not of God, heareth not us; by this we know the spirit of truth, and the spirit of error."

Q. Why does the Church, in her profession of faith, oblige her children never to take or interpret the Scripture otherwise than according to the unanimous consent of the holy Fathers?

A. To arm them against the danger of novelty and error: Prov. xxii. 28, "Remove not the ancient landmark which thy fathers have set."

SECTION I.

OF APOSTOLICAL AND ECCLESIASTICAL TRADITIONS.

Q. What do you mean by apostolical traditions?

A. All such points of faith or Church discipline which were taught or established by the apostles, and have carefully been preserved in the Church ever since.

Q. What difference is there between apostolical and ecclesiastical traditions?

A. The difference is this, that apostolical traditions are those which had their origin or institution from the apostles, such as infants' baptism, the Lord's day, receiving the sacrament, fasting, &c. Ecclesiastical traditions are such as had their institution from the Church, as holidays and fasts ordained by the Church.

Q. How are we to know what traditions are truly apostolical and what are not?

A. In the same manner and by the same authority by which we know what Scriptures are apostolical, and what not; that is by the authority of the apostolic Church, guided by the unerring Spirit of God.

Q. But why should not the Scripture alone be the rule of our faith, without having recourse to apostolical traditions?

A. Because without the help of apostolical tradition, we cannot so much as tell what is Scripture, and what not. 2. Because infants' baptism, and several other necessary articles, are either not at all contained in Scripture, or at least are not plain in Scripture without the help of tradition.

Q. What Scripture can you bring in favor of tradition?

A. "Therefore, brethren, be steadfast, and hold the traditions which ye have been taught, whether by word or our epistle," 2 Thes. ii. 15. "Ask thy father and he will shew thee; thy elders and they will tell thee," Deut. xxxii. 7. See Ps. xix. 5, 6, 7; 1 Cor. xi. 2; 2 Thes. iii. 6; 2 Tim. i. 13, ii. 2, iii. 14.

SECTION II.

OF THE ORDINANCES AND CONSTITUTIONS OF THE CHURCH.

Q. Why do you make profession of admitting and embracing all the ordinances and constitutions of the Church?

A. Because Christ has commanded, "He that heareth you, heareth me, and he that despiseth you, despiseth me."—Luke x. 5, 16. "As my Father hath sent me, even so I send you."—John xx. 21. Hence, St. Paul, Heb. xiii. 17, tells us, "Obey them that have the rule over you, and submit yourself."

Q. Why does the Church command so many holydays to be kept: is it not enough to keep the Sunday holy?

A. God, in the old law, did not ordain it enough to appoint the weekly Sabbath, which was the Saturday, but also ordained several other festivals, as that of the Passover, in memory of the delivery of His people, from the Egyptian bondage, that of the weeks or Pentecost, that of Tabernacles, &c., and the Church has done the same in the new law, to celebrate the memory of the chief mysteries of our redemption, and to bless God in His saints. And in this Protestants seem to agree with us, by appointing almost all the same holydays in their Common Prayer-Book.

Q. Is it not said in the law, Exod. xx. 9, "Six days shalt thou labor and do all thy work," &c.; why then should the Church derogate from this part of the commandment?

A. This was to be understood in case no holyday came in the week; other-

wise the law would contradict itself, when in the 23d chap. of Leviticus, it appoints so many other holydays besides the Sabbath, with command to abstain from all servile works on them.

Q. As to fasting days, do you look upon it as sinful to eat meat on these days without necessity?

A. Yes: because it is a sin to disobey the Church, "if he neglect to hear the Church, let him be to thee as a heathen and a publican." Matt. xviii. 17.

Q. Does not Christ say, Matt. xv. 11, "That which goeth into the mouth does not defile a man?"

A. True: it is not any uncleanness in the meat, as many ancient heretics imagined, or any dirt or dust which may stick to it, by eating it without first washing the hands (of which case our Lord speaks in the text here quoted), which can defile the soul: for every creature of God is good, and whatsoever corporal filth enters in at the mouth is cast forth into the draught: but that which defiles the soul, when a person eats meats on a fasting day, is the disobedience of the heart, in transgressing the precept of the Church of God. In like manner when Adam ate of the forbidden fruit, it was not the apple which entered in by the mouth, but the disobedience to the law of God, which defiled him.

CHAPTER III.

OF THE SACRAMENTS.



WHAT do you mean by a Sacrament?

A. An institution of Christ consisting in some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

Q. How many such Sacraments do you find in Scripture?

A. These seven, Baptism, Confirmation, Eucharist, Penance, Extreme-Union (or the anointing of the sick), Holy Orders, and Matrimony.

Q. What Scripture have you for Baptism?

A. John, iii. 5, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." Matt. xxviii. 19, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. How do you prove that this commission given to the apostles of baptizing Christians is to be understood of Baptism administered in water?

A. From the belief and practice of the Church of Christ in all ages, and of the apostles themselves; who administered Baptism in water; Acts, iii. 36, 38, "See here is water, said the eunuch to St. Philip, what does hinder me to be baptized? and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts, x. 47, 48, "Can any man forbid water," said St.

Peter, "that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord."

Q. What do you mean by Confirmation?

A. Confirmation is a Sacrament, wherein by the invocation of the Holy Ghost, and imposition of the bishop's hands, with unction of holy chrism, a person receives the grace of the Holy Ghost, and a strength in order to the professing of his faith.

Q. What Scripture have you for Confirmation?

A. Acts, viii. 15, 16, where Peter and John confirmed the Samaritans. "They prayed for them that they might receive the Holy Ghost—Then laid they their hands on them and they received the Holy Ghost."

Q. What Scripture have you for the Eucharist or Supper of our Lord?

A. We have the history of its institution set down at large, Matt. xxvi., Mar. xiv., Luke, xxii., 1 Cor. xi. And that this Sacrament was to be continued in the Church till the Lord comes, that is, till the day of judgment, we learn from St. Paul, 1 Cor. xi. 26.

Q. What do you mean by the Sacrament of Penance?

A. The confession of sins with a sincere repentance, and the priest's absolution.

Q. What Scripture have you to prove that the bishops and priests of the Church have power to absolve the sinner that confesses his sins with a sincere repentance?

A. John, xx. 22, 23, "Receive ye the Holy Ghost: whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained." Matt. xviii. 18, "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven." Which texts Protestants seem to understand in the same manner as we, since in their Common Prayer-Book, in the order for the visitation of the sick, we find this rubrick: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: and by His authority, committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. How do you prove from the texts above quoted, of John xx. 22, 23, and Matt. xviii. 18, the necessity of the faithful confessing their sins to the pastors of the Church, in order to obtain the absolution and remission of them?

A. Because in the texts above quoted, Christ has made the pastors of His Church His judges in the court of conscience, with commission and authority to bind or to loose, to forgive or to retain sins, according to the merits of the

cause, and the disposition of the penitents. Now as no judge can pass sentence without having a full knowledge of the cause; which cannot be had in this kind of causes which regards men's consciences, but by their own confessions; it clearly follows, that He who has made the pastors of His Church the judges of men's consciences, has also laid an obligation upon the faithful, to lay open the state of their consciences to them, if they hope to have their sins remitted. Nor would our Lord have given to His Church the power of retaining sins, much less the keys of the kingdom of heaven, Matt. xvi. 19, if such sins as exclude men from the kingdom of heaven might be remitted independently of the keys of the Church.

Q. Have you any other texts of Scripture, which favor the Catholic doctrine and practice of confession?

A. Yes: we find in the old law, which was a figure of the law of Christ, that such as were infected with the leprosy, which was a figure of sin, were obliged to show themselves to the priests, and subject themselves to their judgment, see Lev. xiii. and xiv. and Matt. viii. 4. Which according to the holy Fathers, was an emblem of the confession of sins in the Sacrament of Penance. And in the same law, a special confession of sins was expressly prescribed, Numb. v. 6, 7, "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty: then they shall confess their sins which they have done." The same is prescribed in the New Testament, James, v. 16, "Confess your sins one to another;" that is, to the priests or elders of the Church, whom the apostle has ordered to be called for, 14. And this was evidently the practice of the first Christians. Acts xix. 18, "Many that believed, came and confessed and shewed their deeds."

Q. What do you mean by Extreme-Unction?

A. You have both the full description and proof of it, James, v. 14, 15: "Is any sick among you, let him call for the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins, they shall be forgiven him."

Q. What is Holy Orders?

A. A Sacrament instituted by Christ, by which bishops, priests, &c., are consecrated to their respective functions, and receive grace to discharge them well.

Q. When did Christ institute the Sacrament of Holy Orders?

A. At His Last Supper, when he made His apostles priests, by giving them the power of consecrating the bread and wine into His body and blood, Luke, xxii. 19, "Do this in remembrance of Me." To which he added, after His resurrection, the power of forgiving the sins of the penitent, John, xx. 22, 23.

Q. What Scripture proof have you that Holy Orders give grace to those that receive them worthily?

A. The words of St. Paul to Timothy, whom he had ordained priest by

imposition of hands, 2 Tim. i. 6, "Stir up the gift of God, which is in thee by the imposition of my hands;" and 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood."

Q. When was Matrimony instituted?

A. It was first instituted by God Almighty in Paradise, between our first parents; and this institution was confirmed by Christ in the new law, Matt. xix. 4, 5, 6, where He concludes, "What God hath joined together let no man put asunder."

Q. How do you prove that Matrimony is a Sacrament?

A. Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man; as being a sacred sign or mysterious representation of the indissoluble union of Christ and His Church. Ephes. v. 31, 32, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be two in one flesh. This is a great mystery but I speak in Christ and in the Church."

Q. Why does not the Church allow of the marriage of the clergy?

A. Because upon their entering into Holy Orders, they make a vow or solemn promise to God and the Church to live continently: now the breach of such a vow as this would be a great sin, witness St. Paul, 1 Tim. v. 11, 12, where speaking of widows that are for marrying after having made such a vow as this, he says they "have damnation, because they have cast off their first faith," that is their solemn engagement made to God.

Q. But why does the Church receive none to Holy Orders, but those that make this vow?

A. Because she does not think it proper that they, who by their office and functions ought to be wholly devoted to the service of God, and the care of souls, should be diverted from these duties by the distractions of a married life; 1 Cor. vii. 32, 33, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife."

Q. Why does the Church make use of so many ceremonies in administering the Sacraments?

A. To stir up devotion in the people, and reverence to the sacred mysteries; to instruct the faithful concerning the effects and graces given by the Sacraments; and to perform things relating to God's honor and the salvation of souls with a becoming decency.

Q. Have you any warrant from Scripture for the use of such ceremonies?

A. Yes: we have the example of Christ, who frequently used the like ceremonies. For instance, in curing the man that was deaf and dumb, Mark, vii. 33, 34; in curing him that was born blind, John, ix. 6, 7; in breathing upon his apostles when He gave them the Holy Ghost, John, xx. 22, &c.

CHAPTER IV.

OF THE REAL PRESENCE AND TRANSUBSTANTIATION.

WHAT is the doctrine of the Catholic Church in relation to this article?
 A. We believe and profess, "That in the most holy Sacrament of the Eucharist, there is truly, really, and substantially the Body and Blood, together with the soul and divinity of our Lord Jesus Christ. And that there is a conversion (or change) of the whole substance of the bread into His body, and of the whole substance of the wine into His blood, which conversion (or change) the Catholic Church calls Transubstantiation."

Q. What proofs have you for this?

A. 1st, Matt. xxvi. 26, "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And he took the cup, and gave thanks, and gave it to them, and said, Drink ye all of it, for this is My Blood of the New Testament which is shed for many for the remission of sins." Mark, xiv. 22, 24, "Take, eat; this is My Body. This is My Blood of the New Testament which shall be shed for many." Luke, xxii. 19, "This is My Body which is given for you; this do in remembrance of Me. This cup is shed for you." 1 Cor. xi. 24, 25, "Take, eat; this is My Body which is broken for you." "This cup is the New Testament in My Blood," which words of Christ, repeated in so many places, cannot be verified, without offering violence to the text, any other way than by a real change of the bread and wine into His Body and Blood.

2dly, 1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" Which interrogation of the apostle is certainly equivalent to an affirmation; and evidently declares, that in the blessed Sacrament we really receive the Body and Blood of Christ.

3dly, 1 Cor. xi. 27, 29, "Whosoever shall eat this bread or drink the cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. He that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Body of the Lord." Now, how should a person be guilty of the Body and Blood of the Lord, by receiving unworthily, if what he received were only bread and wine, and not the Body and Blood of the Lord? Or where should be the crime of not discerning the Body of the Lord, if the Body of the Lord were not there?

4thly, John vi. 51, &c, "The bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore debated among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man,

and drink His Blood, ye shall have no life in you. Whosoever eateth My Flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven, not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever."

Hence the Protestants, in the catechism in the Common Prayer-Book, are forced to acknowledge that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper. Now how that can be verily and indeed taken and received, which is not verily and indeed there, is a greater mystery than Transubstantiation.

"The literal sense is hard to flesh and blood:
But nonsense never can be understood."

Dryden, Hind and Panther.

Q. Are we not commanded, Luke, xxii. 19, to receive the Sacrament in remembrance of Christ?

A. Yes, we are: and St. Paul, 1 Cor. xi. 26, lets us know what it is that is to be the object of our remembrance when we receive, when he tells us, "Ye do show (or show forth) the Lord's death till he come." But this remembrance is no ways opposite to the real presence of Christ's Body and Blood: on the contrary, what better remembrance than to receive under the sacramental veil the same Body and Blood in which he suffered for us?

Q. Why do you blame Protestants for taking this Sacrament in remembrance of Christ?

A. We don't blame them for taking it in remembrance of Him: but we blame them for taking it as a bare remembrance, so as to exclude the reality of His Body and Blood. That is, we blame them for taking the remembrance and leaving out the substance: whereas the words of Christ require that they should acknowledge both.

Q. But how is it possible that the Sacrament should contain the real Body and Blood of Christ?

A. Because nothing is impossible to the Almighty: and it is the highest rashness, not to say blasphemy, for poor worms of the earth to dispute the power of God.



CHAPTER V.

OF COMMUNION IN ONE KIND.



WHAT is the doctrine of the Church as to this point?

A. We profess, "that under either kind alone, Christ is received whole and entire, and a true Sacrament."

Q. What proofs have you for this?

A. Because as we have seen in the foregoing chapter, the bread, by consecration, is truly and really changed into the body of Christ, and the wine, into His blood: now both faith and reason tell us that the living body of the Son of God cannot be without His blood, nor His blood without His body: nor His body and blood without His soul and divinity. It is true, He shed His blood for us in His passion; and His soul at His death was parted from His body: but now He is risen from the dead immortal and impassible, and can shed His blood no more, nor die any more. "Christ being raised from the dead," says the Apostle, Rom. vi. 9, "dieth no more; death hath no more dominion over Him." Therefore whosoever receives the body of Christ, receives Christ Himself whole and entire: there is no receiving Him by parts.

Q. But does not Christ say, John vi. 53, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you?"

A. True, but according to the Catholic doctrine we do this, though we receive under one kind alone, because under either kind we receive both the body and blood of Christ: whereas our adversaries that make this objection receive neither one nor the other, but only a little bread and wine; besides, this objection does not sound well in the mouth of Protestants, because they say those words of Christ were not spoken of the Sacrament, but only of faith.

Q. Are not all Christians commanded to drink of the cup, Matt. xvi. 27, "Drink ye all of it."

A. No: that command was only addressed to the twelve apostles, who were the all that were then present, and they all drank of it, Mark, xiv. 23.

Q. How do you prove that those words are not to be understood as a command directed to all Christians?

A. Because the Church of Christ, which is the best interpreter of His word, never understood them so; and therefore from the very beginning, on many occasions, she gave the holy communion in one kind; for instance, to children, to the sick, to the faithful in time of persecution to be carried home with them, &c., as appears from the most certain monuments of antiquity.

Q. But are not the faithful thus deprived of a great part of the grace of this Sacrament?

A. No; because under one kind they receive the same, as they would do

under both: insomuch as they receive Christ Himself whole and entire, the author and fountain of grace.

Q. Why then should the priest in the Mass receive in both kinds any more than the rest of the faithful?

A. Because the Mass being a sacrifice, in which, by the institution of our Lord, the shedding of His blood and His death were to be in a lively manner represented; it is requisite that the priest, who as the minister of Christ, offers this sacrifice, should, for the more lively representing of the separation of Christ's blood from His body, consecrate and receive in both kinds, as often as he says Mass, whereas, at other times neither priest nor bishop, nor the pope himself, even upon their death-bed, receive any otherwise than the rest of the faithful, viz., in one kind only.

Q. Have you any texts of Scripture that favor Communion in one kind?

A. Yes: 1st, all such texts as promise everlasting life to them that receive, though but in one kind; as, John vi. 51, "the bread that I will give is My flesh, which I will give for the life of the world," ver. 57, "he that eateth Me, even he shall live by Me," ver. 58, "He that eateth of this bread, shall live for ever."

2dly. All such texts as make mention of the faithful receiving the holy communion under the name of breaking of bread, without any mention of the cup; as, Acts ii. 42, "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers;" ver. 46, "Continuing daily with one accord in the temple, and breaking bread from house to house;" Acts xx. 7, "Upon the first day of the week, when the disciples came together to break bread;" Luke xxiv. 30, 31, "He took bread and blessed it, and brake and gave to them; and their eyes were opened, and they knew Him, and He vanished out of their sight;" 1 Cor. xiv. 17, "we being many, are one bread, and one body, for we are partakers of that one bread."

3dly. 1 Cor xi. 27; where the apostle declares, that whosoever receives under either kind unworthily, is guilty both of the body and blood of Christ. "Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Where the Protestant translators have evidently corrupted the text by putting in *and* drink, instead of *or* drink, as it is in the original.

Q. What are the reasons why the Church does not give communion to all her children in both kinds?

A. 1st, Because of the danger of spilling the blood of Christ, which could hardly be avoided, if all were to receive the cup. 2dly, Because considering how soon wine decays, the sacrament could not well be kept for the sick in both kinds. 3dly, Because some constitutions can neither endure the taste nor smell of wine. 4thly, Because true wine in some countries is very hard to be met with. 5thly, In fine, in opposition to those heretics that deny that Christ is received whole and entire under either kind.

CHAPTER VI.

OF THE MASS.

WHAT is the Catholic Doctrine as to the Mass?

A. That in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

Q. What do you mean by the Mass?

A. The consecration and oblation of the body and blood of Christ under the sacramental veils or appearances of bread and wine: so that the Mass was instituted by Christ himself at His Last Supper: Christ Himself said the first Mass, and ordained that His apostles and their successors should do the like. "Do this in remembrance of Me."—Luke xxii.

Q. What do you mean by a propitiatory sacrifice?

A. A sacrifice for obtaining mercy, or by which God is moved to mercy.

Q. How do you prove that the Mass is such a sacrifice?

A. Because in the Mass, Christ Himself, as we have seen, Chap. iv., is really present, and by virtue of the consecration is there exhibited and presented to the eternal Father under the sacramental veils, which by their separate consecration represent His death. Now, what can more move God to mercy than the oblation of His only Son, there really present, and under this figure of death representing to his Father that death which He suffered for us.

Q. What Scripture do you bring for this?

A. The words of consecration as they are related by St. Luke, Chap. xxii. 19, 20, "This is My body which is given for you. This cup is the New Testament in My blood, which (cup) is shed for you." For if the cup be shed for us, that is, for our sins, it must needs be propitiatory, at least by applying to us the fruits of the bloody sacrifice of the cross.

Q. What other texts of the Scripture do the Fathers apply to the sacrifice of the Mass?

A. The words of God in the first chapter of the prophet, Malachi, ver. 10, 11, where rejecting the Jewish sacrifices, He declares His acceptance of that sacrifice or pure offering which should be made to Him in every place among the Gentiles. 2dly, Those words of the Psalmist, Ps. cx. 4, "Thou art a priest for ever according to the order of Melchisedech:" why according to the order of Melchisedech, say the holy Fathers, but by reason of the sacrifice of the Eucharist, prefigured by that bread and wine offered by Melchisedech, Gen. xiv. 18.

Q. Why does the Church celebrate the Mass in the Latin tongue, which the people for the most part does not understand?

A. 1st, Because it is the ancient language of the Church used in the public

liturgy in all ages, in the western parts of the world. 2dly, For a greater uniformity in the public worship; that so a Christian, in whatsoever country he chances to be, may still find the liturgy performed in the same manner, and in the same language to which he is accustomed at home. 3dly, To avoid the changes which all vulgar languages are daily exposed to. 4thly, Because the Mass being a sacrifice, which the priest as minister of Christ is to offer, and the prayers of the Mass being most suited to this end, it is enough that they be in a language which he understands. Nor is this any way injurious to the people, who are instructed to accompany him in every part of the sacrifice, by prayers accommodated to their devotion, which they have in their ordinary prayer-books.

Q. What is the best manner of hearing Mass?

A. The Mass being instituted for a standing memorial of Christ's death and passion, and being in substance the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim is the same Jesus Christ: there can be no better manner of hearing Mass, than by meditating on the death and passion of Christ there represented; and putting one's self in the same dispositions of faith, hope, charity, repentance, &c., as we should have endeavored to excite in ourselves, had we been present at His passion and death on Mount Calvary?

Q. What are the ends for which this sacrifice is offered to God?

A. Principally these four, which both priest and people ought to have in view, 1. For God's own honor and glory. 2. In thanksgiving for all His blessings, conferred on us through Jesus Christ, our Lord. 3. In satisfaction for our sins through His blood. 4. For obtaining grace, and all necessary blessings from God.

CHAPTER VII.

OF PURGATORY.



WHAT is the doctrine of the church as to this point?

A. We constantly hold, that there is a Purgatory; and that the souls therein detained are helped by the suffrages of the faithful; that is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

Q. What do you mean by Purgatory?

A. A middle state of souls, who depart this life in God's grace, yet not without some lesser stains or guilt of punishment, which retard them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the Church has decided nothing.

Q. What sort of Christians then go to Purgatory?

A. 1st, Such as die guilty of lesser sins, which we commonly call venial; as many Christians do, who either by sudden death or otherwise, are taken out of this life before they have repented of these ordinary failings. 2dly, Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to the divine justice.

Q. Why do you say that those who die guilty of lesser sins go to Purgatory?

A. Because such as depart this life before they have repented for these venial frailties and imperfections, cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty are but small, which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the Scripture assures us, Apoc. xxi. 17, "There shall in no wise enter thither any thing that defileth."

Now every sin, be it ever so small, certainly defileth the soul. Hence our Saviour assures us, that we are to render an account even for every idle word, Matt. xii. 36.

Q. Upon what then do you ground your belief of Purgatory?

A. Upon Scripture, tradition, and reason.

Q. How upon Scripture?

A. Because the Scripture in many places assures us, that, "God will render to every one according to his works," Ps. lxii. 12; Matt. xvi. 27; Rom. ii. 6; Apoc. xxii. 12. Now this would not be true, if there was no such thing as Purgatory, for how would God render to every one according to his works, if such as die in the guilt of any, even the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven.

Q. Have you any other text which the Fathers and ecclesiastical writers interpret of Purgatory?

A. Yes; 1 Cor. iii. 13, 14, 15, "Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon (that is upon the foundation which is Jesus Christ, ver. 11), he shall receive a reward. If any man's work shall be burnt he shall suffer loss: *but he himself shall be saved, yet so as by fire.*" From which text it appears, that such as in their faith, and in the practice of their lives, have stuck to the foundation, which is Jesus Christ, so as not to forfeit his grace by mortal sin; though they have otherwise been guilty of great imperfection, by building, wood, hay and stubble (ver. 12), upon this foundation; it appears, I say, that such as these, according to the Apostle, must pass through a fiery trial at the time that "every man's work shall be made manifest;" which is not till the next life; and that they shall be saved indeed, yet so as by fire, that is by passing first through Purgatory.

2dly, Matt. v. 25, 26, "Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge,

and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out of thence, till thou hast paid the uttermost farthing." Which text, St. Cyprian, one of the most ancient Fathers, understands of the prison of Purgatory, Epis. 52, ad Antoninum.

3dly. Matt. xii. 32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Which last words plainly imply that some sins which are not forgiven in this world may be forgiven in the world to come: otherwise why should our Saviour make any mention of forgiveness in the world to come? Now if there may be any forgiveness of sins in the world to come, there must be a Purgatory; for in hell there is no forgiveness, and in heaven no sin.

Besides, a middle place is also implied, 1 Pet. iii. 18, 19, 20, where Christ is said by His spirit to have gone and preached to the spirits in prison which some time were disobedient, &c. Which prison could be no other than Purgatory: for as to the spirits that were in the prison of hell, Christ certainly did not preach to them.

Q. How do you ground the belief of Purgatory upon tradition?

A. Because, both the Jewish Church long before our Saviour's coming, and the Christian Church, from the very beginning in all ages and in all nations offered prayers and sacrifice for the repose and relief of the faithful departed: as appears in regard to the Jews from 2 Machab. xii., where this practice is approved of, which books of Machabees, the Church, says St. Augustine, L. 18, de Civ. Dei, c., accounts canonical, though the Jews do not. In regard to the Christian Church, the same is evident from all the Fathers and the most ancient liturgies. Now such prayers as these evidently imply the belief of a Purgatory: for souls in heaven stand in no need of prayers, and those in hell cannot be bettered by them.

Q. How do you ground the belief of Purgatory upon reason?

A. Because reason clearly teaches these two things: 1st, That all and every sin, how small soever, deserves punishment. 2dly, That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die with little sins, and this we call Purgatory.



CHAPTER VIII.

OF THE VENERATION AND INVOCATION OF SAINTS.

WHAT is the Catholic doctrine touching the veneration and invocation of saints?

A. We are taught, 1st, That there is an honor and veneration due to the angels and saints. 2dly, That they offer up prayers to God for us. 3dly, That it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers. 4thly, That their relics are to be had in veneration.

SECTION I.

OF THE VENERATION OF THE ANGELS AND SAINTS.

Q. How do you prove that there is an honor and veneration due to the angels and saints?

A. Because they are God's angels and saints, that is to say, most faithful servants, and messengers and favorites of the King of kings, who having highly honored Him, are now highly honored by Him, as He has promised, 1 Sam. ii, 36, "Them that honor Me I will honor."

2dly, Because they have received from their Lord most eminent and supernatural gifts of grace and glory, which make them truly worthy of our honor and veneration, and therefore we give it them as their due, according to that of the apostle, Rom. xiii. 7, "Honor to whom honor is due."

3dly, Because the angels of God are our guardians, tutors and governors: as appears from many texts of Scripture, Ps. xci. 11, 12, "He shall give His angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." Matt. xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father who is in heaven." Heb. i. 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." It is therefore evidently the will of God that we should have a religious veneration for these heavenly guardians. Exod. xxiii. 20, 21, "Behold I sent an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, and obey his voice, provoke him not, for My name is in him."

4thly, Because God has promised to his saints a power over all nations, Apoc. ii. 26, 27, "He that overcometh and keepeth My words unto the end, to him will I give power over the nations, and he shall rule them with a rod of

iron—even as I received of my Father.” Apoc. v. 10, “Thou hast made us unto our God kings and priests, and we shall reign on the earth.” Therefore all nations ought to honor the saints, as having received from God this kingly power over them.

5thly, Because we have instances in Scripture of honor and veneration paid to the angels by the servants of God : See Joshua, v. 14, 15.

6thly, Because the Church in all ages has paid this honor and veneration to the saints by erecting churches and keeping holydays in their memory ; a practice which the English Protestants have also retained.

Q. Do you then worship the angels and saints as Gods, or give them the honor that belongs to God alone ?

A. No, God forbid, for this would be high treason against His divine majesty.

Q. What is the difference between the honor which you give to God, and that which you give to the saints ?

A. There is no comparison between the one and the other. We honor God with a sovereign honor, as the supreme Lord and Creator of all things, as our first beginning and our last end : we believe in Him alone : we hope in Him alone ; we love Him above all things. To Him alone we pay our homage of divine adoration, praise and sacrifice. But as for the saints and angels, we only reverence them with relative honors, as belonging to Him, for His sake, and upon account of the gifts which they have received from Him.

Q. Do you not give a particular honor to the Virgin Mary ?

A. Yes, we do, by reason of her eminent dignity of mother of God, for which “all generations shall call her blessed,” Luke, i. 48. As also by reason of that fullness of grace which she enjoyed in this life, and the sublime degree of glory to which she is raised in heaven. But still even this honor which we give to her is infinitely inferior to that which we pay to God, to whom she is indebted for all her dignity, grace, and glory.

SECTION II.

THAT THE SAINTS AND ANGELS PRAY TO GOD FOR US.

Q. How do you prove this ?

A. 1st, from Zacharias, i. 12, where the prophet heard an angel praying for Jerusalem, and the cities of Judah. “The angel of the Lord answered, and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three score and ten years ?”

2dly, From Apoc. v. 8, “The four and twenty elders fell down before the

Lamb, having every one of them harps, and golden vials full of odor, which are the prayers of saints." And Apoc. viii. 4, "The smoke of the incense of the prayers of the saints ascended up before God out of the angel's hand." From which texts, it is evident, that both the saints and angels offer up to God the prayers of the saints, that is, of the faithful upon earth.

3dly, Because we profess in the Creed the communion of saints; and St. Paul, Heb. xii, speaking of the children of the Church of Christ, tells them, that they have a fellowship with the saints in heaven: "You are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to the spirits of just men made perfect, and to Jesus the mediator," &c. Therefore the children of the Church of Christ upon earth are fellow-members with the saints in heaven, of the same body, under the same head, which is Christ Jesus. Hence the same apostle, Gal. iv. 29, calls the heavenly Jerusalem, our mother, and Ephes. ii. 19, tells us that we are fellow-citizens with the saints. Therefore the saints in heaven have a care and solicitude for us as being members of the same body, it being the property of the members of the same body to be solicitous for one another, 1 Cor. xii. 25, 26. Consequently the saints in heaven pray for us.

4thly, Because according to the doctrine of the apostle, 1 Cor. xiii. 8, it is the property of the virtue of charity not to be lost in heaven, as faith and hope are there lost; charity, saith St. Paul, never faileth. On the contrary, this heavenly virtue is perfected in heaven, where by seeing God face to face, the soul is inflamed with a most ardent love for God, and for His sake, loves exceedingly His children, brethren here below; how then can the saints in heaven having so perfect a charity for us, not pray for us, since the very first thing that charity prompts a person to do, is to seek, to succor, and assist those whom he loves.

5thly, Because we find, Luke, xvi. 27, 28, the rich glutton in hell petitioning in favor of his five brethren here upon earth: how much more are we to believe, that the saints in heaven intercede for their brethren here?

6thly, Because, Apoc. vi. 10, the souls of the martyrs pray for justice against their persecutors who had put them to death; how much more do they pray for mercy for the faithful children of the Church?

7thly, In fine, because our Lord, Luke, xvi. 9, tells us, "make to yourselves friends of the mammon of unrighteousness; that when you fail, they may receive you into everlasting habitations." Where he gives us to understand, that the servants of God, whom we have helped by our alms, after they themselves have got to heaven, help and assist us enter into that everlasting kingdom.

SECTION III.

OF THE INVOCATION OF SAINTS.

Q. What do you mean by the invocation of saints ?

A. I mean such petitions or requests as are made to desire their prayers and intercession for us.

Q. Do Catholics pray to saints ?

A. If by praying to saints, we mean addressing ourselves to them, as to the authors or disposers of grace and glory, or in such manner as to suppose they have any power to help us independently of God's good will and pleasure, we do not pray to them ; but if by praying to saints, we mean no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to pray to the saints.

Q. How do you prove that it is good and profitable to desire the saints and angels in heaven to pray to God for us ?

A. Because it is good and profitable to desire the servants of God here upon earth to pray for us ; "for the prayer of a righteous man availeth much," James, v. 16. Moses by his prayers obtained mercy for the children of Israel, Exod. xxxii. 11, 14 ; and Samuel by his prayers defeated the Philistines, 1 Sam. vii. 8, 9, 10. Hence St. Paul, in almost all his epistles, desires the faithful to pray for him, Rom. xv. 30 ; Eph. vi. 18, 16 ; 1 Thess. v. 25 ; Heb. xiii. 13. And God himself, Job, xlii. 8, commanded Eliphaz and his two friends to go to Job, that Job should pray for them, promising to accept of his prayers. Now if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth, must it not be much more so to seek the prayers and intercession of the saints in heaven ; since both their charity for us and their intercession with God is much greater now than when they were here upon earth ?

Q. But does it not argue a want of confidence in the infinite goodness of God and the superabounding merits of Jesus Christ, our Redeemer, to address ourselves to the saints for their prayers and intercession ?

A. No more than to address ourselves to our brethren here below, as Protestants do when they desire the prayers of the congregation ; since we desire no more of the saints, than what we desire of our brethren here below, viz. that they would pray for us and with us to the infinite goodness of God, who is both our Father and their Father, our Lord and their Lord, by the merits of his Son Jesus Christ, who is both our Mediator and their Mediator. For though the goodness of God and the merits of Christ be infinite ; yet as this is not to exempt us from frequent prayer for ourselves, so much recommended in Scripture, so it is no reason for our being backward in seeking the prayers of others, whether in heaven or earth, that so God may have the honor and we the benefit of so many more prayers.

Q. But is there no danger, by acting thus, of giving to the saints the honor which belongs to God alone?

A. No; it is evident, that to desire the prayers and intercession of the saints is by no means giving them an honor which belongs to God alone: so far from it, that it would even be a blasphemy to beg of God to pray for us; because, whosoever desires any one to pray for him for the obtaining of a grace or blessing, supposes the person to whom he thus addresses himself to be inferior and dependent of some other, by whom this grace or blessing is to be bestowed.

Q. Have you any reason to think that the saints and angels have any knowledge of your addresses or petitions made to them?

A. Yes, we have, 1st, Because our Lord assures us, Luke, xv. 10, "that there is joy in the presence of the angels of God, over one sinner that repenteth." For if they rejoice at our repentance, consequently they have a knowledge of our repentance; and if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? and what is said of the angels is also to be understood of the saints, of whom our Lord tells us, Luke, xx. 36, "that they are equal unto the angels."

2dly. Because the angels of God are always amongst us, and therefore cannot be ignorant of our requests; especially since, as we have seen from Apoc. v. 8 and viii. 4, both angels and saints offer up our prayers before the throne of God, and therefore must needs know them.

3dly. Because it appears from Apoc. xi. 15 and Apoc. x. 1 and 2, that the inhabitants of heaven know what passeth upon earth. Hence St. Paul, 1 Cor. iv. 9, speaking of himself and his fellow-apostles, saith, "we are made a spectacle unto the world, and to angels and to men."

4thly. We cannot suppose that the saints and angels, who enjoy the light and glory, can be ignorant of such things, as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone: since the light of glory is so much more perfect than the light of grace or nature, according to the apostle, 1 Cor. xiii. 12, "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known;" that is, by a most perfect knowledge. Hence, 1 John, iii. 2, it is written, "we shall be like him (God) for we shall see him as he is." Now it is certain that the servants of God in this world, by a special light of grace, have often known things that passed at a great distance, as Elisha, 2 Kings, v., knew what passed between Naaman and his servant Gehazi, and, 2 Kings vi., what was done in the king of Syria's private chamber. It is also certain that the devils, by the mere light of nature, know what passes amongst us, as appears in many places in the book of Job, and by their being our accusers, Apoc. xii. 10. Therefore we cannot reasonably question, but that the saints in heaven know the petitions which we address unto them.

5thly. In fine, because it is weak reasoning to argue from our corporeal hearing (the object of which, being sound, that is, a motion or undulation of the air, cannot reach beyond a certain distance) concerning the hearing of spirits, which is independent of sound, and consequently independent of distance: though the manner of it be hard enough to explicate to those who know no other hearing but that of the corporeal ear.

Q. Have you any other warrant in Scripture for the invocation of angels and saints?

A. Yes; we have the example of God's best servants. Thus Jacob, Gen. xlviii. 15, 16, begs the blessing of his angel guardian for his two grandsons, Ephraim and Manasses. "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads." The same Jacob, Osee, xii. 4, "wept and made supplication to an angel," and St. John, Apoc. i. 4, writing to the seven churches of Asia, petitions for the intercession of the seven angels in their favor. "Grace be unto you, and peace from Him who is, and who was, and who is to come, and the seven spirits which are before His throne."

SECTION IV.

OF RELICS.

Q. What do you mean by relics?

A. The bodies or bones of saints; or any thing else that has belonged to them.

Q. What grounds have you for paying a veneration to the relics of the saints?

A. Besides the ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs and by the relics of the saints (see St. Augustine, L. 22 of the City of God, chap. viii.), which God, who is truth and sanctity itself, would never have effected if this honor paid to the precious remnants of his servants was not agreeable to him.

Q. Have you any instance in Scripture of miracles done by relics?

A. Yes; we read, 2 Kings xiii. 21, of a dead man raised to life by the bones of the prophet Elisha: and, Acts xix. 12, "From the body of Paul were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

CHAPTER IX.

OF IMAGES.



WHAT is your doctrine as to images?

A. We hold that the images or pictures of Christ, of His blessed Mother, ever Virgin, and of other saints, are to be had and retained; and that due honor and veneration are to be given to them.

Q. Do you not worship images?

A. No, by no means; if by worship you mean divine honor: for this we do not give to the highest angel or saint, not even to the Virgin Mary, much less to images.

Q. Do you not pray to images?

A. No, we do not; because, as both our catechism and common sense teach us, they can neither see, nor hear, nor help us.

Q. Why then do you pray before an image or crucifix?

A. Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts towards Him that has loved us to that excess as to lay down His life for the love of us.

Q. Are you not taught to put your trust and confidence in images, as the heathens did in their idols; as if there were a certain virtue, power, or divinity residing in them?

A. No, we are expressly taught the contrary by the Council of Trent, Session 25.

Q. How do you prove that it is lawful to make or keep the image of Christ and His saints?

A. Because God Himself commanded Moses, *Exod. xxv. 18, 19, 20, 21*, to make two cherubims of beaten gold, and place them at the two ends of the mercy-seat, over the ark of the covenant, in the very sanctuary. "And there," says He, *ver. 22*, "will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." God also commanded, *Numb. xxi. 8, 9*, a serpent of brass to be made, for the healing of those who were bit by the fiery serpent: which serpent was an emblem of Christ, *John. iii. 14, 15*.

Q. But is it not forbidden, *Exod. xx. 4*, to make the likeness of any thing in heaven above or in the earth beneath, or in the waters under the earth?

A. It is forbidden to make to ourselves any such image or likeness; that is to say, to make it our God, or put our trust in it, or give it the honor which belongs to God: which is explained by the following words, "Thou shalt not bow down thyself to them," that is, thou shalt not adore them, for so both the

Septuagint and the Vulgate translate it, "nor serve them." Otherwise, if all likenesses were forbidden by this commandment we should be obliged to fling down our sign-posts and deface our coin.

Q. What kind of honor do Catholics give to the images of Christ and His saints?

A. A relative honor.

Q. What do you mean by a relative honor?

A. By a relative honor, I mean an honor which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else; as when courtiers bow to the chair of state or Christians to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this relative honor allowed by Protestants?

A. Yes; in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the Sacrament. Such also was the honor which the Jews gave to the ark and cherubims, and which Moses and Joshua gave to the land on which they stood, as being holy ground. *Exod. iii. 5; Josh. v. 15, &c.*

Q. How do you prove that there is a relative honor due to the images or pictures of Christ and His saints?

A. From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our love and esteem for the persons whom we honor, by setting a value upon all things that belong to them, or have any relation to them: thus, a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend; and those who make no scruple of abusing the image of Christ, would severely punish the man that would abuse the image of their king.

Q. Does your Church allow of images of God the Father, or of the Blessed Trinity?

A. Our profession of faith makes no mention of such images as these; yet we do not think them unlawful, provided that they be not understood to bear any likeness or resemblance of the divinity, which cannot be expressed in colors, or represented by any human workmanship. For as Protestants make no difficulty of painting the Holy Ghost under the figure of a dove, because He appeared so when Christ was baptized, *Matt. iii. 16*, so we make no difficulty of painting God the Father under the figure of a venerable old man, because He appeared in that manner to the prophet Daniel, *vii. 9*.



CHAPTER X.

OF INDULGENCES.

WHAT do you mean by indulgences?

A. Not leave to commit sin, nor pardon for sins to come: but only a releasing, by the power of the keys committed to the Church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by contrition, confession, and absolution.

Q. Can you prove from Scripture that there is a punishment often due upon account of our sins, after the sins themselves have been remitted?

A. Yes; this evidently appears in the case of King David, 2 Kings, xii., where, although the prophet Nathan, upon his repentance, tells him, ver. 13, "the Lord hath put away thy sin," yet he denounces unto him many terrible punishments, 10, 11, 12, 14, which should be inflicted by reason of this sin, which accordingly afterwards ensued.

Q. What is the faith of your Church touching indulgences?

A. It is comprised in these words of our profession of faith: I affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

Q. Upon what Scripture do you ground this?

A. The power of granting indulgences was left by Christ to the Church. Matt. xvi. 19, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." And we have an instance in Scripture of St. Paul's granting an indulgence to the Corinthian whom he had put under penance for incest. 2 Cor. ii. 10, "To whom ye forgave any thing (he speaks of the incestuous sinner whom he had desired them now to receive), I forgave also; for if I forgave any thing to whom I forgave it, for your sakes forgave I it in the person of Christ;" that is, by the power and authority received from Him.

CHAPTER XI.

OF THE SUPREMACY AND INFALLIBILITY OF ST. PETER, AND HIS SUCCESSORS.

WHAT is the Catholic doctrine as to the Pope's supremacy?

A. It is comprised in these two articles. 1st. That St. Peter, by divine commission, was head of the Church under Christ. 2dly. That the Pope or Bishop of Rome, as successor to St. Peter, is at present head of the Church, and Christ's vicar upon earth.

Q. How do you prove St. Peter's supremacy?

A. 1st. From the very name of Peter, or Cephas, which signifies a rock, which name our Lord, who does nothing without reason, gave to him, who before was called Simon, to signify that he should be as the rock or foundation upon which He would build His Church, according to what He Himself declared, Matt. xvi. 18, when He told him, "Thou art Peter (that is a rock) and upon this rock will I build My Church, and the gates of hell shall not prevail against it."

2dly. From the following words, Matt. xvi. 19, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." Where under the figure of the keys of the kingdom of heaven, our Lord ensured to Peter the chief authority in His Church: as when a king gives to one of his officers the keys of a city, he thereby declares that he makes him governor of that city.

3dly. From Luke, xxii. 31, 32, "The Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren." In which text our Lord not only declared His particular concern for Peter in praying for him that his faith might not fail: but also committed to him the care of his brethren, the other apostles, in charging him to confirm or strengthen them.

4thly. From John, xxi. 15, &c., "Jesus saith to Simon Peter, Simon, son of Jonas! lovest thou Me more than these? He saith unto Him, yea, Lord! Thou knowest that I love Thee. He said unto him, feed My lambs. He said to him again the second time, Simon, son of Jonas! lovest thou Me? He said unto Him, yea, Lord! Thou knowest that I love Thee. He said unto him, feed My sheep. He said unto him the third time, Simon, son of Jonas! lovest thou Me? Peter was grieved because He said unto him, the third time, lovest thou Me? And he said unto Him, Lord, Thou knowest all things, Thou knowest that I love Thee: Jesus saith unto him, feed My sheep." In which text our Lord, in a most solemn manner, thrice committed to Peter the care of His whole flock, of all His sheep without exception, that is, of His whole Church.

Q. How do you prove that this commission given to Peter descends to the Pope or Bishop of Rome?

A. Because by the unanimous consent of the Fathers, and the tradition of the Church in all ages, the bishops of Rome are the successors of St. Peter, who translated his chair from Antioch to Rome, and died Bishop of Rome. Hence the See of Rome in all ages was called the See of Peter, the chair of Peter, and absolutely the See Apostolic: and in that quality has from the beginning exercised jurisdiction over all other churches, as appears from the best records of church history.

Besides, supposing the supremacy of St. Peter, which we have proved above from plain Scripture, it must consequently be allowed that his supremacy, which Christ established for the better government of His Church, and maintaining of unity, was not to die with Peter, no more than the Church, which He promised should stand for ever. For how can any Christian imagine, that Christ should appoint a head for the government of His Church and maintaining of unity during the apostles' times; and design another kind of government for succeeding ages, when there was like to be so much more need of a head? Therefore we must grant that St. Peter's supremacy was by succession to descend to somebody. Now I would willingly know who has so fair a title to his succession as the Bishop of Rome?

Q. Why do you call the Roman Church the mother and mistress of all churches?

A. Because, as we have already seen, her Bishop is St. Peter's successor, and Christ's vicar upon earth; and consequently the father and pastor of all the faithful; and therefore this Church, as being St. Peter's See, is the mother and mistress of all churches.

Q. What do you mean by the infallibility of the Pope?

A. I mean that the successor of St. Peter cannot err in questions of faith or morals in his official decisions on these matters as head of the Church.

Q. How do you prove that the Pope has this extraordinary privilege?

A. Because the last General Council of the Vatican has defined it as an article of faith, and has thus interpreted the texts already quoted: "I have prayed for thee (Peter) that thy *faith fail not*; and when thou art converted strengthen thy brethren;" and also, "Feed my lambs, feed my sheep." The sheep and the lambs are the whole Church, bishops, priests, and people. If the Pope could err in feeding them, he would poison with false doctrine instead of nourishing the flock of Christ.

CONCLUSION.

Q. Have you anything more to add in confirmation of all these tenets, contained in your profession of faith?

A. I shall add no more than this, that having already proved in the first chapter, that the Church in communion with Rome is the true and only Church of Christ, and consequently her councils and pastors the guides of divine appointment, which Christ has established to be our conductors in the way to a happy eternity; it follows that we should without further hesitation believe and profess, what this Church and her pastors believe and profess; and condemn and reject, what they condemn and reject. Assuring ourselves that by doing this we shall be secure, since we shall follow those guides which Christ

Himself has appointed, whom He has commanded us to hear, and with whom He has promised to abide to the end of the world.

Q. Why do you in your profession of faith make a declaration of receiving in particular the doctrine of the Council of Trent?

A. Because this was the last general council called in opposition to the new doctrines of Luther and Calvin; and therefore we particularly declare our assent to the decrees of this council, as being levelled against those heresies which have been most prevalent in these three last ages.

May the God of unity, peace and truth, by His infinite mercy conduct all Christians to unity, peace and truth. *Amen, amen.*

[Since the Council of Trent we have had the Council of the Vatican, which is still unfinished.]

AN APPENDIX.



N which are briefly proposed the motives, or rational inducements to the Catholic faith, which, according to Dr. Jeremy Taylor, a learned Protestant prelate, Lib. of Proph. Sect. 20, p. 249, 250, "May very easily persuade persons of much reason and more piety to retain that which they know to have been the religion of their forefathers, and which had actual possession and seizure of men's understanding before the opposite profession had a name," p. 251.

1st. "I consider," says he, p. 249, "that those doctrines that have had long continuance and possession in the Church cannot easily be supposed in the present professors to be a design, since they received them from so many ages. —Long prescription is a prejudice often so irresistible that it cannot with any arguments be retrenched, as relying upon these grounds, that truth is more ancient than falsehood; that God would not for so many ages forsake His Church, and leave her in an error; that whatsoever is new is not only suspicious but false; which are suppositions pious and plausible enough." We have proved them to be not only pious and plausible suppositions, but the plain doctrine of the word of God, Chap. i. Sect. i. and iii. He adds for other motive:

2. "The beauty and splendor of their church; their pompous services: the stateliness and solemnity of their hierarchy."

3. "Their name of Catholic, which they suppose their own due. They have certainly reason to suppose so, if the possession or prescription of eighteen ages can make it their due. I am sure it has fixed it so strongly upon them, that even their adversaries cannot help giving it them on many occasions.

4. "The antiquity of many of their doctrines." He should have said all; but this could not be expected from a Protestant.

5. "The continual succession of their bishops; their immediate derivation from the apostles.

6. "Their title to succeed St. Peter, the supposal and pretence of his personal prerogatives." Grounded upon plain Scripture as we have seen, Chap. xi., and therefore no vain pretence.

7 "The multitude and variety of people which are of their persuasion.

8. "Apparent consent with antiquity, in many ceremonials which other churches have rejected: and a pretended and sometimes an apparent consent with some elder ages in many matters doctrinal." Here he minces the matter for fear of allowing too much; yet cannot dissemble, that venerable antiquity is apparently on the Catholic side.

9. "The great consent of one part with another, in that which most of them affirm to be of faith. The great differences commenced among their adversaries." Whose first fathers and teachers from the very beginning of their pretended reformation, went quite different ways, even unto an utter breach of communion, which never since could be repaired.

10. "Their happiness in being instruments in converting divers nations."—Whereas none of the reformed churches have ever yet converted one.

11. "The piety and austerity of their religious orders of men and women. The single lives of their priests and bishops. The severity of their fasts and their exterior observances." All which the good-natured reformation has laid aside.

12. "The great reputation of their first bishops for faith and sanctity. The known holiness of some of those persons, whose institutes the religious persons pretend to imitate.

13. "Their miracles, true or false," says the doctor: true, say I, if any faith may be given to the most certain records of all ages, and of all nations.

14. "The casualties and accidents that have happened to their adversaries." I suppose he means such as Luther's sudden death after a plentiful supper; Zuinglius's falling in battle defending his reformed gospel, sword in hand; Oecolampadius' being found dead in his bed, oppressed, as Luther will have it (*L. de Miss. privata and unct. sac. T. 7. Wit. Fol. 230*), by the devil; Calvin's dying of a strange complication of distempers, consumed alive by vermin, &c.

15. "The oblique arts and indirect proceedings of some of those who departed from them," in manifestly corrupting the Scripture, as the first Protestants did in all their translations, to make it chime with their errors; in quoting falsely the fathers, and ecclesiastical writers; in perpetually misrepresenting in their sermons and writings the Catholic Church and her doctrine, a fault from which the doctor himself is not exempt.

I have passed over some other things of less weight, which he alleges in the same place; and shall only desire the reader to compare the motives which by the concession of this prelate, so much esteemed by all Protestants, may retain Catholics at present in the religion of their forefathers, with those motives which St. Augustine alleged 1300 years ago against the heretics of

his time, and by which he declares himself to have been retained in the Catholic Church. *L. contra Epistolam Fund. C. 4.* “Not to speak, says he, of that true wisdom which you do not believe to be in the Catholic Church; there are many other things which must justly hold me in her communion. 1. The agreement of people and nations. 2. Her authority begun by miracles, nourished by hope, increased by charity, confirmed by antiquity. 3. A succession of prelates, descending from Peter the Apostle, to whom Christ after His resurrection committed His flock, to the present bishop. Lastly, the very name of Catholic, of which this Church alone has, not without reason, in such manner kept the possession, that though all heretics desire to be called Catholics, yet if a stranger ask them where the Catholics go to church, none of them all has the face to point out his own church or meeting-house.” These were St. Augustine’s motives for being a Catholic, and these are ours.

Beside, we cannot dissemble that there were many shocking circumstances in the whole management of the pretended reformation, which deter us from embracing it, whatever temporal inconveniences we are forced to sustain by this recusancy.

1. The first reformer, Martin Luther, had nothing of extraordinary edification in his life and conversation. On the contrary, all his works declare him to have been a man of an implacable nature, rigidly self-willed, impatient of contradiction, and rough and violent in his declamations against all those, of what quality soever, who dissented in the least from him. But what was the most scandalous in a pretended restorer of the purity of religion, was his marrying a nun after the most solemn vows by which both he and she had consecrated themselves to God in the state of perpetual continency; in which he was imitated by a great part of the first reformed ministers.

2. He and his first associates were certainly schismatics, because they separated themselves from all churches, pure or impure, true or false, that were then upon earth, and stood alone upon their own bottom. Therefore, if there was any such thing then in the world as the true Church of Christ (as there must always be, if the Scripture and Creed be true), Luther and his fellows, separating from all churches, must have separated from the true, and consequently must have been schismatics. At first, says Luther, in the preface to his works, I was all alone, Which is confirmed by Dr. Tillotson, *Serm. 49, p. 588*, and Mr. Collier, in his *Historical Dictionary*, under Martin Luther, where he praises his magnanimity, in having opposed himself alone to the whole earth.

3. It appears from his book, *de Missa Privata* and *Unct. Sac. T. 7. Wit. Fol. 288, &c.*, that he learned no small part of his reformation from the father of lies, in a nocturnal conference, of which he there gives his readers an account.

4. Those that were the most busy in promoting the reformation here at home, were, for the most part, men of most wretched characters, such as King

Henry VIII. and the leading men in the government, during the minority of Edward VI., not to speak of the ministry of Queen Elizabeth, the most wicked, says a late Protestant historian (*Short View of Eng. Hist.* p. 273), that ever was known in any reign.

5. The foundation of the reformation of England was laid by manifold sacrileges, in pulling down monasteries and other houses consecrated to God; rifling and pillaging churches, alienating church-lands, &c., as may be seen in the *History of the Reformation* by Dr. Heylin.

6. The reformation was everywhere introduced by lay authority, and for the most part in direct opposition to, and contempt of the Bishops, the Church guides of divine appointment; a proceeding manifestly irregular and unjustifiable, that in Church matters, the laity, with a few of the inferior clergy, and those under the ecclesiastical censures, should take upon them to direct those whom Christ appointed to be their directors.

7. England herself, which glories most in the regularity of her reformation, compared to the tumultuous proceedings of reformers abroad, owes her present establishment of the Church to the lay authority of Queen Elizabeth and her Parliament, in opposition to all the Bishops then sitting (who were all but one displaced for their nonconformity) to the whole convocation, and both the universities, that is, in a word, to the whole clergy of the kingdom, as appears from Fuller, L. 9, and Dr. Heylin, *Hist. of the Ref.*, pp. 285, 286.

8. Wheresoever the reformed gospel was preached it brought about seditions, tumults, rebellions, &c., as appears from all the histories of those times. Insomuch, that in France alone the reformed gospellers, besides other innumerable outrages are said to have destroyed no less than twenty thousand churches. Jerusalem and Babel, p. 158. How little does such a reformation resemble the first establishment of the Church of Christ!

9. The fruits of the reformation were such as could not spring from a good tree. 1. An innumerable spawn of heresies. 2. Endless dissensions. 3. A perpetual itch of changing and inconstancy in their doctrine. 4. Atheism, Deism, Latitudinarianism, and barefaced impiety: in fine, a visible change of manners for the worse, as many of their own writers freely acknowledge, and old Erasmus long ago objected to them, *Ep. ad Vultor*, where he defies him to show one who had been reclaimed from vice by going over to their religion; and declares he never yet met with one who did not seem changed for the worse.

10. That religion is the best to live in, which is the safest to die in, and that in the judgment of dying men, who are not like to be biassed at that time by interest, humor, or passion. Now it is certain, that thousands who have lived Protestants, have desired to die Catholics, and never yet one that had lived a Catholic desired to die a Protestant; therefore it must be safest for us to stay where we are.

11. That religion is preferable to all others, the doctrine and preaching of which is, and always has been, more forcible and efficacious in order to the taking off men's minds from the perishable goods of this world, and fixing them wholly upon the great business of eternity; but such is the doctrine and preaching of the Catholic Church, as appears from those multitudes of holy solitaries in our Church, that have retired themselves from all the advantages to which their birth or fortune entitled them, and abandoned all earthly hopes for the love of heaven. Whereas, the reformation has never yet produced any such fruits.

12. There was a true saving faith in the days of our forefathers, before the pretended reformation, by which great numbers certainly arrived at the happy port of eternal felicity. Our histories are all full of instances of charity, piety, and devotion of kings, bishops, &c., of the old religion; therefore it is safer to follow their faith, than venture our souls in a new raised communion.

13. All ancient pretenders to reformation (*i. e.* all those that ever undertook to alter or amend the Church's faith) were condemned by the ancient Church as heretics, and are acknowledged to have been such by Protestants themselves. Therefore there is just reason to apprehend lest Protestants, walking in the same path, may be involved in the same misfortune.

14. In fine, Protestants, to defend their reformation, condemned on its first appearance by the Church guides of divine appointment, are forced to have recourse to a rule of faith which, if allowed of, would set all, both ancient and modern, heretics out of the reach of Church authority. They are forced to appeal to a tribunal at which it is not possible that any sectary should ever be condemned. Such a rule—such a tribunal—is the Scripture, interpreted not by authority of Church guides, but by every one's private judgment; for this, in effect, is making every one supreme judge both of the Scriptures and of all controversies, authorizing him to prefer his own whimsies before the judgment of the whole Church. Could it be consistent with the wisdom and providence of God to leave His Church without some more certain means of deciding controversies and maintaining unity! No, certainly.



REASONS WHY A ROMAN CATHOLIC CANNOT CONFORM TO THE PROTESTANT RELIGION.

BECAUSE the Protestant religion is a new religion, which had no being in the world until 1500 years after Christ, and therefore it comes 1500 years too late to be the true Church of Christ. Martin Luther laid the first foundation of the Protestant religion in the year 1517, and his followers took the name of Protestants in the year 1529; before which time neither the name nor the religion was ever heard of in the Christian world. And we defy all the learned men amongst them, to name so much as one single name before Luther, who held throughout their 39 articles, or any other entire system of Protestancy, as it is now professed in any country upon earth. Now, how can that be Christ's Church which for so many ages had no being in the world, since all Christians are obliged to acknowledge that the true Church of Christ can be no other than that which had its beginning from Christ, and, as He promised, was to stand for ever? (See St. Matt. xvi. 14 and xxviii. 20.)

2. Because the Protestant religion cannot be true except the whole Scripture, both of the New and Old Testament, from the beginning to the end, be false, which in so many places assures us that the Church of Christ should never go astray; for every one knows that the Protestant religion pretends to be a reformation of the Church of Christ, and it is evident there could be no room for a reformation of the Church of Christ except the Church was gone astray; so that the whole building of their pretendedly reformed Church is founded upon this supposition of the whole Church, before the time of Luther, having been corrupted by damnable errors. "Laity and clergy," says their homily book, approved by the 39 articles, Article 35, "learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom (and horrible and most dreadful things to think) have been at once drowned in abominable idolatry; of all other vices most detested by God and damnable to man, and that for the space of eight hundred years and more." (Hom. of Pearl of Idolatry, Part 3.)



St. Lucy.

From the Original Painting by LE PARMESAN.

Now, I say if this be true, which is the main foundation of the Protestant Church, Scripture, which so often promises that Christ's Church shall never be corrupted by errors in matters of faith, much less be for so many ages overwhelmed with abominable idolatry, must be false. Thou art Peter, says our Lord, St. Matt. xvi. 18, and upon this rock will I build My Church, and the gates of hell, the powers of darkness, shall not prevail against it. Therefore the Church of Christ could never go astray. Go, teach all nations, says the same Lord to the apostles and their successors, the pastors of the Church, St. Matt. xxviii. 19, and behold I am with you always, even to the end of the world. Therefore the Church of Christ could never fall into errors, because Christ, who is the way, the truth, and the life, St. John, xiv. 6, has promised His presence and assistance to her teachers, even to the end of the world; see also St. John, xiv. 10, 17, where Christ promises to the same pastors and teachers of the Church, the Comforter, the Spirit of Truth, to abide with them for ever; to teach them all things, ver. 26, and to guide them into all Truth, Chap. xvi. 13. And Isaias, lix. 20, 21, where God promises that after the coming of our Redeemer, the Church shall never err. "This is My covenant with them, saith the Lord, My Spirit, that is upon thee, and My words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord; from henceforth for ever."

(See also the infallibility of the Church of Christ, Psalms, lxxii. 5, 7; Psalms, lxxxix. 3, 4, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37; Isaias, ix. 6, 7, chap. lx. 11, 12, 25, 26., chap. lxii. 6; Jeremias, xxxi. 36, 37, chap. xxxiii. 14, 15, 16, 17, 18, 19, 20, 21; Ezekiel, xxxvii. 16; Ephesians, iv. 11, 12, 13, 14, chap. v. 23, 24; 1 Timothy, iii. 14, 15.)

3. Because the first foundation of the Protestant religion was laid by an insupportable pride, in one man, viz., Luther (who is acknowledged to have been in the beginning all alone), presuming to stand out against the whole Church of God; therefore instead of following him, or the religion invented by him, we ought, by the rule of the Gospel, St. Matt. xix. 17, to look upon him as no better than a heathen and a publican. "If he neglect to hear the Church, let him be to thee as a heathen and a publican."

4. Because Luther and the first Protestants, when they began to set up their new religion, and disclaimed all the authority and doctrine of all Churches then upon the earth, could not say the Creed without telling a lie, when they came to that article: "I believe the holy Catholic Church, the communion of saints."

5. Because the Protestant Church has not those marks, by which the Nicene Creed directs us to the true Church of Christ: it is not One, Holy, Catholic and Apostolical.

1. 'Tis not one; because the different branches of the pretended reformation

are divided from one another in faith and communion: nay, scarce any two single men among them all, are throughout of the same sentiments in religion, and no wonder, since every man's private spirit is with them the ultimate judge of controversies; so that it is not possible they should ever be brought to a unity in religion.

2. Their Church is not holy; neither in her doctrine, which, especially in the first reformers, was shamefully scandalous in the encouraging lust and breaking of vows; blasphemous in charging God with being the author of sin; and notoriously wicked in their notions of free-will and predestination; nor is she holy in the lives, either of her first teachers (none of which were remarkable for sanctity; and the greatest part of them infamous for their vices) or of their followers, who, as many of the chief Protestant writers have freely owned, instead of growing better than they were before, by embracing the reformed religion, grew daily worse and worse.

3. Their Church is not Catholic: they are sensible this name belongs not to them; therefore they have taken to themselves another name, viz.: that of Protestants. And, indeed, how should their Church be Catholic or universal, which implies being in all ages, and all nations, since it had no being for fifteen ages; and is unknown in most nations?

4. Their Church is not Apostolical, since it neither was founded by any of the Apostles, nor has any succession of doctrine, communion, or lawful mission from the Apostles.

5. Because Luther (the first preacher of the Protestant religion) had no marks of being actuated by the Spirit of God, but bore many evident badges of the spirit of Satan; witness his furious and violent temper, which could not brook the least contradiction; of which many Protestants have loudly complained; witness his scandalous marriage with a nun; and his no less scandalous dispensation, by which he allowed Philip, Landgrave of Hesse, to have two wives at once, contrary to the Gospel; witness his frequent conferences with the devil; in one of which, as we learn from his own mouth, T. 7., Fol. 228., &c., he was taught no small part of his reformation, to wit, his abolishing the Mass, by the father of lies. Now, who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan?

6. Because the first steps towards introducing the Protestant religion into England were made by King Henry the VIIIth, a most wicked prince, "who never spared woman in his lust, nor man in his wrath;" and the first foundations of that religion in England, were cemented by blood, lust and sacrilege, as every one knows that knows the history of those times. To this first beginning, the progress was answerable in the days of King Edward VI., during which the reformation was carried on with a high hand by Somerset and Dudley in conjunction with the Council and Parliament upon interested views, not without

great confusion, and innumerable sacrileges, as their own historian, Dr. Heylin, is forced to acknowledge.

7. Because Protestancy was settled upon its present bottom in this kingdom. by act of Parliament, in the first year of the reign of Queen Elizabeth, in opposition to all the bishops, to the whole convocation of the clergy, and to both the Universities ; that is, in one word, in opposition to the whole body of the clergy of the kingdoms, as may be seen in Fuller, L. 6. &c. Heylin, pp. 284, 286. How then can it be called the Church of England, or any Church at all, seeing it was introduced and established, only by the authority of mere laymen, in opposition to the Church ?

8. Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal or religion amongst Protestants as there is amongst Catholics. We never hear of any instances of extraordinary sanctity amongst them ; the evangelical counsel of voluntary renunciation of the goods and pleasures of this life, is a language which none of them understood ; one of the first feats of their reformation, was pulling down all houses consecrated to retirement and prayer.

9. Because all kind of arguments make for the Catholic Church, and against Protestants : ours is the Church in which all the Saints both lived and died : our religion has been in every age confirmed by innumerable, undoubted miracles. We alone communicants, inherit the chair of Peter, to whom Christ committed the care of His flock, St. John, xxi. We alone inherit the name of Catholics, appropriated in the Creed, to the true Church of Christ. By the ministry of our preachers alone nations of infidels have, in every age, been converted to Christ. In a word, antiquity, perpetual visibility, apostolical succession and mission, and all other properties of the true Church, are visibly on our side.

10. Because even in the judgment of Protestants, we must be on the safer side. They allow that our Church does not err in fundamentals, that she is a part, at least, of the Church of Christ : that we have ordinary mission, succession and orders from the Apostles of Christ : they all allow that there is salvation in our communion ; and consequently that our Church wants nothing necessary to salvation. We can allow them nothing of it at all ; without doing wrong to truth, and our own consciences. We are convinced that they are guilty of a fundamental error in this article of the Church, which, if they had believed aright, they would never have pretended to reform her doctrine. We are convinced that they are schismatics, by separating themselves from the communion of the Church of Christ ; and heretics, by dissenting from her doctrine in many substantial articles ; and consequently, that they have no part in the Church of Christ ; no lawful mission, no succession from the Apostles, no authority at all to preach the Word of God, or administer the sacraments : in fine, no share in the promise of Christ's heavenly kingdom, excepting the case of invin-

cible ignorance, from which the Scripture, in so many places, excludes heretics and schismatics.

11. Because the Protestant religion, though we are to suppose the professors of it to be excused by invincible ignorance from the guilt of heresy and schism, lays them, nevertheless, under most dreadful disadvantages, which needs highly endanger their everlasting salvation; the more, because it is at least highly probable they have no true orders amongst them. Hence they have no true Sacrament of the Body and Blood of our Lord. They have no part in the great Eucharistical Sacrifice, no communion of the Holy Ghost, by the bishops' imposition of hands in confirmation; no power of the keys of the kingdom of heaven, given to the Church, St. Matt. xvi. 19, and St. John, xxix. 22, 23, for absolving sinners, &c. Add to this, that their religion robs them of the Communion of the Saints in Heaven, by teaching them not to seek their prayers or intercession: it encourages them by the doctrine of justification by faith alone, Art. 11, to be no ways solicitous for redeeming their past sins by good works and penitential austerities: it robs them when they are sick of that great blessing, both corporeal and spiritual, promised, St. James, v., to the anointing of the sick: and when they are dead, no prayers must be said for them for fear of superstition. In fine, the Scriptures, which are put in their hands, are corrupted, the good works their Church prescribes or advises, such as fasting, keeping holydays, confession, &c., are entirely neglected, and both ministers and people run out into a wide easy way of living, with little or no apprehension for their future state. Whereas the true servants of God, in imitation of the Apostles and other Saints, have always led a life of mortification and self-denial, and have always strove to work out their salvation with fear and trembling.

12. Because the Protestant religion can afford us no certainty in matters of faith. Their Church owns herself fallible even in fundamentals. Since she only pretends to be part of the Universal Church, according to her principles, she may fall into errors destructive of salvation. What security, then, can she give her followers that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty of the certainty of the Scripture itself, which she pretends to make her only rule of faith: from whence can she pretend to have the certainty? Not from the Scripture itself; for this would be running round in a circle. Besides, there is no part of Scripture that tells us what books are Scripture and what not; much less is there any part of Scripture that assures us that the English Protestant Bible, for example, is agreeable to what the prophets and apostles wrote so many ages ago, or that there is so much as one single word in it uncorrupted. If she appeals to tradition, this, according to her principles, cannot ground a certain faith, since she makes the Scripture alone the rule of faith. If she appeals to Church authority, this she pretends is not infallible. What, then, must become of the infal-

libility of her faith, when she has no infallible certainty of the Scripture, upon which alone she pretends to ground her faith? Besides, though she were infallibly certain of the Scripture being the pure word of God, it would avail her nothing, except we were also infallibly certain that the Scriptures are to be interpreted in her way. And this is an infallibility to which she neither can nor does pretend to lay any claim. And thus, after all her brags of the pure word of God, her children have no other ground for their faith and religion than her fallible interpretation of the word of God, opposite in many points to the interpretation of a Church founded on that authority which she cannot pretend to.



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